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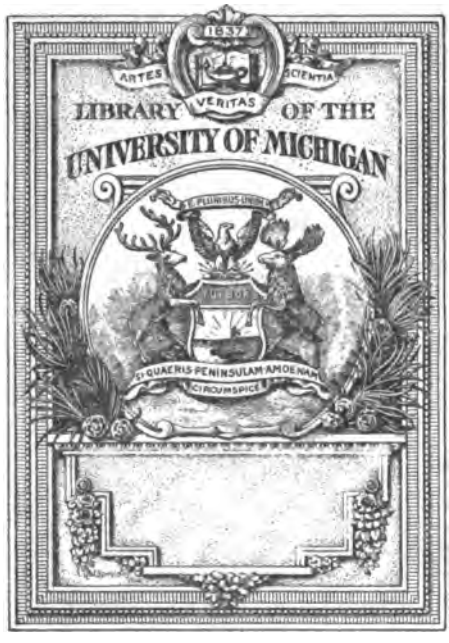
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J. T. SUNDERLAND, Editor

FREDERICK B. MOTT, Associate Editor

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THE TIME SCHOOL.

A NEW YEAR'S SERMON BY REV. REED STUART, DETROIT, MICH.

So teach us to number our days, that we may apply our hearts unto wisdom.—Psalm xc. 12.

Man is a perpetual pupil. While his earthly life lasts his education is never completed; and, perhaps, dying is only leaving one school to enter another,—exchanging the district school for the university. How many and how varied are his teachers. Arriving on earth, no other animal is so helpless as he; before he leaves he has taken such lessons in power that all things obey him. Every day brings a new lesson. At first a seemingly simple task is given him, and yet probably the most difficult of all his life,—how to make the motion of his fingers correspond with his wish, so that he can seize the thing he wants. Then he must learn the use of all other tools,—arms, legs, eyes, ears, tongue, become the servants of his will; and he who at first could not cross the floor to save his life, and whose sight was overpowered by the distance between him and the ceiling, at last can traverse continents and oceans, and measure stellar distances. When he has learned the first use of the natural organs, he must learn their relation to other things. By walking, and running, and falling, he learns the laws of gravitation. With blocks, and cards, and chairs, he learns the laws of architecture. With whistle and drum, and hammer, with disregard to the comfort of some of the older members of the school, he explores the laws of sound. Then follow books, and classes, and companions with their instructions. By and by love opens its delicious page to his eyes. Afterwards ambition, success, failure, disappointment, self-denial, trade, courts, senates, travel, pain, sorrow, give him lessons to learn; and when we last see him his eye has a puzzled, and inquiring expression, as if nature had just set him a new problem to solve in the few minutes that are left him before he leaves the earth. But whether the lessons are hard or easy, whether the teachers are kind or stern, the school goes on without holiday or vacation to the end of life.

Many credit marks are set to our account; but we often fail in recitation; and examination day finds many of us unable to pass in certain branches. The tuition is high in this school; and we often find ourselves at the close of a severe term, after all the bills are settled, with not much left. Money, strength, health, days, life, all go to pay the charges of this high-priced education.

Now, that we are just entering upon another year, the inquiry becomes worthy as to how we are getting along in our studies. Does our progress justify the expense? Will our diplomas be such as will pass us to the higher grades when we have completed the course at this school? Some of us have been present at many of these opening days, and by this time we should be able to show some good results. If the days have power to speak to us, and the years to teach wisdom, how good and how wise we should all be! If experience and study are of value, then the sun of the new year should shine upon wiser and better multitudes than ever before trod the earth.

Knowledge breeds knowledge. One invention opens the way to another. Steam begets the railroad; and the railroad begets the telegraph; and the tele-

graph begets the telephone and the electric light; and who can tell what or where will be the end? It is impossible to make a catalogue of all the arts and inventions which have sprung out of the human brain, every one of which gives evidence of thought and study in the past, and is guaranty of a greater future for the race. Already the whole earth feels the thrill of the human brain and the throb of the human heart; and if art and power go on as they have thus far come, they will become god-like in their mastery of nature. The multitude of years have taught man the form of knowledge that gives him power.

But how would he stand an examination in the branches of study pertaining to the higher meaning of life? Great is his power of knowing and doing in all the practical affairs of life. In all forms of industry,—agriculture, mechanics, commerce,—his standing is very high. But in the higher wisdom, which mixes right with all action, he is as yet a tyro, in the lower classes. A giant of power in giving shape to material things, and bending them to his will, he is too often an infant with tottering step and nerveless and uncertain grasp when he passes into the moral field.

What a strange compound is this being! Made up of equal parts of strength and weakness; of philosopher and fool; of hero and coward; of dust and deity;—he is to be admired and ridiculed, to be praised and pitied in turn. He has power to tunnel mountains, and subdue continents; yet often without strength to tell the truth. He is like Atlas, with strength to carry a world on his shoulders; yet his soul often breaks down beneath a feather's weight of temptation. He who can measure the distance between the planets, and weigh the earth in his scales, fails to estimate the space which billows between right and wrong, and has no balance with which to weigh an unvirtuous deed. He will lead a forlorn hope to victory; but he can be bought for a few dollars to turn traitor to honesty, and for the sake of a few days of fame and a few words of flattery, will trail the flag of justice in the dust. Long ago he learned how to carve and paint the perfect form of the body; but he has not learned the use of that chisel, or how to mix the colors with which to carve and paint the perfect soul. A thousand years ago he learned to build Gothic cathedrals; but how slow he is to learn how to build a life, whose arches will be more graceful,, whose music will be more thrilling, and whose spires will mount further toward the everlasting azure than any temple made of stone!

We all think that moral lessons should be learned first, but they are usually postponed until all others are learned. Everywhere people admire truth, and honor, and justice, in the abstract. Like painting, and music, and French, they are too often only ornamental branches of an education and are not intended for every day use. Our popular education begins with the senses, and ends when the pupil knows enough to make a living. We pretend, in this so-called Christian age, to believe in a spiritual nature, and the supremacy of the moral law; but we have not heard of anyone starting a kindergarten for the soul. We have already journeyed far away from the cave, and the stone axe, and the flint, and the wigwam; but we may keep up our march many days longer before we have reached everything worth having. The age of man the savage has gone out, or is going out; the age of man the soul has not not yet come in. We have thrown off the manners of the hut, but we do not yet feel at ease in the palace.

The world is surely old enough to have learned that the true worth of an age depends not upon its wealth, or its modes of travel, or its commerce, but upon its moral possessions. If power be not to further right, then of what use is power? If Prospero does not use his power to help justice to prosper, then his alliance with spirits and elemental forces is a crime. Faust would better have remained an intellectual bantling all his life, than to have used his borrowed power to uproot faith and facilitate the downfall of virtue. Of what use is a telegraph around the

world, if it does not increase the morals of the world? Of what use is a railroad across the continent which can carry wheat, and cattle, and gold, from San Francisco to New York in seven or eight days, if truth has still to go on foot or around by Cape Horn, and takes six months to make the journey? The use of the telephone and the dispatches to the newspapers is to circulate truth a little faster. But if lies travel by electricity, and truth must go by mail, then we have not gained by taking electricity into our service. Speed is only valuable when the direction is right, and the errand worthy. The time between Liverpool and New York being reduced to nine or ten days is of no value, except to those who have a worthy motive in making the voyage. If a man were going to Europe merely to kill time that hung heavily on his hands, or to spend his excess of wealth in some foolish display, or to indulge in vices forbidden by associations at home, the old time of eight or nine weeks was better. A higher rate of increase is only valuable when the thing to be multiplied is valuable. A thistle, if left alone, will soon cover a continent. But the continent is no richer because of the rapid increase. Hence, all this increase of speed and acquisition, which makes a modern decade equal to an old century, must find its true value in an equal gain of all forms of goodness. If power has increased a hundred fold, then righteousness should increase a hundred fold. If the body has grown great and rich, the soul should also become equally great and rich.

Here, in America, we have learned very many things; but as a nation we are not yet very wise. We have learned how to build great cities, but we have not learned how to keep them from burning down; or how to drain them; or how to govern them without fraud. The majority have learned to hate crime, but they have not learned to prevent it. It is almost universally believed that intemperance is a vice, and is the cause of much crime; but the way to remedy it effectually has not been discovered. We call ourselves civilized, and it is very certain that we are rich. But so long as there are arrangements, tolerated in commercial circles, by means of which fictitious values are placed upon the necessaries of life, and the price which a man receives for his toil places him at a disadvantage in the struggle for existence, so long may we expect discontent and violence. So long as woman is driven into a life of shame by shivering hunger, because her employer will only give her fourteen cents a day for labor from which he realizes two hundred per cent; so long as children are dwarfed by physical and moral miasmas, in the alleys and tenement houses of the cities; so long as men are brutalizing themselves, and there is no arm powerful enough to stop it; so long as ignorance and immorality hang over so much of our life, dark and obstinate as an Arctic night, so long must we confess that we have not learned true wisdom, and so long must we apply our hearts to the great lesson of life.

It would seem as if, from the opportunities furnished, mankind at large might by this time have learned along what path it must travel to find true success. Not only so; but it might reasonably be expected that having found the path man would always be seen traveling in it. It is conceded, in theory, that there can be no permanent success without honesty. And yet, in the year just closed, many efforts have been made to make success out of stolen money, out of violation of trust; and in every case the law is confirmed that the bad act reacts upon the actor sooner or later. We have all had time to learn that there can be no success without honor, and that we can all afford to be poor, but none of us can afford to be dishonest. If these mighty multitudes that are covering the continent, would only apply themselves to mastering the lesson, both as a theory and a practice, that an honorable failure, even to feeling the pinch of poverty, is a transcendent triumph compared with that which is called success, purchased at the expense of justice, then the years would not be passing in vain. If this strange,

and munificently endowed being, who has covered the earth with traces of his genius and power; who has discovered the geometry of the skies; who has built temples; who has written liturgies and bibles; and whose soul has grown great enough to think of God and immortality,—if he would only lay close to his heart the noble wisdom which the years have evolved for human guidance, that happiness is the stream of which righteousness is the fountain, what a changed and magnificent spectacle would our earth soon present! Happy New Year indeed, could we all look upon that scene!

The discoveries in science hasten to become something more than mere discoveries. They are applied to the affairs of life. The study of optics soon passed away from books and became telescopes to carry sight to far off worlds, and microscopes to reveal the secrets lurking in the inner chamber of life. The study of wheels and levers turned into wagons and machines for doing all kinds of work. Applied science has moved over the face of these modern nations and changed everything. The facts of these days excel, in wonder, the fables of the ancient days. There is nothing in the old stories of magic which can equal the telegraph, and the telephone, and the electric light.

But our century seems to have come to a halt in its moral progress, because its morals are not applied to life. We do not know any more about mechanics than we do about righteousness; but the difference is that we make a much better use of the former than we do of the latter knowledge. When we discovered the laws of water, or of steam, we at once began to obey them and discarded all our foolish opinions concerning them. But having discovered the laws of virtue we still disobey them, and hold on to the ancient delusion that, in some way, the results of disobedience may be annulled. We are seniors in science; in morals we are only freshmen. We see that intemperance is an awful evil; but many thousands remain intemperate. It is known that honesty is best; but thousands remain dishonest. Happiness has as stern and unbending laws as gravitation; and yet, multitudes who know this take the fatal risk of insulting them. We know the rules of harmony; and yet with eyes shut we strike violently at random among the keys and expect to evoke music. In science we are exact and harmonious; in morals we are reckless and discordant. The wild rose has been changed into many varieties of amazing beauty; the wild horse has been transformed into a perfect form for strength and speed, by following the hints which nature gives, and building upon the accumulating results of experience. But we have not thus far been able to form a condition of society in which justice is done to all classes; in which honesty becomes the rule for all; which forms perfect manhood; and which turns the wild rose of animal pleasure into the full leaved flower of spiritual happiness.

Our reflections may take a brighter hue when it is remembered that the best things arrive latest. As in the story of the feast at Cana,—nature reserves her best wine until the last. Long ago the Latins said, "All excellent things are difficult." The value of the diamond is in the difficulty of finding it. The dewdrop is just as beautiful; and if diamonds were as plentiful they would be as cheap. Nature hid her gold in mountain fastnesses away from the beaten track, and her pearls in the sea depths, that her child man might be compelled to hunt for them, and grow strong, and hardy, and self-reliant in gaining them. In the same way the most valuable ideas are the last to become a part of man's life. Weeds grow every where, and without assistance from man. But the harvests ask that the soil be prepared, and demand patience. So the ideas that are smallest swarm around the life of an individual, or a nation, and are soon adopted into life. Long ago man learned to house, and clothe, and warm himself. Perhaps he will sometime learn how to house his soul in liberty, how to clothe it with truth, how to warm it with love and piety. Thousands of years ago it was known how to make a war chariot; the steam engine had to

wait for Watt and the eighteenth century. Alexander and Joshua could wage wars of conquest, and make slaves of those who were captured. But many hundreds of years must pass before it could be seen that Right must dictate terms to Might, and the nerves of the world were made to thrill with the proclamation that there must be no master, no slave, but by virtue of birthright all men are free. Liberty and justice have been long on the way. They come; but they come slowly. They are distant stars. And the reason that their rays have been so long reaching us is, not because they have lacked in brightness, but because of the infinite stretches of cold and darkness lying between.

Laggard and halting, indeed, sometimes seem to us the methods of Providence. In our impatience we would measure the plan of the universe with a yard stick, and make it fit our petty projects. We feel as if we were emigrants, camping for a few years on earth, and we act as if the work of the universe depended upon us and we were afraid it would not be completed before the order comes for us to strike tent and move on. The years, moving along so silently, should teach us to adopt a different measurement, and take from us all fret and worry over the apparent slowness of things. God ought to have the credit for knowing his own mind in conducting the affairs of earth. It is not for nothing that so much time was taken to bring earth into its present form. We talk sometimes as if the history of man is very ancient; but geology tells us that man is a mere *parvenu*,—an upstart of yesterday, and the paint on his escutcheon scarcely dry. As we read the history of the race and its exploits, Babylon and the cairns of the Druids seem very remote; but coming from a study of geology, the most venerable empires and temples seem to be mushrooms that sprang up only the night before last and perished yesterday. A few generations back we touch hands with the patriarchs, and a little beyond them with savage ancestors; but where is the arithmetic able to compute the time lying back of the savage? The mind breaks down in trying to make the flight from the atom to Adam. Patience then. If it took so long to reach the savage, it is not strange that it takes so long to reach the saint. We can raise wheat in three or four months, now that the soil is ready. But it took the fire, and the frost, and the sun, and the rain, myriads of years to make the soil.

Thus may we learn to fall in with the Divine method. We are wise not to grow disheartened if we do not see the harvest of virtue waving in the sunshine. It can cheerfully be postponed until a thousand more cycles like the one upon which we have just entered have gone to seek the one we have just left, contented if others may look upon the golden field, while our work is only a preparation of the soil,—the beating off of a few grains of sand from the flinty rocks to be washed into the valleys and plains of the future.

One gracious hint forever appears which forbids too great despondency: nature not only goes on unweariedly from coarse to finer forms, but the movement becomes an accelerated march. At first progress is by the ratio of arithmetic, where one number only serves as a basis for another—as the round in a ladder furnishes a point from which to mount to another like it. After a time, disdaining such slow method, the ratio of geometry is adopted; then the ladder is left; wings appear; and the weary climbing is changed to a flight. Who knows? The time may come, now that moral ideas have climbed thus far, when they will fly over the world. Sometime it may be as easy to raise justice and truth in the heart of the race, as it is to raise a crop of wheat in Dakota, and when acts of goodness will spring up as naturally and as plentifully as flowers in June.

"Take heart! though sown in tears and blood,
No seed that's quick with love hath perished;
Though dropped in barren byways,—God
Some glorious flower of life hath cherished."

The beginning of a year cannot be of much importance to society in the mass, but to each soul it is a greater event. Since we have only

seventy such events promised, as each one comes it should bring a deep thoughtfulness. We should all be making the discovery that there is something within us that is superior to the years. We should see that time is the surface of eternity; and that it is not long life but deep life that counts. We should see that these moments are as sacred as eternity; and should have care to abstain from thoughts and acts in these hours of earth which could not be repeated without shame or confusion in the heaven of heavens.

The years are our servants. They can only take the rank that the soul allows them. Who loves is immortal, and may maintain an attitude of noble negligence toward all the mutation and catastrophes of the circling years. Every year I hear, with joy, the gray haired men and women saying that within they feel no older than when they were children. That which feels not the touch of time, will probably not feel the touch of death.

Somber our thought might become if we permitted it to run over the past too long, or if it were permitted to linger amid the things that are mastered by the years. But we will not have it so.

"Ah, my beloved! fill the cup that clears
To-day of past regrets and future fears."

The earth has been disturbed to receive the forms of many who started with us a year ago, but who grew tired of the earth journey and lay down to the long rest. The sky seems to arch less grandly since it no more looks down upon some whom we have known and loved, and earth seems poorer since they left it. But we trust that some other world is enriched by their presence, and some other sky is sheltering them beneath its friendly roof.

Happy New Year, if we are learning from manysided experience that the moral outranks all things else, and that power is only worthy when it is the servant of truth and virtue! Happy, if the years are teaching us patience with the perverseness of things, and trust in the method of Providence! Happy, if we are growing superior to time and its vicissitudes! Happy New Year, if we can treasure great thoughts of life eternal, — when all that we hoped or dreamed shall be realized; and even our pain, and sorrow, and passion,—all the minor chords of earth,—shall blend with the music of the skies.

GOD AND MAN.

It would be hard, if not impossible, to overestimate the value of the contribution the old Hebrew Prophets were enabled to make to the world's religious thought and life. God was to them not a cold abstraction, not a loveless force, but a Being warm with a tenderness to which the finest human tenderness did but furnish a faint and far-off type. Their peculiar greatness, I think, was just here,—that they felt this so vividly and presented it to other men so boldly and so clearly. Nor does the fact that their writings have about them so much of mere local coloring, or the further fact that their writings are tinged so often with the ruder thinkings and ruder imaginings of their time, detract from this, their peculiar greatness. They knew and they felt that there was a living God and Redeemer who pitied his children with more than the pity of the noblest human fatherhood; and who comforted them in their sorrows with more than the comforting of the tenderest human motherhood.

This, I fancy, is just what men need to know and feel to-day. The universe, to our instructed thought, is greater than it was to the Hebrew prophets. We no longer look, as they were apt to look, on the rare, the terrible, and the wonderful, as peculiarly fraught with divine meaning. The bursting into flower of any common spring bud is, to us, as full of eloquent instruction as any thunderings could be, even though those thunderings came from Sinai. We have conceptions which the best of the prophets could not reach, of how God ceaselessly operates through undeviating law. We have imaginings ofstarry spaces and of starry sublimities which *their* thought could not compass. We have glimpses of the measureless sublimities and mysteries belonging to every "flower in the

crannied wall". which *they* could not discern. And yet, for all that we know so much more, imagine so much more, guess so much more, than they could know, imagine or guess, they are teachers of the deepest verities; and at their feet it becomes the wisest of us reverently and humbly to sit. Why? Not because they had a grandly intellectual conception of Deity as the omnipotent ruler of a vast universe; but because they knew God, and felt God, as the ruler of each individual *in* the universe, —as the searcher of each single heart, as the lord of each single conscience, as the One Being whom it was natural for man to adore, to think of with affectionate trust, and to speak to ever as to a Father.

We need to sit at the feet of these old teachers to-day, that we may learn of them the lessons they can teach. There is, I fancy, danger that, dwelling overmuch on the *intellectual* conceptions of Deity we have been able to form—or to fancy we have been able to form—we may, by thrusting them too much into the background of our experience, lose sight of those conceptions of him—if the word in such a connection be allowable—which are affectional and emotional. There is danger that, thinking of Deity in his relation to the vast and limitless universe, we may forget his personal relationship to ourselves. Yet on the vivid and strong retention by us of this sense of personal relationship to God, the depth and force, the purity and usefulness, of our religion depends. If held on the intellectual tenure I have indicated, religion may be a very beautiful theory; but it is hard to see that it can ever become a *spirituality*, inspiring men with better and higher aims, without the strong retention by us of a sense of God's personal relationship towards each individual of our race. If religion is ever to elevate life, by transfiguring the duties of life into so many spiritual heroisms, it is not enough that we should think of Deity as that omnipresent force which rules the solar system; but we must think of him as the ruler no less of our own individual lives. It is not enough that we should think of him as the unerring guide of those vast bodies in space, the paths of which human thought is not adequate to trace out; but we must think of him as the guide of ourselves in all the strange paths our own souls may follow,—as that loving power filling us with all the delight we feel when we do justly and love mercy,—and as that power, no less loving, filling us with a sense of discomfort in all our conscious wrongdoing, and so causing our sense of sin to be always for us a sense of shame.

It does seem to me that if we were compelled to make a choice between these two things,—a narrow intellectual conception of Deity combined with a vivid sense of his personal relationship to us; and a broadly and grandly beautiful intellectual conception of him, combined with no sense of personal relationship at all,—the devout soul would not long hesitate as to the choice he should make. Elizabeth Barrett Browning was correct in writing,—

"Good love, howe'er ill placed,
Is better for a man's soul in the end,
Than if he loved ill what deserves love well.
A pagan, kissing for a step of Pan
The wild-goat's hoof-print on the loamy down,
Exceeds our modern thinker who turns back
The strata . . . . . granite, limestone, coal and clay,
Concluding coldly with, 'Here's law! where's God?'"

We had far better believe as the old Hebrews seem to have believed, that this earth of ours is the grand center of the universe, with the sun, moon and stars hung up above it as lanterns to give it light; and that our nation, or tribe, or church is the center of our earth, on which the loving care of God is exclusively bestowed, and over which the love of God is exclusively shed;—we had far better believe this, than believe in the illimitable vastness of the universe—in the millions upon millions of worlds that throng it—and also believe that the God who rules the universe in its entirety, sustains no personal relationship to us, and is therefore a Being whom we need not desire

to love, and whom we need not care to worship.

John Fiske, the great interpreter of the Spencerian philosophy, speaks of the infinite power behind phenomena as containing within itself "all the possibilities of being." What is involved in that? Personality is a possibility of being with us, for here we are, *persons.* Love and intelligence are possibilities of being with us, for here we are, personalities, capable in some degree of loving, and also capable, in some poor degree, of thinking. Now, if all possibilities of being are contained within the power we call God, then Personality, Love, and Wisdom are contained within that power. These things in us must, somehow, be reflections of the same things in him. They are the things which give us affinity, likeness, relationship to him. If evolution be the principle, and I think it is, which will eventually unlock to us all the secrets of the phenomenal universe, then all that is evolved must be *in*volved in the evolving power. What *we* are must be a true revealing of what the Infinite Power underlying all phenomena must be. Thus even the Spencerian philosophy, as interpreted by Fiske, has not got very far beyond that of the old Greek poet quoted by Paul to the men of Athens:—"As certain even of your own poets have said, For we also are his offspring." We are God's springings off—we are God's sheddings-off. Like produces like. In our finite personality, and finite love, and finite wisdom, we have affinity, likeness, indestructible relationship to the Infinite Personality, to the Infinite Love, and to the Infinite Wisdom.

I come to this conclusion, then: that the narrowest and most ignorant creed which human folly ever elevated into a divine truth, has verily within itself something of real divineness if it enables the believer in it to feel that there exists an actual personal relationship between himself and the God whom the creed dimly shadows forth. I come also to this other conclusion: that the broadest and most enlightened creed that human wisdom ever yet thought out has within it no divineness whatever if it cuts man off from a sense of personal relationship to God; if it makes Deity busy in the Milky Way, but not busy in the hearts of men; if it makes Deity careless of the humble sorrows and of the humble joys of earth's common homes. If there *be* no relationship of a personal sort between God and his creatures,—if there *be* no natural obligation on us to fear him as our King, to love him as our Father, to desire to do his will as our Infinite Benefactor,—then the narrower our intellectual outlook becomes, the better. Wider views of Deity, and wider views of the universe he evolves and governs, can only increase the area of desolateness over which living and loving creatures are doomed to wander orphaned of the Divine Providence and care.

We are not called upon to make this choice. Breadth of intellectual view is not incompatible with depth of emotional fervor. In order that we may think of God as caring for us individually, it is not necessary that we should narrow our conception of the universe over which he rules. We may think of him as caring for us, and yet not be so absorbed in our self-consciousness as to think of him as caring for us exclusively. The fault of religionists undeveloped on the intellectual side, has been to think of Deity as caring exclusively for *them.* The fault of religionists undeveloped on the emotional side, has been to think of Deity as caring particularly for nobody. The danger which liberal religionists have to avoid is, that while enlarging and beautifying man's intellectual conceptions of the universe and of the Deity thereof, they may come to regard as "primitive superstitions" those other ideas of Deity of which the emotions can approve and which the affections sanction. The deeper and the truer things of religion are revealed through the heart, and not through the head. The emotion of the heart which the head cannot endorse *may* be false; but that thought of the head is most surely false of which the emotion of the heart cannot approve.

Things are revealed to babes which are hidden from the wise and prudent, and in the mouths of sucklings the loftiest praise is ever being perfected. The religion which is finally to conquer the world will be of modern breadth and of ancient Hebrew intensity. It will proclaim a God who, while ruling omnipotently through all the realms of infinite space, yet whispers to the meanest child of earth the tender inspiration, —"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will not I forget thee!" JAMES KAY APPLEBEE.

Boston, Mass.

JAPAN'S PRESENT DANGERS AND NEEDS.*

BY REV. CLAY MACCAULEY, TOKIO.

Japan's present era is evidently to be the most eventful and important period in the history of the empire. It is an era of transformations which affect the very sources of the national life.

Just now especially noticeable are the effects of the gracious act with which his Majesty the Emperor has marked his return to an unembarrassed sovereignty. He has made a free gift to the nation of a constitution. He has invited a large part of the people to share with him the direction of national affairs. Constitutional law is hereafter to be the controlling force of the empire. A Parliament representing the popular will is to give shape to that law. In fact, Japan has been entrusted by its sovereign with the beginnings of popular government, which in time will doubtless become more direct and complete.

In the next place, the present era is distinguished by the transition of the empire from a state of seclusion to one of international intercourse. It has been found to be undesirable to keep the people out of the great movement of modern times, by which all the people of the world are being drawn into vital intercommunication. All around the earth, mankind are beginning a general interchange of natural and industrial products and entering upon an age of social reciprocity. Scarcely a generation has passed since Japan was but little more than a name beyond its own borders, and since the other peoples of the world were but like a dream to Japan. Now Japan is everywhere known, and well known. In your ports where less than a half century ago a foreign flag was never seen, now ships from the farthest shores come and go daily, laden with cargoes for Japan, and with wealth from your fields and factories for other countries. The most distant markets hold your food products, your fabrics, and objects of art, while everywhere in your own markets, machinery, food, fabrics, and other products of foreign labor and invention may be seen. But the transformation following the newly opened international intercourse is not only commercial. Your social life too is changing. A social interchange of momentous import is going on. The Japanese student and tourist is a familiar figure in Europe and America, while here, visitors and scholars from the opposite side of the globe are in daily contact with you in business, in schools, in your homes and in your government offices. Your manners and customs, your architecture, your literature, your art all show marks of change; in some directions they have been almost revolutionized. Evidently Japan has lowered the barriers which so long separated it from the rest of mankind and is becoming a member of the household of nations.

A third of this notable series of transformations is the result of Japan's recent change from a non-scientific mood to that of science. This change is vitally involved in the social transformation just mentioned, but it is of sufficient importance to receive separate attention. Europe and America have been almost created anew during the past few centuries by having been aroused to a scientific investigation of nature and of life. During the centuries of Japan's isolation the people of the West completed their struggle out of the ignorance and superstition of the Middle

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Ages. When Japan re-entered intercourse with the West, it found Europe and America enjoying marvelous results of free science. Mechanical invention had made distance of no moment; it had immeasurably increased human power; it had added enormously to wealth, happiness, and national dignity. The new spirit of rational inquiry had done away with mere tradition and dogma in the knowledge of nature, in the treatment of disease, in the methods of education, in the whole round of merely inherited thought and ways of life. The new spirit had started human society forward in all its relations, personal and social, and religious and political as well. Its motive force was a new knowledge and farther progress constantly. Lord Macaulay well characterized the Baconian philosophy, which is typical of the modern scientific method generally, when he wrote,—"It is a philosophy which never rests, which has never attained, which is never perfect. Its law is progress. A point which yesterday was invisible is its goal to-day, and will be its starting point to-morrow." Japan, in re-entering international communication, came suddenly into contact with the full energy and effects of this modern spirit. The nation was subjected to it, and in a generation has been speeding over the space which it had taken the West five hundred years to traverse. To-day Japan is making an unparalleled swift transition from its own past, under the sway of the spirit of science and reason. Steamships, railways, electric telegraphs and telephones, power presses, scores of other kinds of labor-saving machines, and innumerable quantities of the products of free invention are here; an army and navy with the modern appliances of scientific engineering, equipment, discipline, and strategy, are here; modern astronomy, meteorology, chemistry, medicine, geology, botany, and the whole host of natural sciences are here; scientific education, extending from the kindergarten to the university, is here; the philosophy of science, its rationalism, its utilitarianism, its many forms of naturalistic speculation, are here, too. Then, too, the force of Japan's religious traditions has either grown very weak, or has wholly ceased, over increasing numbers. The same intellectual restlessness which characterizes the western peoples, the same eager desire to make constant progress from the gains of to-day to the possible gains of to-morrow, are active here. The scientific mood is upon Japan as upon America and Europe, and under its power the traditional part is disappearing, while the people are impelled to enter the future as discoverers setting out over a land unknown, to find a new home and fortunes.

No earnest and intelligent citizen of this empire, or friend of the Japanese people, can look upon these facts without solicitude. What will the forces thus so suddenly and powerfully set in operation bring forth? I cannot doubt, knowing what I do of the course of human history, that popular government, that widening international intercourse, will, in the long run, produce the highest prosperity and happiness. I cannot doubt that in order to reach these ends the most efficient means is found in a true knowledge and use of nature and its forces, and in a practical science of man. The greatest attainments mankind have made, have been made in these modern times of free national thought and natural, utilitarian science. These conclusions I cannot doubt. But at the same time I cannot doubt, too, that these grand factors in human progress are accompanied by very grave responsibilities and by the most serious dangers; by dangers which, if they are not guarded against, can bring to ruin the fairest structures that free thought and science may rear. And I am persuaded that if there ever was a people whose character and circumstances made caution, prudence, comprehensive and conservative intelligence necessary in using these tremendous forces of progress, it is the people of Japan. I have long been convinced that this judgment is well founded. So, when the invitation came to me to speak at your annual meeting, my immediate impulse was to emphasize this judg-

ment here, and to add some thoughts concerning the special dangers and duties which the advance of your present era brings into view. It may appear obtrusive for one who is a comparative, stranger to speak in this way. This is a topic which may be thought to be peculiarly your own. But I believe you will indulge me by reason of the strong personal interest I have in Japan, also on account of your intimate relation now to our common humanity in whose welfare we are all involved. Moreover, the culminating thought of my address has a universal as well as a local bearing.

I assume that human nature is in all men essentially the same; that with the same impulses and conditions, all men will practically think and act alike. I assume too that cause and effect are uniformly connected in mental as well as in physical relations. The light of what has happened in human society may be taken as a safe guidance to what will happen where the same forces are at work. The Egyptians, the Chaldeans, the Greeks, the Jews, the Romans, the French, the Germans, the English, the Puritans, all formed or are forming great states. Some of these peoples are now but names in history. They were human beings. Their privileges, their dangers, their duties, were much alike. Their fortunes, their fates, are only clear signs of the rise or fall, the grandeur or ruin of all who follow in their paths and do their deeds. So then with the light of man's experience to show us our way, let us go farther on.

What of Japan's present political transformation? Had I time I would show in relation to this question how every form of government carries with it its special privileges, dangers, and duties. But we must reach our goal more quickly. Let us suppose then that we have to deal with a state which has erected for itself an absolute monarchy. The monarch, we assume, rules his realm with a true reverence for the sanction or the faith by which absolute power has been placed in his hands. Undoubtedly under such government society may reach a high degree of peace and prosperity. But the histories of the monarchies of the world show that wherever order and happiness have been maintained and advanced under them, the people have always been controlled by an unquestioning loyalty to their ordained ruler. The prosperity of the monarchy requires thorough obedience, showing itself in the devotion of the subject's time and person, if need be, to the sovereign. The one uncompromising and comprehensive duty of the monarch's subject must be loyalty. Self-assertion or personal independence should be the last thing he should attempt if the state is to be preserved. He should find his well-being in his ruler's will. He should freely yield of his wealth for his sovereign's needs. He should be ready to give even his life.

But let it once come to pass that the monarchy be changed in any way so that civil power is distributed to the people, then radically different factors enter the working of the government. The moment a monarchy expresses itself in a constitution and accepts a legislature composed of citizens representative of and chosen by popular suffrage, by these facts the individual citizen takes on a different character from that of the passive subject. The citizen himself becomes a law maker and executive of the law. The stability and progress of the state now depend not only upon each citizen's loyalty to the supreme authority which he himself helps to establish, but also upon his wise intelligence, upon his moderation, tolerance, and self-constraining patriotism. John Stuart Mill, the distinguished English economist, speaking of popular government, said: "The worth of a state is, in the long run, the worth of the individuals composing it." No truer sentence was ever uttered. In a popular government the individual citizen becomes continually more and more important; the final law of the state is in the end the result of the expressions of individual wills. This result, however, of necessity is brought about by wise, generous concessions, compromises and faithfully kept agreements among individual citizens. Through this mutual

give and take, the agencies which are essential to the conduct of any popular government, parties, are created. But, as only one party can direct a state at one time, it is evident that in the contest for supremacy which must take place among political parties there can be no safety for the state unless all citizens agree that majorities shall rule. In a self-regulating government, majority law under the constitution must be supreme. If such a government is to exist at all, no citizen or party should dare to resist by violence, or to destroy this fundamental principle. You see therefore how much that is new and of the most important character is laid upon the individual citizen where a government passes from a monarchy into the care of the people.

Now Japan, as we all know, is undergoing a transition from an imperial feudalism to a representative constitutionalism under its Emperor. A new type of citizenship is therefore imperative, if the Emperor's gracious act is to meet with the success it is intended it should have. The intelligent, self-respecting, prudent, conservative, law-abiding and tolerant citizen is demanded for the new order of affairs in the state. Popular elections occur; lines are to be drawn through the present political chaos, shaping closely defined party organizations; parliamentary debate and popular legislation will hereafter be daily occurrences. Japanese society, which has been comparatively stable, is now to become mobile under the will of the people. It is not only to be largely re-organized, but to undergo repeated re-organizations. The political, commercial, and social stations of citizens are to be liable to unexpected changes. Critical experiments are to be tried with great and novel problems in finance, commerce, industry, education, art, and social affairs generally. Now, clearly, the future peace and prosperity of the nation is to depend upon the intelligence, wisdom, caution, and loyal forbearance with one another among the whole people. May the citizens of Japan realize fully what the new order of their state means, and become worthy of the high privileges now made possible to them!

But with the political change the transition of the nation from its past isolation to a world-wide intercourse is also hastening forward. A whole cycle of new commercial and social relations is being entered. With this, many new perils and duties are appearing. Under the former order of things Japan's trade and industry were practically confined within its own borders. Its social habits, customs, its literature and art were almost wholly adapted to its own and to no other needs. Its commerce was not only very limited, but it was comparatively free from the fever of competition. Invention was extremely slow, industries being fifty years ago very like what they were a thousand years ago. There was none of the restless struggle for wealth and place characteristic of to-day. From century to century a placid, equable industry and commerce were carried on. Science was small and unprogressive. Literature ranged within very narrow limits. The nation's unique art moved along a path of high, but little varying excellence. Now, however, the mighty, complex and never settled commercial, industrial, scientific, literary, and art movements of the outside world have come upon this land as an invading host. The former circumscribed and simple organization of Japanese society has been brought into contact with these revolutionary forces. The unmeasured ambition of western commerce, the West's enormous industrial operations, its competitions, its ideals of massive wealth, its stupendous financial schemings, and the like, have all come here arousing this people from the old uneventful quiet. These new forces, I believe, can here, as elsewhere, open ways to great prosperity. Your natural resources, your geographical position, your pioneer work in this part of the world justify the belief. But how many perils beset Japan with the new opportunities! Wholesome ambition may easily become an unscrupulous greed under the novel excitement. Honesty may easily be supplanted by cunning and fraud. Trust and honor, the very foundations of per-

manent commercial prosperity, are laid bare to undermining forces that can bring down the whole fabric in ruin. Commerce is to a large extent carried on under competition. This principle is legitimate and apparently necessary. But how excessive it has become under the stress of modern life! It tends to enslave and to impoverish the weak and inefficient, and to intensify social inequalities in every direction. Desire for wealth is characteristic of the civilized man. But how much it has become a mere greed for gain to-day! It is the stimulus back of the intense speculation which marks the commercial life of the West. Through this passion the very safety of society is often imperilled. It does not hesitate to grasp at the absolute control of great interests; it seeks to monopolize industries; it gathers under its power even the food and fabrics of nations, establishes autocratic ownerships called "corners," enhancing prices artificially beyond the abilities of the people to pay, and engendering dangerous discontent among the poor. The same greed of money is back of the criminal schemes so characteristic of to-day, which, under the name of stock companies, are used only to filch hard earnings from investors to fill the purses of the unscrupulous speculators. In truth, I see many great perils before Japan in its rapid appropriation of the ways of western commerce.

In Europe and America, many of the gravest dangers are abroad through the working and the forces I have just mentioned. So far they have been held in check by a strong social conservatism, but they threaten great calamities for the future. They will certainly work harm here if rashly allowed to control Japan's new life. Financial crises and crashes are common experiences in the West, but they are largely neutralized or remedied by the enormous productivity of new countries like America and the colonies of the European States. Here, in an old country whose productiveness has almost reached its maximum, there are no such ways of safety. Japan might easily impoverish itself, and helplessly impoverish itself, through a precipitate struggle for great wealth, that is, by letting great monopolies fasten themselves upon its source of production, and by inordinate and credulous speculative investments by masses of the people. Again, western society, by its excessive competitions, speculations, and greed, has engendered tremendous forces which threaten the whole social fabric there. Troublesome labor questions, strikes, riots, an unprecedented growth of socialistic and communistic theories and organizations now confront society in Europe and America in portentous forms. It is said that Europe is trembling over a social volcano which may burst forth with deadly violence at any time. Japan must needs move very cautiously with these tremendous forces of western commercial and social progress or it may rue the day it began to make them its own.

Nor is the transition that Japan is making into the scientific rationalistic mood of the West any less free from dangers or from corresponding duties than its political and commercial transformations. The scientific mood is one of the greatest forces of human progress. Knowledge is true power. Ignorance is the source of a large part of human weakness and misfortune. Superstition is followed by a train of evils and miseries. But even the scientific mood can lead to error. And it is true that not everything called science is true knowledge. The scientific man may be too hasty in drawing his conclusions or have too limited an observation. The scientific mood in its reaction from old faiths, from traditions, from what it finds to be superstitious and irrational, may go to opposite extremes as little justified by truth as were the old faiths. The French Revolution of a century ago is a fearful example of what I mean. Then the people in their hatred of all the old authority that held society together, enthroned what they called Reason as their goddess and did the most irrational things thinkable. Having overthrown the old intolerable civil order, they overthrew with it the old moral sanctions, and turned France into a very hell of violence, rapine, and murder. This

extreme unbalanced revolt from superstition no sane man can look upon except with horror. Such awful crimes can be committed in the name of reason! Reason and science are of inestimable value to human progress and can be of the highest service to Japan, but it should be clearly understood that they are valuable only as far as they really disclose the truth.

It is an interesting yet natural fact that the beginnings of every period of rationalistic thought have been characterized by disbelief in, and rejection of, the teachings of traditional and organized religion. In the majority of cases this has been done in behalf of a larger and more reasonable faith. But in modern times the scientific mood is directed in large part by either a professed atheism or by the theory that the human mind can know nothing of the objects of religious faith. These two attitudes of thought appear in the works of many of the scientists of the day. I do not wonder that the Japanese who have been influenced by modern science have inclined to the speculations of modern atheists and agnostics. These speculations have come in naturally with their recently opened study of western physical science and invention. But I am profoundly convinced that atheism and agnosticism are the result of only the extreme of one-sided knowledge. Furthermore, I believe that they are fraught with the most serious dangers, not to Japan only, but also and especially to Europe and America. It would be a great mistake were the people of Japan to accept these speculations as the best products of even the rational thought of the West. The highest philosophy of the West is neither atheistic nor even agnostic. Should these negative speculations become dominant in the philosophy and popular mood of this empire, I believe that its present political and social transformations would be deprived of their greatest possible safeguard, and that the national life would be exposed with but feeble protection to the dangers of which I have been speaking.

This thought brings us to the goal to which the whole course of this article has been tending. I have spoken of Japan's movement into popular government, into world-wide international intercourse, into the ways of modern industry, commerce, social culture, and science. I have spoken of the benefits likely to accompany these changes, of the dangers which beset them, and of the duties to which they summon your citizens. Without faithful observance of these duties, as we have seen, the dangers are greatly to be feared and the benefits likely to be lost.

The events of the present era therefore bring the Japanese people, first of all, face to face with duty. Loyalty to the constitution, intelligence and forbearance among partisans; and reverence for the wills of majorities are essential political duties. Justice, honor, caution, conservative progress, and the like are imperative in order to gain safe commercial and industrial welfare. In accepting the scientific spirit the people must be above all lovers and servants of the truth. Duty, that is, obedience to moral law, is the guarantee and only guarantee for Japan's safe progress in the new life it has entered.

But what is moral law? It is as the question puts it, law. Whence derived? Suppose we admit it comes from the operation of mere use or convenience, that it is more useful to be just than unjust, honest than treacherous, obedient than rebellious. What quality in human nature or elsewhere is there, however, that makes one line of conduct useful or convenient and another line of conduct harmful or undesirable? It may be answered that human nature and all nature is so constituted that certain things are helpful to us, and others injurious. If we were to continue with this kind of argument we should be brought at last to the radical truth that there is, through an invariable sequence of cause and effect, a fixed dependence of prosperity or adversity upon some things and acts rather than upon others, that what is essentially a moral order lies in the nature of things. If then we may go on to say that morality therefore lies in the very substance

of the universe, what line divides our thought from the meaning essential in religious faith, that the moral order of the universe is there because it is the expression of the morality of the Infinite and Eternal Being in whom and of whom the universe exists? Any real morality, intuitive or scientific, implies, I think, the existence of all that is essential to a vital belief in God, that is, to religion. To me, true ethics and religion are as inseparable as stream and fountain.

My culminating thought is therefore that if Japan would go along its present path in safety and ascend by it to greater heights of prosperity and happiness, its people not only should accept the exact sight of guiding science, but should see how science itself moves under the light of the eternal Sun. My plea is really for an appreciation of the worth and need to this nation of all that is fundamental in that which is named religion. Do not misunderstand the word religion. By it I do not mean anything that savors of superstition. I mean by it simply that supreme sense of the soul which is conscious of Infinite and Eternal Being as Creator, Guide, and Immanent Power and Life in the atom and in the star, in the feeblest stir of life and in the grandest thought. I sympathize deeply with those earnest minds of this nation who feel that the safety of their beloved empire lies in the reign here of true morality. I welcome the efforts of those who are trying to found for Japan a science of morality. I profoundly believe, however, that unless the morality so sought has for its sanction an Eternal Right and Wrong their efforts will in the end come to naught. The high, pure souls that are seeking to establish a moral science without religious sanctions, I am sure cannot so impress their judgments upon common minds that they will bear the stress of "the wild turmoil of modern thought." The common mind cannot understand and feel the pure force of high ideals. The sublime theism of the philosopher necessarily tends to be crude and superstitious in the ordinary minds. So the high utilitarianism of the atheistic or agnostic moralist tends to crude and coarse selfishness among common men. Which state is preferable for the masses of mankind, — a religious faith which, though tending to become crude and superstitious, does wield a mighty authority, or a utilitarian ethics which the ignorant and selfish mind easily ignores? Better for mankind that it be "suckled in a creed outworn" than given over to what may be the sway of selfish license. Dr. F. E. Abbot, a thinker of high repute in America, lately wrote, "Theological agnostics will soon be succeeded by ethical agnostics; the doubt or disbelief of God will soon be followed by doubt or disbelief of the moral law itself. Moral beings could not be moral beings, if morality were not a universal law above them,—nay, the all-pervading law of the universe itself. It stands written in the nature of things that, amidst the fury of contending passions, the moral ideal itself shall go to the wall, unless it drink omnipotence from the Divine Idea."

To a recognition of the Divine Idea, then, I summon you and the people of this empire. Let this become clear to the vision of the people, establishing and sanctioning the virtues which lie at the source of civil order; assuring the worth of justice, honor, and truth among men in their social relations; giving real force to the ethical instinct which now saves the world from destructive passion; and I am confident that the way Japan has taken can lead only upward and onward to a happier, more prosperous, and useful place for the empire in the great household of nations. History shows that so long as high, serious, devout moral purpose has ruled men their careers have been only a succession of triumphant advances. Only with the absence or failure of this purpose has human progress faltered or ceased. It is as true to-day as it was in the times of the ancients that—"Righteousness exalteth a nation." But righteousness exists among men just because it issues from One whose will is actuated by an eternal right.

SCHOPENHAUER'S "THE WISDOM OF LIFE."*

In this book Schopenhauer has given us some of his best thoughts. As the title indicates, the work does not pretend to cover the whole duty of man. It is a series of aphorisms, well arranged and strikingly said, covering a wide range of subjects that center more or less obviously in the query "Wherein does human happiness consist?"

Schopenhauer's style is ever brilliant, terse, and animated, and, unlike that of most German philosophers, it is clear. In "The Wisdom of Life" he aims to be popular and he is markedly successful. There is scarce a reference to his peculiar philosophic views. Even his pessimism is toned down to such an extent as to appear almost wholesome. The book before us is professedly a compromise. In other words the author deliberately casts aside his own peculiar tenets and speaks of the "Wisdom of Life" in the common meaning of the term, as the art, namely, of ordering our lives so as to obtain the greatest possible amount of pleasure and success." Evidently, when Schopenhauer is going to talk thus we shall derive the most benefit and solid comfort from his remarks if we try, so far as possible, to forget what his life was, and what in other writings of his he has said contradictory to the ideas here expressed. Schopenhauer seems to desire his readers to do exactly this, for after pointing out the manifest contradiction between the "Wisdom of Life" and the "World as Will and Idea," he dismisses the subject once for all.

The book is divided into three parts, entitled, respectively, Personality, Property, and Position.

Personality, or what a man is, it is maintained, has the most to do with our happiness or unhappiness. "Compared with *genuine personal advantages*, such as a great mind or a great heart, all the privileges of rank or birth, even of royal birth, are but as kings on the stage to kings in real life." Seemingly Schopenhauer has well-nigh overthrown his whole philosophy, so enthusiastically does he argue that man has more to expect from his inner nature than from all else besides. "The principal element in a man's well-being," he says, "is what he is made of,—his inner constitution." Happiness does not come primarily from our outward circumstance. "The mind is its own place." Whether we are rich or poor, whether we are unknown or famous, whether we are spoken well of or the reverse,—all these are of small moment compared with those other sources of well-being, health, temperament, and intellectual insight. I cannot forbear the remark that Schopenhauer speaks more powerfully than many a man who goes less widely astray, when he speaks of the influence of personality upon happiness. When will we learn that it is good to be idealists? When will we act upon the principle that after all the world is our own creation, ours to make it a source of happiness or unhappiness as we choose, or better, as we are wise or foolish! Man was long ago by some Greek called a microcosm, a little world. Schopenhauer somewhere reverses the statement. He says the world is a big man, a macranthropos. He is our Hercules, our Goliath, to make us happy or otherwise, according as we, in our turn, make him a jolly companion or a dullard.

Schopenhauer is treading upon safe psychological ground when he discourses thus of the importance to happiness of the inner man. The same outward circumstance affects different men very differently. Two brothers, always together, seeing the same things, hearing the same things, wearing the same clothes indiscriminately, eating out of the same breakfast cup at morn, and out of the same apple for luncheon, together as babes crying for the moon and together as men struggling for a worthy place in life's army, have for all this gone widely apart. These sights and sounds, these readings and writings, these wearings and eatings reacted upon very different souls. The

* "The Wisdom of Life," being the first part of Schopenhauer's "*Aphorismen zur Lebensweisheit.*" Translated with a Preface by T. Bailey Saunders, M. A. Swan, Sonnenschein & Co., Publishers, Paternoster Square, London. 1890. Price $1.00.

two minds and hearts made different uses of their gifts. We read a book of travels. "Ah," we exclaim, "would that I had seen those sights!" Here we err, says Schopenhauer. What we really lack is the "mental aptitude" that lends those facts their life and reality as thus described. Suppose the man of dull perceptions were to see with his own eyes the Egypt that Herodotus describes, the sympathetic reader of Herodotus still sees more really than does he. Dickens sees two lovers, a father with his dead babe upon his breast, and countless other things where his friend sees nothing. But had he seen them, it would still be true that only to the former would they be so real as to bear repeating. No event is anything without the co-operation of two factors, something to look at, and some one to look at it. And then it is still true that a beautiful object in a dull mind is like a blurred photograph of a pretty woman.

Whether or not it is possible for all to be happy, even in a very small degree, let us not now enquire. This much seems to be certain, that "every man is pent up within the limits of his own consciousness, and cannot directly get beyond those limits any more than he can get beyond his own skin." It is as though the world were really a stage and all of us merely players. "Differences of rank and wealth give every man his part to play, but this by no means implies a difference of inward happiness and pleasure." The happiness of the hero, the buffoon, and the villain, cannot be determined by the parts they take in the play. Schopenhauer would go even farther and argue that the *character* of the saint or the villain can in no wise be ascertained by the parts they act upon the stage of life. A jolly temper makes the villain happy, while its opposite renders the saint gloomy and complaining, despite the good deeds. Within certain limits this is certainly true, so that Canon F. W. Farrar refuses to affirm that all wicked folk are correspondingly unhappy.

This leads us to the conclusion that all cannot be equally happy. "The measure of happiness a man can attain is determined beforehand by his individuality." There are certain limitations set about us at the beginning. Our own happiness depends largely upon whether or not our fathers and mothers were happy before us. Not only does natural affection (kin-ness or kind-ness) render this so, but much greater than this is the influence of transmitted intellectual capacity, physical health and temperament or attitude towards the world.

The more one lacks the inner capacity for happiness, the more he is inclined to lay stress upon the possession of property or reputation. And this is so because the pleasures of the mind are beyond the "limit of desire" of the stupid and the dull. There are, however, those who would appreciate the pleasures of mind but cannot secure them. Surely the lot of such is hard. There are others with the leisure and the ability for pleasures of the mind who go a-chasing after baubles. To these Schopenhauer says "Go to Socrates and learn what he meant when, passing by such luxuries spread out for sale, he exclaimed, 'How much there is in the world that I do not want!'"

To the second division of the book, Property, or what a man has, Schopenhauer devotes but a few pages. "Riches are like seawater, the more you drink the thirstier you become." And then suppose a man loses it all, he is left by his riches about as they found him. His "habitual temper" has hardly been changed. The happiness afforded by the possession was not of that stable kind that is given by personality which "no one can give or take away." The almost invariable use made of wealth by those who from being poor have amassed much of it, goes to show that man by nature sets little by it. Such people regard their talents rather than their dollars as their real capital, and the gold slips away as readily as it comes. And the talent is "what a man is," not "what a man has." It was no doubt a recognition of this principle that gave rise to the proverb, "A useful trade is a mine of gold."

Schopenhauer despises the spendthrift. According to his idea, happiness, as an inner state, is due to a surplus of intellectual power left over after the will has had its share. In order that this may be turned to those *activities* which make for happiness, leisure is necessary. To secure this he urges people "to be careful to preserve what they have earned or inherited." Schopenhauer closes the chapter with the observation that wife and children have not been included among man's possessions as "he is rather in their possession."

In the third division of the work, Schopenhauer treats of Position, or a man's place in the estimation of others. He speaks here of reputation, pride, rank, honor, and fame. His distinctions are not always valuable, though they remind us of conversations of Kant that Stirling has collected. And Schopenhauer claimed to be the only philosopher since Kant.

The praise and good-will of our fellows are no more essential to happiness than are great possessions; but by a peculiar weakness of our nature this truth is very generally overlooked. To lay great value upon what other people say of us is to pay *them* altogether too much honor. "Every man's chief and real existence is in his own skin, and not in other people's opinions." To acquire gives more pleasure than to possess (rest possessing), and "to know" more than "to be known to know," notwithstanding the fact that so many tacitly hold as their creed the words of Persius, "Knowledge is no use unless others know that you have it." This is to make the picture we present to the world of more importance than we are ourselves.

Of Pride, our author regards national pride as the cheapest sort, for it argues that a man has no individual qualities of which to be proud. Moreover such pride forbids that the praise be both loud and honest, inasmuch as national character is composed of the worst as well as of the best of mankind.

Rank is purely a "conventional value"; "strictly speaking, it is a sham, a mere farce." But inasmuch as the masses soon forget a benefit, it is well that public benefactors should have the ear notched, or be labelled with a dagger, or asterisk, that should proclaim to all, "This man is not like you; he has done something."

Honor may be looked at from two sides. It is "other people's opinion of what we are worth," or "it is the respect we pay this opinion." Honor once lost is lost forever. Fame cannot be lost, it is built to stay upon what one has actually accomplished. Honor is passive. Fame is active. Honor is the possession of all men and can be lost. Fame is the possession of the few and must be won. Under "Honor" Schopenhauer gives an extended criticism of chivalry and card playing, valuable mainly for its history, and intensely interesting because it bristles throughout with wit and sarcasm.

The discussion of Fame is especially interesting and suggestive, though it is impossible always to assent to the author's conclusions. Achievements that bring fame are of two kinds, there are great battles and inventions, there are immortal books. Fame in the former is transient, while "a great and beautiful book has a permanent character, as being of universal significance, and springs from the intellect, which rises, like a perfume, above the faults and follies of the world of will." "Fame follows merit as surely as the body casts a shadow; sometimes falling in front and sometimes behind." Fame is often slow in coming because the more a man belongs to posterity, the more of a stranger he is to his contemporaries. It was Lessing who said, "Some people obtain fame and others deserve it." It is the deserving rather than the possessing that gives the purest happiness. "It is not fame that makes a man happy, but that which brings fame."

It is seen by his discussion of property and position that Schopenhauer regards them as very weak factors in the production of happiness, except in so far as they are made a part of the environment of personality, or what a man is. That which creates happiness is the personality, all else is secondary

or merely a means of growth. "Greatness of soul, or wealth of intellect is what makes a man happy." Schopenhauer's discussion tends to shut happiness away from all but the initiated, or those who possess great hearts and great heads. So far as such discussion is an incentive to men to become able to enjoy such pleasures, it is helpful. Meanwhile to others it may be said that Schopenhauer after all has but preached a very original and suggestive, somewhat gloomy and erratic, sermon upon words long ago uttered, "A man's life consisteth not in the abundance of the things which he possesseth."

"The Wisdom of Life" is well worth a careful perusal and contains many an exhortation and many a lesson for the cure of some of the flagrant sins and errors of our own times.

A. B. CURTIS, PH. D.

Tufts College.

IN LOVE IS UNITY.

All hearts are one in love,
Whose minds may many be:
And thus mankind shall prove
To differ and agree.

LEE FAIRCHILD.

Seattle, Wash.

WHAT UNITARIANS BELIEVE.

When we think of religious ideas, uppermost of all comes, and should come, the thought of the Infinite Reality which somehow informs and inspheres the universe. In the presence of this absolute and eternal Being we bow in silent reverence. The universe testifies to us of a Power behind all its phenomena. The soul feels the presence of the Eternal Soul and silently worships. But if we attempt definite description we transcend knowledge and enter the realm of imagination.

And yet we cannot escape the conviction that the Power of whom this universe testifies is *one* Power, the grand unit of Being, although manifest in manifold phenomena. We feel that the integrity of material things, their steadfastness to their own laws, indicates integrity and steadfastness in that Infinite of whose Eternal Life they are manifestations. And we gladly accept the soul's witness that the Being whose overarching presence it always dimly or clearly reflects, as the dew-drop reflects the sky, is a Being of infinite perfection, full of righteousness and love, who holds the scales of the universe exactly even, and under whose providence the eternal good is wrought out in every atom of matter and in every throb of spirit. Such thoughts give us trust and peace. The mystery of the Infinite is past our finding out, yet we are content to rest in its tender embrace, and to be borne by it forward into the eternities.

Next to our thought of God comes our thought of Man—God's highest manifestation, the mysterious son of the inscrutable Father, crowned with the same eternal wonder and unfathomableness. Man is the child and heir of the ages. Slowly rising out of lower levels of life, he gains intelligence, knowledge, religion, recognizes himself as a soul, feels the kinship of the spirit, takes his place as a child of God. On man's past the light is very dim, we find him here but we know not whence he came. About all his life there hangs a cloud of mystery. But here he is working and worshiping, full of imperfection, but great in possibilities, often sinning, but, on the whole, learning through his sins, and striving to outgrow them, with an infinite capacity for progress, and with infinite aspiration shining in his upturned face.

We have faith in Man, faith in the rectitude of his nature; faith that he loves what is true and good, and in his own imperfect way seeks after it; faith that, through his seeking, he is rising constantly into a larger and better life. We believe in man's capacity to know truth and to win good for himself. We believe he has done it in the past, that he is doing it now, and that he will continue to do it in the future. We put no limit to human progress. We look for finer civilization, for riper culture, for nobler morality, for purer religion. We feel sure that man will, through striving after what is best, grow constantly into what is better; that he will do so in all worlds and in all lives. To us the future has no gloom. No cloud hangs over it. It is full of the radiance of

hope. It is full of the inspiration of progress. It is the very dawning of the kingdom of God. We do not know what lies beyond the veil of mortality, but we feel sure that spiritual laws do not change, and that there will be growth, progress, increase in knowledge, life and blessedness, transcending the power of imagination to picture.

And we have the conviction that instead of being a Godless creature, man is essentially a God-seeking one; that he is profoundly religious; that he feels the presence of the Eternal Power and worships it the best he knows. And so all the religions of the world become to us the honest attempts of the human heart to "feel after God, if haply it might find him." As such they are kindred, born of the same finite aspiration and the same infinite inspiration. We have sympathy with all worshipers. They are our brothers, children of the same Father, looking up in common adoration and love, and we can join with Jew and Gentile, Greek and barbarian, in reverencing that Eternal to whom all hearts are drawn, and who fills all with the fulness of his blessing. This universality and unity of religion among all mankind is a necessary result of the unity of human nature, and of that religious instinct which in every age and country lifts all hearts into grand common worship.

Of this religious instinct there have been great exponents who have left the impress of their divine souls upon humanity. Of these Jesus seems to us chiefest. He was supremely the prophet of the soul. Lowly born, with little of what we call culture and knowledge, he had the keenest conscience, the largest practical wisdom, the strongest moral and religious sense, and the clearest spiritual insight. He had a profound feeling of truth and right and God. These made him the great teacher of life and duty and religion. His was a divine soul, the divinest of history. The humanity in him was so large and true that it was a wonderful revelation of what God meant by humanity. And through this large humanity he became a prophet and leader, not only for his own time, but for all time. Not his birth but his character attests his right to the foremost place among the world's martyrs and saviors.

Finally, we cherish the idea that solid character is the supreme good of life, and that to win it is the highest success of every human being. We discredit all manifestations of religion which do not result in character. We believe that honesty and integrity are the foundation of everything that is divine, and that without righteousness no man can see God. We lay our chief emphasis upon personal righteousness, believing that it has the "promise of the life that now is" as well as of "that which is to come." Personal righteousness is personal salvation. Nothing can take the place thereof,—no faith, no sentiment, no charity. It cannot be imputed. It cannot be transmitted. It must be won by personal endeavor, and when won it is the pearl of great price, the rock which no storms can shake.

T. B. Forbush.

Chicago.

TO ONE WHO DISLIKES EVOLUTION

A PART OF A LETTER TO A FRIEND.

You remark that our faith as Unitarians seems to hinge pretty closely upon the theory of Evolution, and that you have never entertained any liking for that theory. Not necessarily, I think, does our faith depend upon any theory of creation. Evolution does not profess to account for the existence of things, but merely to give some account of the methods of life. And I quite agree with Mr. Ruskin when he says that "it is man's chief duty to know what he is and not to think of the protoplasm which he was, or the skeleton which he shall be." What we are; the sense of dependence which we feel; the voice of conscience which speaks within us; the indisputable experiences which have come to us as individuals and as a race; the convictions which are pressed upon us through consciousness and experience; these constitute our data, and are valid, whatever the method of creation. However, it is the strength of rational religion that it corresponds to, and is

largely confirmed by, the discoveries of science. Not that the truths of religion can be proved by science. Religion transcends the methods and limitations of science, as thought and feeling transcend matter. But this is certainly true: —that while physical science is destroying all faith in a six day's creation and in miracles of every sort, and while the science of criticism is working the same havoc with the pretensions of infallibility made in behalf of the Bible, science can never disprove our faith—the belief in God from the rational stand-point must always command the respectful consideration of the scientist. The greatest scientific men of the age come to a point beyond which they admit they can go no further. They cannot account for the beginnings of life, and all their elaborate explanation of the processes of life from one form to another, can only postpone but can never eliminate the final stubborn questions: How did it all begin? Where is the First Cause for all the phenomena of life? And here they stand reverently before a Power they can neither fathom nor deny.

And concerning Immortality, they can only say that science can neither prove nor disprove it. The very conditions of the problem seem to remove it from the realm of strict demonstration. And yet it may be added that in the many psychic phenomena of the age, such as thought-transference, clairvoyance, etc., which seem to show the mind's power to receive outside impressions by some means independent of the bodily senses, there is a wonderful hint of immortality.

And now, for the sake of its theological bearing, one brief word in answer to your objections to the theory of Evolution. You say it has always been very distasteful to you. You say that you "like to think of the men and women who lived 'in the days when the world was young' as creatures of perfect vigor both of mind and body—physically, mentally, morally perfect—in every way superior to the race of today."

Of course you will grant that what we would like to believe is one thing; what is true, and hence worthy our belief, may be a very different thing. But, to consider merely the palatableness of Evolution:—Do you think it more creditable to human nature, for mankind to have been placed first upon an eminence of perfection from which to fall, like Milton's hosts of wicked angels, "thick as autumnal leaves in Vallombrosa," into an estate of hopeless sin and eternal misery; than to think that from first far-off rude beginnings this race of ours has been ever climbing, climbing, guided upward by a divine instinct, making even of mistakes and defeats stepping-stones which bring them ever nearer and nearer to the God who created them, and who, through his voice speaking in their souls, is ever calling them toward him? Which view makes creation an abject failure? Which view, rightly comprehended, makes it an endless grand upward march from lower to higher, from higher to highest; from the clod, the brute, the savage,—up to the pure in the heart, the peace-makers, and all the sons of God?

CARRIE J. BARTLETT.

Kalamazoo, Mich.

THE PROGRESS OF RELIGION IN TWENTY-FIVE YEARS.

The following is a part of a sermon preached in Lynn, Mass., a few weeks ago, by the Rev. Samuel B. Stewart, on the occasion of the twenty-fifth anniversary of his settlement with the Unitarian society. It is an excellent portrayal of the religious progress of the twenty-five years past. Said Mr. Stewart:

The past quarter century has been distinguished for what is known as the scientific study of religion. The scientific spirit has pervaded the field of religion, and it has been a period for more critical investigation of the sources and development of our beliefs.

For my own part, I very early caught the spirit of Transcendentalism, and chafed a little under the ancient phrases and long established creeds. The utterances of Emerson were an inspiration to me. The bold and aggressive ministry of Theodore Parker gave me a thrill. I never heard him preach; but

his books and sermons, brilliant, poetic, alive with the expression of the natural piety of the heart, disengaging religion from lifeless phrases, and showing how its spring and fountain are in the eternal present as well as in the experience of the past, moved me to a new enthusiasm. Parkerism was the disturbing element in Unitarianism when I began to preach. Parker and Emerson were unecclesiastic; they had made bold to take religion out of the hands of the pulpit, to carry it out of the church upon the platform. They had discarded form and ceremony; they had startled us with point-blank questions whether, after all, we were not worshiping idols in our churches rather than the living God; whether we really understood our Bible; whether we were being deceived by our creeds; and whether we were really putting religion into life, into our education, our politics, our social laws and manners.

To young and sympathetic minds these searching questions, with high promise of a nobler faith and practice, were intensely engaging. I have no doubt my ministry has borne the impress of these men all the way through. In earlier years I may not have appreciated the full value of tradition; but it was because traditions were not at that time so well understood as they are now. The literal and obligatory sense in which they were so commonly held often led to their being ruthlessly handled. A different spirit prevails now; we understand them better, and so speak of them and feel toward them more tenderly.

Even in our Unitarian body it has been a steady pull to extricate ourselves from the ruts of many long-standing but untenable convictions. It has been a struggle with us, as it is still with less liberal churches, to escape the error of literalism and the old inheritances of supernaturalism and transmitted authority. We have been a long while in learning to read the Bible with understanding, in freeing ourselves from the feeling that religion must have come to birth by miracle, and in satisfying ourselves of the humanity of Jesus. There have been a multitude of things to learn besides what we think to be the untruthfulness of the Trinity, the cruelty of eternal punishment and the immorality of the atonement. It is something that we have discovered the natural unfoldings of the religious consciousness and the universality of moral inspiration; something that we are able more successfully to disengage the permanent from the transient in the memorials of the Christian religion; something that we are able to recognize eternal and saving truth in the thought and spirit of living men; something that we have done somewhat to spiritualize the popular conceptions of God and of heaven.

We must attribute the development of religious opinion of late years, very largely to two important causes. One is the effect which the publication and general acceptance of the theory of Evolution has had upon all branches of study. It is in the light of this theory that we now study the origin and growth of universal religión, the building up of the literature of our own Bible, and the unfolding of Christian doctrine. It is by the aid of this theory that we can now trace religious ideas from the obscurest beginnings, the sources of myth and miracle with which religious history is so thickly strewn, the development of religious symbolism and ceremony, and the diversity of influences that have given rise to the perplexing characteristics of popular theology. Indeed, it may be said that it has led to an entire re-reading of the history of religion and to a thorough reconstruction of theology.

Another important source of change in our religious convictions is the study which has been given, mainly during the past thirty years, to the great religions. The natural effect of a comparative study of religions has been to broaden our ideas of all that is implied in the old terms "inspiration" and "revelation." The correspondences in thought and sentiment, in ethics, in mythical traditions, in symbols, in ritual forms, which a comparison of religions has shown, have revealed the error of the an-

cient belief that the Christian religion was an exclusive revelation. These studies, prosecuted by a multitude of distinguished scholars, have had everything to do with disabusing the popular mind of the belief in the miraculous writing, preservation, and authority, of biblical literature, and with leaving us free to read and interpret, to accept and to reject, according to the canons of enlightened reason. On all hands there has been a great liberalizing of knowledge and belief about the Bible. At the time I entered the ministry, there were some epoch-making discussions going on, such as the Colenso controversy in England, and here among us liberals the controversy between naturalism and supernaturalism, and between Christianity and the absolute religion, brought on by the Transcendentalists. Since then, as I have already intimated, Spencer's "Philosophy of Evolution," and Darwin's "Origin of Species," have ruled the public mind, and given rise to a vast literature of philosophy and religion. Matthew Arnold's "Literature and Dogma" has brought in a new criticism of the Bible. The doctrine of eternal punishment, like some dread giant, has been felled by one of its own household, the doughty Canon Farrar. Formerly we turned always to Germany for critical scholarship; but Holland has now given us a school of critical scholars who have corrected for us the chronology of the Bible and given us new readings of Jewish history. Scotland, also, has produced a school of preachers in full sympathy with the trend of our liberal faith. And here comes the great Encyclopedia Brittanica into all households with its articles upon religious history, philosophy, and biography, written over from the advanced knowledge and broader feeling of the age.

THE BASIS OF THE CHURCH OF THE FUTURE.

The Church of the Future will not be founded, as some think, upon the platform of simply "liberty of thought, and the physical, intellectual and moral elevation of mankind." What is the matter with such a platform? It is capital, *so far as it goes;* but, instead of being, as some seem to suppose, an enlargement of the bounds of liberty, it is a distinct and definite contraction of them. It leaves out of account two of the main elements and forces of human life—the God-Ideal and Religion. We may say of man, in Emerson's words:

"Himself from God he could not free."

He cannot escape God any more than he can escape the horizon, or his own heart-beat. No matter what your theory may be, God is the most real reality of life. This word has not been, and is not now, a *dogmatic limitation.* The God-Ideal and Religion are two factors of human life so large that they can *not be ignored or left out of the platform of any movement that proposes to be wide enough for the growing life of humanity to stand upon.*

M. J. Savage.

THE LIBERAL CHRISTIAN ALLIANCE.

We are beginning to see that

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.'

It is a shame and a disgrace to the Christian name that Christendom should be rent into so many factions. To the honor of the Christian Church be it said that this has always been felt, and many attempts have been made to unify the Church of Christ. But the unification was conditioned on the practical surrender of diverse organizations to some one sect. Hence the failure. The difficulty was to find a basis of union broad enough for all. Where should we seek this except in the words of the Master himself? And what better basis can there be than the great commands of the law which Jesus exalted above everything else—to love God with our heart and mind and soul and strength, and our neighbor as ourselves. Yea, so all inclusive is this that Jesus said that whoever should do the will of the Father in heaven—and *law* is simply the expression of *will*—was to him a brother or a sister. Think of the resources of that relationship, closer than to be a friend or a follower, or a

member of any church—a brother or a sister to the Master, by the doing of the two great commands of the law. Though we seek through all the realms of faith we can find no other basis than this.

It was in this spirit and in this belief that a number of ministers of Chicago and vicinity have for several years been trying to effect a union on such a basis. Mr. Beecher was consulted shortly before his death, and he heartily approved of the attempt and bade us godspeed. The organization was recently effected under the name of "The Liberal Christian Alliance."

A few words as to this name. Some wished to substitute "religious" for "Christian." But the belief prevailed that the way of Christ is, and will ever be, the way man must go. Science and philosophy prove this. And "Christian" is the only word expressing the best and highest aims of modern religion and civilization. Others again wished to discard the word "liberal"; but no other could be found to take its place. The word has been abused, as has the mother word, "liberty"—"O liberty, what crimes have been committed in thy name!"—but no other word so well expresses the working of the leaven of the new theology as opposed to dogma and tradition. By it is meant neither more nor less than the loving, reasonable faith which characterizes the great preachers in the pulpit of America to-day; or, as one speaker said, it means *Christ*ianity as opposed to *Church*ianity.

That the Alliance is decidedly Christian is seen in the text of the opening sermon, which was the keynote of all the meetings—"Heaven and earth shall pass away, but my words shall not pass away." Christianity will not pass away; because it voices the eternal needs of the human soul and holds before us the eternal vision.

The constitution adopted declares that the Alliance exists to work for the unification of Christendom "on the basis of the fatherhood of God, the brotherhood of man, and the spiritual leadership of Christ." It invites the co-operation of all willing to work on this basis. Two results would follow: first, a broader and more spiritual interpretation of Christianity. The essentials of our faith are here emphasized, and many would be won to it if the beauty of Christ's own faith could take the place of the dogmas of the schools. Secondly, co-operation among the various denominations in religious and philanthropic work. In many small towns and cities the forces which ought to come together to make one or two strong churches are scattered in maintaining half a dozen in a feeble existence. There is no fervor and enthusiasm in the nearly empty churches, and the resources are exhausted, leaving nothing for charitable work. In a farming country, when the grain is meager, the fences are most conspicuous; let the grain and produce of the fields be abundant and the fences are hidden from sight. The denominational fences are the most conspicuous signs in many a field of the Lord, which should be hidden, rather, by an abundant harvest of heavenly things. Let the churches unite on essentials, and the unessentials will be hidden from sight.

Next to the emphasis which this movement lays on the oneness of the seamless robe of God's truth, the corollaries of which are the oneness and possible unification of Christendom, together with co-operation for Christian work, the further emphasis is that it is not a new denomination. Many different denominations came together in Chicago, and the denominational affiliation, or the autonomy of any church is not disturbed. Prof. Swing and Dr. Thomas are the two chief officers. The aim is to have different churches and denominations fellowship together and become one, as did the apostles and early Christians. Though they were of different names and diverse characters, they were of one spirit, and churches can likewise be made one. All the sects came out of Christianity by emphasizing some one thing unduly. They will go back into Christianity by overleaping their limitations and becoming one with the full circle of religion. Different churches and denominations will, indeed, have

different names by way of distinction, as individuals, cities, nations have. Bands of veterans who fought in the war take the name of some departed hero—not that he was the only patriot, but taking his name is a tribute of loving remembrance. And churches will continue to be named after some theological hero, or will commemorate some important movement or phase of faith. But all denominations and churches will, in God's good time, be filled with, and guided by, one common Christianity. Then one Lord, one faith, one baptism, within and through and over all; and as there is one God and one humanity, there shall at last be one shepherd and one fold.—*T. G. Milsted in the "Christian Union."*

A UNIVERSAL RELIGION.

A universal religion can come more easily than a universal language, because in language humanity must become one in minute details, while in religion unity may be perfect when all minds agree in great cardinal ideas. Indeed, a universal religion will come as rapidly as civilization appears, because the logical faculty is able at last to reach only one result. As the European and American mind is rapidly tending toward one definition of man, is assigning him equality of right and unity of physical nature, is passing by as insignificant the facts of color, height, and weight, so the same mind resolves the idea of a Creator into that of one God, because two causes must not be thought of when one will suffice. The fact of an advancing civilization implies thus a coming universal religion. What Socrates saw as to the oneness of God Newton was compelled to affirm, because there is only one logic for all the philosophers of the entire human family. What civilization does is to carry forward all those millions who in thought stand between Socrates and Newton, that all may be one. As man rises, many details become insignificant. Where civilization is now highest there is already only one religion. The reason which compels many faces which differ in features and color to meet in one humanity compels many names of sects to meet in only one substantial religious belief. Instead of being an idle dream, a universal religion is already a reality, unless under universal we include the savage tribes as well as the civilized races. That is to say, there are millions of persons who have found the religion of the human race just as they have found the equality of men. It remains for what is called education to increase the number of these harmonious millions. When the Hindoo Mozoomdar began to study deeply the Christian religion, he discovered that it was also his own. Dean Stanley and Canon Farrar reciprocated the intellectual favor, and found that they were the religious brothers of Mozoomdar. Max Müller joined this brotherhood, and confessed that one chain of religion binds all hearts. Reason is the great winnowing mill of the earth. It blows steadily and powerfully, and the one result is the separation of the wheat from the chaff. The future cannot avoid the happy destiny of possessing more of wheat and less of chaff. The chaff cannot come back to mingle again with the wheat; for, as Christ said, it passes into an unrelenting fire. The mind can move from polytheism to the unity of deism, but it can never retrace its steps. It must be that religion is composed of permanent elements. As water is always composed of the same two great component parts, and must not be conceived of as liable to any new form of composition, so religion possesses such permanent elements as faith, worship, repentance, charity, and hope. Whatever may be these elements, they will slowly reveal themselves to studious years; and, once found, they will remain permanent. Therefore, a universal religion is as necessary as a universal chemistry, but with this difference of situation,—religion lies in a more puzzling entanglement with man's habits, teachings, and prejudices. Time and thought will at last reach a final analysis of piety; and, as astronomy is one for China, England and America, so religion will be one and the same sentiment in all lands. It

must be remembered that the religion along the Congo river, among the black cannibals, is no more false than their politics and their chemistry. The African priest is no deeper in error than the African astronomer. The mental progress which shall harmonize the African chemist with the English chemist, and compel the statesmen of Central Africa to agree with Lincoln and Castelar, shall modify the worship and doctrines of negro piety until they shall differ in nothing from the worship delineated by a Jesus Christ, or by the human leaders such as Dean Stanley, Farrar, and Freeman Clarke.—*Prof. David Swing, D. D., in "The Statesman."*

RELIGIOUS HONESTY.

In the writings of the distinguished Frances Anne Kemble appears the following record: "I am just come from church, where the Psalms of the day made me sick. How can one utter, without shuddering, such sentences as 'Let them be confounded and put to shame that seek after my soul. . . . Let their way be dark and slippery, and let the angel of the Lord persecute them.' Is it not dreadful to think that one must say, as I did, 'God forbid,' while my eye rested on the terrible words contained in the appointed Psalm of the day; or utter in God's house that to which one attaches no signification; or, worst of all, connect in any way such sentiments with one's feelings, and repeat, with lips that confess Christ, curses for which his blessed command has substituted blessings."

Is it impiety or is it piety to attempt, as Unitarianism is doing, to purge religion; to set aside the imprecatory Psalms and say, "These are not God's word, they cannot be, they are only man's imperfect and unworthy thoughts about God in darker ages"? Is it impiety, or is it not rather the noblest piety, that seeks to strip our liturgies and Scripture readings of everything that degrades the character of God?

Miss Kemble goes on to say that this subject came up in the conversation one evening at Dean Milman's, and she asked Mrs. Milman if she joined in the repetition of such dreadful passages when she came to them in the church service. Here is the reply as Miss Kemble records it: "Mrs. Milman answered with much simplicity, like a good woman and faithful clergywoman as she is, 'Oh, yes, but then you know one never means what one says'; which, in spite of our company consisting chiefly of 'witty churchmen,' elicited from it a universal burst of laughter."

A universal burst of laughter! indeed! —at the thought of turning a religious service into a farce, not to say a blasphemy, by habitually repeating in connection with it things which one does not believe, and some things so dreadful and God-dishonoring that reason, heart and conscience alike revolt at the thought of them! Alas! we little realize how large and important is the work that Unitarianism has to do in teaching our age not only higher views of God and life, but simple honesty and truthfulness in religious utterances and worship.

SOUL-SAVING.

It seems to me like a selfish cry,—
  This telling a man that the only thing
Of any importance here below
  Is saving himself from a future sting.

Far nobler, far better, it seems to me,
  To tell a man to save some other;
To send him up and down through the world,
  Seeking and saving his fallen brother;

To put him off from the beaten track,
  Out into the hedges of sin and shame,
To teach and to tell to the captives there
  The bounty and glory of virtue's name;

To rescue the starving one from death;
  To rescue the sinning one from crime;
To preach the gospel of present help
  To the weary ones on the shores of time;

To seek out those whom the world forgets;
  To plant a flower on a nameless grave;
To hide the erring one in the heart,
  And strengthen it with a purpose brave;

To do to the little ones of God
  The things which the world does to the great;
To walk the world with a purpose grand,
  And, with eye on the final good, to wait.

If a man does this, I dare affirm
That he can afford to forego all care
About going to heaven, and give his whole time
To the work of getting his neighbor there.

—*Hattie Tyng Griswold.*

AN ENGLISH COUNTRY HOUSE.

Guy's Cliff is one of the pleasantest and best known places in Warwickshire. It is a delightful walk there from Leamington Spa, taking one by the centuries' old field paths, secluded, and leading past quaint little churches, mills and homes. We passed through the typical English hamlet of Milverton, wee, prim, still and respectable. Close beside the tiny churchyard, which surrounds the church, the path strikes into the fields which belong to Guy's Cliff; although it is a considerable stretch of country which you traverse, dotted with English elms and enlivened here and there by groups of English cattle, before you come to the quiet Avon, Shakspeare's Avon, which winds so close to the great house. At last you see the stream, brooded over by drooping willows and languid swans, and hedged about with noble elms of impenetrable shade. As first seen on a fair summer afternoon the landscape seems asleep and dreamy, with just breath enough astir to move the birds without a ripple and send the variant leaf gently down to float, midriffed keeled, upon the stream. As you cross the bridge the stately house is seen, substance and shadow, across the water; and from that moment on till the visit ends, substance and shadow accompany your observations and retrospections, and it is not always easy on that spot to separate the seeming from the real, the legendary from the historic. But first you see close by the bridge the old Saxon mill, possibly the one mentioned in Domesday Book, certainly very old, and with its stone walls and arches in a very good state of preservation. Directly opposite, across the flood, rise the towers of Guy's Cliff; and its vine-embossed balconies sheltered that afternoon some pleasant home scenes. Beneath its many windows the grass was yielding its sweet life to the day's atmosphere, for it was haying-time and the land was shorn of its tresses.

Guy's Cliff received its name from Sir Guy of Warwick, the same redoubtable individual of whom they tell such apocryphal tales at Warwick Castle, from the slaying of the dun cow to the swallowing of enormous potations from the huge bowl now on exhibition. Here he long dwelt, "desiring a quiet, retired life for his devotions and study," and hollowed out for himself suitable rooms in the rather soft limestone cliffs along the river side. Here, the fable runs, he ended the years of his bustling life, fed by the hands of his betrothed, Felice, to whom he revealed his identity only on his death-bed. The legend concludes with the statement that they were buried, his Countess Felice, and Sir Guy, together, in one of the caves.

Damp, dripping, overhung with aged ivies, these caves appear to-day suggestive of incalculable rheumatism and the blues. In one of them, most picturesque of all, is a moss-covered, bubbling spring, its broad curbing, now so soft and green, the gift of Richard Beauchamp, Earl of Warwick, in the reign of Henry VI. The water is clear and good and suggests "the silver welles" of the historian. In an adjoining Gothic chapel, where services are now held when Miss Percy, the lady of the house, is at home, there may be seen a statue of Guy, whose gigantic form carries out the traditional idea of his size and strength. It is the appearance in England of the same worshipful idea that painted Egyptian kings so huge upon their monuments.

The regular drive from the lodge gates to the house is the customarily circuitous one through broad green acres, and now and then beneath noble old trees; but directly in front of the house entrance is a wide roadway, grass grown and evidently unused for driving, which boasts a double row of as majestic trees as are to be found in the kingdom. They remind one of the famous lime tree walk at Cambridge University, and these trees are quite as erect and strong. The present house was built by Mr.

Samuel Greathead in the early part of the eighteenth century. One approaches the main entrance through a courtyard, beneath a fine stone arch, and finds the stone wall running quite around three sides, but ornamented with a heavy dress of ivy and a screen of fine trees.

We were permitted to see the house. A most stately dame, the housekeeper, conducted us through its interesting rooms. The octagonal hall, with its marble floor, is finely although coldly set with statues and busts, but we were glad to pass quickly through it to the family living rooms, whose windows look down on peaceful Avon's loiterings and command a view of the old Saxon mill and the aged river-side trees. In this room was a picture of the great Mrs. Siddons, who in her earlier years lived in this house as companion to a lady. The walls held also a great many family pictures, including those of the present lady of the house, and her father, a noble-looking gentleman. The family names are Percy, Greathead, and Bertie. The estate was once the property of Lord Charles Bertie Percy and is still in the family. In the great drawing room were many pictures by Rubens and other masters. There was a head of St. Peter by Michael Angelo, a portrait of Maximilian, Emperor of Germany, by Holbein, others by Sir Joshua Reynolds, and many notable copies. In the small dining room were carved oak cabinets eight hundred years old, ancient Chippendale furniture, and one chair which dated back to Saxon times. In the great dining room, however, a surprise awaited us such as few houses have in store. About ninety years ago the heir of the head of this house died at the early age of twenty-two, in Vicenza, Italy. He was a young man of great promise and possessed of considerable genius. His name is perpetuated in the mansion through his paintings, those of Lady Macbeth, King Lear and his daughters, and Shylock, and some family portraits being especially remarkable. In the great dining room, hidden by the high-panelled wainscoting, against which, indeed, a framed picture hung, is the seldom-shown picture, "The Cave of Death," from the brush of this young artist. The housekeeper gave the wainscoting a vigorous pull and push and the entire side of the room seemed to swing outward and away. The act showed us a very dark and terrible cave, perhaps suggested by the caves on the estate, and in its foreground were two life size figures, one dead by his own hand on the floor of the cave—very realistic—the other, his friend, starving to death. I shall never forget the despair in the eyes of the dying man. His eyes themselves were caves from which light and hope had fled. Terror, like a bat, brooded in them. At the entrance of the cave, just in shadow, stood a strong-limbed rescuer. He had come too late! One could not but think of Guy, of his chapel statue, Herculean indeed but non-committal as to facial expression, of his journeyings and slayings, and finally of his last weary estate in which he received gratefully the almoner's bread.

In these great houses the centers of interest are almost countless. How favored are the youths whose lot is cast amid such historically instructive and artistically refining surroundings!

A. C. NICKERSON.

Exeter, N. H.

IN DARKEST ENGLAND.

The new volume by General Booth of the Salvation Army, "In Darkest England and the Way Out,"* is attracting more attention than any other book of the past year, unless it be Stanley's "In Darkest Africa." And well it may, for it is very startling both in the facts it presents showing the misery that exists in England and in the plan it suggests to cure the same.

The book is divided into two parts, the first of which is devoted to the task of painting the degradation and suffering and hopelessness of three millions of the people of England. Says General Booth: "While brooding over the awful presentation of life as it exists in the vast African forest, it seemed to me

* "In Darkest England and the Way Out." By General Booth. Chicago: Charles H. Sergel and Co. Price, paper, 25 cents.

only too vivid a picture of many parts of our own land. As there is a darkest Africa, is there not also a darkest England? Civilization, which can breed its own barbarians, does it not also breed its own pigmies? May we not find a parallel at our own doors, and discover within a stone's throw of our cathedrals and palaces horrors similar to those which Stanley has found existing in the great Equatorial forest?

"The more the mind dwells upon the subject the closer the analogy appears. The ivory raiders who brutally traffic in the unfortunate denizens of the forest glades, what are they but the publicans who flourish on the weakness of our poor? The two tribes of savages, the human baboon, and the handsome dwarf who will not speak lest it impede him in his task, may be accepted as the two varieties who are continually present with us—the vicious, lazy lout, and the toiling slave. They, too, have lost all faith of life being other than it is and has been. As in Africa it is all trees, trees, trees, with no other world conceivable, so it is here—it is all vice and poverty and crime. To many the world is all slum, with the workhouse as an intermediate purgatory before the grave. . . It is the great Slough of Despond of our times. And what a slough it is no man can gauge who has not waded therein, as some of us have done, up to the very neck for long years."

To substantiate this the author gives a long array of sad facts that cannot fail to open many eyes.

Though the story he has to tell is a terrible one, yet General Booth is not a pessimist. He bravely declares:

"This book is no mere lamentation of despair. For Darkest England, as for Darkest Africa, there is a light beyond. I think I see my out—a way by which these wretched ones may escape from the gloom of their miserable existence into a higher and happier life. Long wandering in the Forest of the Shadow of Death at our doors has familiarized me with its horrors; but while the realization is a vigorous spur to action, it has never been so oppressive as to extinguish hope."

General Booth points out that there are at present three methods in London of dealing with this appalling mass of wretchedness: first, the workhouse system, with its casual wards. This system of dealing with wretchedness he shows to be a most miserable and unsatisfactory one:

"It dehumanizes the individual, as if he were only a number of a series or a cog in a wheel, without any regard to the character, the aspirations, the temptations, and the idiosyncrasies of the man.

"The second method in which society endeavors to do its duty to the lapsed masses is by the miscellaneous and heterogeneous methods which are clubbed together under the generic head of Charity."

These efforts General Booth is far from disparaging.

"There are many institutions," he says, "very excellent in their way, without which it is difficult to see how society could get on at all; but when they have done their best there still remains this great and appalling mass of human misery on our hands—a perfect quagmire of Human Sludge. They may ladle out individuals here and there, but to drain the whole bog is an effort which seems to be beyond the imagination of the most of those who spend their lives in philanthropic work."

The lack of concerted action is the great defect in present charitable work, as General Booth sees it.

The third method is the prison system, and of this he says with truth:

"The prison system is not reformatory—it is not worked as if it was intended to be reformatory. It is punitive, and only punitive."

These considerations lead us to the second part of "Darkest England," namely, the deliverence, which General Booth truly says is a stupendous undertaking.

Before detailing his deliverance scheme he lays down the following excellent principles which he says must govern all successful efforts to lift up the degraded classes:

"*The first essential that must be borne*

in mind as governing every Scheme that may be put forward is that it must change the man when it is his character and conduct which constitute the reasons for his failure in the battle of life.

"Secondly: *The remedy, to be effectual, must change the circumstances of the individual when they are the cause of his wretched condition, and lie beyond his control.*

"Thirdly: *Any remedy worthy of consideration must be on a scale commensurate with the evil with which it proposes to deal.* It is no use trying to bail out the ocean with a pint pot.

"Fourthly: *Not only must the Scheme be large enough, but it must be permanent.* That is to say, it must not be merely a spasmodic effort coping with the misery of to-day; it must be established on a durable footing, so as to go on dealing with the misery of to-morrow and the day after, so long as there is misery left in the world with which to grapple.

"Fifthly: *But while it must be permanent,* it must also be *immediately practicable.* Any Scheme, to be of use, must be capable of being brought into instant operation with beneficial results.

"Sixthly: *The indirect features of the Scheme must not be such as to propose injury to the persons whom we seek to benefit.* Mere charity, for instance, while relieving the pinch of hunger, demoralizes the recipient; and whatever the remedy is that we employ, it must be of such a nature as to do good without doing evil at the same time. It is no use conferring sixpennyworth of benefit on a man if, at the same time, we do him a shilling's worth of harm.

"Seventhly: *While assisting one class of the community, it must not seriously interfere with the interests of another.* In raising one section of the fallen, we must not thereby endanger the safety of those who with difficulty are keeping on their feet."

With these principles in mind, General Booth announces that his scheme consists in the formation of "The Submerged Tenth" (which is what he calls the helpless, hopeless three million) into "self-helping and self-sustaining communities," each being a kind of co-operative society, or patriarchal family, governed and disciplined on the principles which have already proved so effective in the Salvation Army. These communities will be the City Colony, the Farm Colony, the Over-sea Colony.

The City Colony has already its promising germ in the food and shelter depots which are in successful operation under the direction of the Salvation Army. The book in hand contains a price list of food that is now sold at these depots. For instance: Soup, one cent a basin; with bread, two cents a basin; corn-beef, four cents; coffee, one cent a cup; cocoa, one cent a cup; rice pudding, one cent; potatoes, one cent. At the Salvation Army Shelter you can get a lodging and breakfast and supper for eight cents. To carry out this work the Salvation Army already has Labor Yards. The City Colony will be an extension and an elaboration of these Food and Labor Yards. The City Colony will, for instance, collect old shoes, thousands of them, and make them into a great deal better shoes than half the outcasts have now to wear. It will collect old tin cans, old umbrellas, waste material of all sorts, by feasible methods, of which General Booth gives the details, and use them in manufactures.

The Farm Colony, which the volume in hand works out in detail, will provide work for the laborers whom the City Colony has rescued. General Booth calls attention to the fact that there is a great deal of waste land in England which can be easily cultivated, and he proposes to establish a farm, and in connection with it brickyards, carpenter shops, tailor shops, a soap factory, pork-packing establishments, paper mills, etc. As an illustration of how practical General Booth has been in thinking out his plan, notice that he proposes to feed his pigs, for his pork-packing establishment, on the waste food which can be saved from the houses of the rich by the "Household Salvage Brigade" that will be a feature of his City Colony.

The Colony over the Sea is to be established in America or Australia. To

this men and women are to be sent to begin life in a new world, but not until they have had some industrial training in the colonies at home, to make sure that they will not become paupers and burdens on the new community.

General Booth closes his volume by considering some of the objections that will be most likely to be urged against his scheme.

As we said in the beginning the plan is one of great magnitude and boldness; and certainly its aim is in every way praiseworthy. No one who cares for his kind can do otherwise than wish it success. Were almost any other man at the head of it but General Booth the scheme would be generally regarded as a social Utopia. But the commander in chief of the Salvation Army has manifested great organizing and executive ability, and we will hope that he may be able to silence all objectors and convince all doubters by achieving a great success. A large amount of money will be required to carry out the scheme; we are glad to see that liberal donations are pouring in from many quarters.

MRS. GENERAL BOOTH.

Among the deaths of the past year none have been more sincerely mourned than that of Mrs. Catherine Booth, the wife of the commander of the Salvation Army. The following brief sketch of her life and character we take from the *Woman's Journal*. A more extended account of her, from the pen of Mrs. Josephine Butler, of England, appears in the *Contemporary Review* for November.

Catherine Booth, wife of General Booth, and sharer of his labors in organizing and conducting the Salvation Army, was one of the most remarkable women that our generation has seen. Great in her gifts, great in her love, great in her zeal to uplift the fallen, she has left behind her a record of rare splendor. Changeful and varied as were the scenes of her life, they were fashioned into one unbroken whole by the consecrated endeavor which ran through them all. The girl, weak in health, lonely in spirit, dumb with amazement in presence of the sorrows of the world which unrolled themselves as in a scroll at her feet; the young wife, burdened with the carking care of keeping a house with little to keep it, bravely fighting the battle of life, yet lacking courage to give voice to the thoughts which burned themselves into her mind; the mother, never neglectful of her little ones, while ready to mother the waifs of the street and the social outcasts that tender sympathy drew around her; the impassioned orator, stung out of silence into speech by the sins and sorrows of humanity and the irresistible longing to point out the way of salvation; the heart and soul of a great religious movement, mercilessly criticized by press and platform, but loved with passionate enthusiasm by an ever-swelling multitude of followers; the sufferer, wrapped in the loneliness of bodily pain which paled the cheek, but could not pale the fire of devotion to duty or keep it from burning bright to the end—she carried through all that queenliness of soul which marks the presence of the highest qualities of womanhood.

A striking feature in Mrs. Booth's character, and one that should teach a beneficial lesson to every mother, was her fidelity to home duties. Amid all the engrossing activities in which she freely spent herself, she never forgot to give her children the first and fullest care. Firmly convinced of the truth of the saying, "If I could mother the world, I should save the world," she bent every energy of soul and mind to rearing her boys and girls for the service of God. Temptations which came to her in openings for their worldly success were resolutely set aside, and she guided their feet into the thorny path which leads through constant self-denial to the throne of God and the beatific vision. She had her reward in seeing her children grow up to take an honored place in the work which has now fallen from her eager hands.

What Mrs. Booth was to the Salvation Army cannot yet be told. Many ranked her contribution to its phenomenal success above that of her husband.

Such an estimate of her service may have been exaggerated, but it is certain that her persuasive pleading and inspiring eloquence opened doors no other agency could unlock. It is hard to believe that the speaker who, in later days, thrilled and swayed crowded audiences, was once a shrinking woman to whom the thought of speaking in public was little short of torture, yet such was the case. When she first raised her voice in her husband's chapel it was at the cost of a terrible struggle. Regarding that eventful effort, she herself has said: "I got up, God only knows how. If any mortal ever did cling to the arm of Omnipotence, I did." The long and splendid series of oratorical triumphs which fell to her lot, did more than advance the cause she had at heart; they vindicated the sacred right of woman to use the power of the platform in aid of burdened humanity, and for the bringing near of the golden age which lies before, not behind, our race.

Mrs. Booth is gone, but she will be remembered by a memorial more enduring than brass or marble could offer. The Salvation Army, with its 9,000 officers, its varied activity in 2,864 centers of population scattered all over the world, and its innumerable trophies of redeemed lives, owed so much to her that so long as it lives she can never be forgotten.

A NEW YEAR'S PRAYER.

BY THEODORE PARKER.

O Thou who art everywhere, whom no eye can see, but every heart can feel, we thank thee for all thy loving kindness and tender mercy, which gave us our being first, and which has lengthened out our lives from day to day, and from year to year.

While we stand at the entrance of a new year, we cast our eyes backward, and we thank thee for all the joy and the gladness which came to our lot in the months that are past. We thank thee for the health and energy that have been ours. We bless thee for the work our hands found to do, for the joy which comes from the harvested result of our toil and thought, and that greater but unasked joy and blessedness which comes from the education which the process of our daily toil in thy marvelous providence doth bring about.

Father, we thank thee for the new ties of mortal love which we have formed on earth. We bless thee for all the joys which spring from the various affections of life.

Father, we remember before thee the sorrows and disappointments with which we have sometimes been tried. O Father on earth, Father in heaven, we thank thee for that other world whither so many of our friends are gone, and whither our own faces are also set. We thank thee that we are conscious of our immortality, and sure that when we drop the body we are clothed with an immortal life, and pass from glory to glory in a progress which can never end.

O thou who knowest what all time shall bring forth, we cast our eyes forward, and though every day is hidden in darkness before our eyes, we pray thee that there may be such light within our heart, that it shall make it all glorious light about us, from hour to hour, and in the strength that thou givest us may we do the appointed duty of each day, and reverently bear its cross, and so fill up all our time with thy service.

Within us may true religion find its temple and its home; may thy great truths dwell in us, and the noble feelings of love to each other, and unchanging and perfect love to thee; here may they live and do their perfect work; may they bring down every high thought which exalts itself unduly, may they tame every unworthy passion, and change our ambition from evil into good, so that all our days shall be thy days, our prayer thy worship, and our life thy continual service, and all our earthly days be made glad and glorious in thy sight. Then, when thou hast finished thy work with us on earth, may we lift up our eyes toward thee with gladness and great joy, and go home to that world where all tears are wiped from every eye, and where sorrow and sighing shall come no more, but where we shall rejoice in the light of thy love, and pass from glory to glory. Amen.

THE NEW YEAR.

HOW TO GET THE MOST OUT OF IT.

To get the most out of the coming year, we must put the most into it. And we put the most into it by living in a spirit of *earnestness*, doing with our might what our hand finds to do, not trifling with the golden hours, but receiving each as a precious gift from God. Only such earnest purpose makes the day a blessing, ensures progress from good to better, and causes us to live in eternity while we are in time. They are the happiest who value every hour, who do not procrastinate, who do everything now, and do it as well as it can be done.—*James Freeman Clarke.*

OLD DUTCH PROVERBS.

We must row with the oars we have; and as we cannot order the wind, we are obliged to sail with the wind that God gives.

Patience and attention will bring us far. If a cat watches long enough at the mouse-nest, the mouse shall not escape.

Fools always will ask what time it is, but the wise know their time.

Grind while the wind is fair, and if you neglect do not complain of God's providence.

He that lags behind in a road where many are driving always will be in a cloud of dust.

BEECHER'S LAST WATCH NIGHT.

Henry Ward Beecher's last watch night in Plymouth Church was largely attended, a goodly number of his Methodist friends and acquaintances being in the audience. Prayers were offered and hymns sung, and several in the congregation told their experiences. At five minutes to 12 Mr. Beecher rose, and advancing to the edge of the platform, said in a solemn voice:

"The time is coming when the old year will lie dead on our hands. There are only a few minutes more. This is the moment when two ships meet on the ocean. One has been a faithful and stanch vessel; it has carried us safely along, but it is old and worn, and its time has come. The other is new and sound, and we step gladly aboard and watch in silence the destruction of the old one. We watch it as it sinks out of sight; watch the waters close plainly over it, and then begin to look about and examine our new craft.

"How many sins will you bury this New Year's night? What will you do for your fellow-man? and what kindness and charity will you show to your inferiors? The year is dead. As you abandon it throw off your old sins; take off your filthy rags; take off your infested rags, and pray God to make this a happier, more Christian and more sunshiny year than you have ever known. Let us pray."

As the prayer ended the clock struck 12, the hand-shaking began, and the air rang with "Happy New Years."

POEMS FOR THE NEW YEAR.

A NEW YEAR'S WISH.

I ask one little boon
  Of the New Year:
May I through all its days
  Carry some cheer
To those who sit in gloom,
  Weeping for loss;
To hearts that slowly break
  Under a cross.

I who have left my dead,
  With none to care;
I who have wept alone,
  Facing despair,—
Would gladly sweeten lives,
  And make them dear,—
This little boon I ask
  Of the New Year.

They best can serve the gods,
  Their errands run,
Who call no love their own
  Under the sun.
Let me bear help to want,
  And hope to fear;
I ask no other boon
  Of the New Year.

—*The Aldine.*

NEW YEAR'S EVE.

The Old Year's reign was drawing to its end,
And to himself he said, "I fain would spend
The few short hours that still remain to live,
In seeking what best gift I last may give;
On whom and where the blessing to bestow."
So saying, went he forth into the snow
That thick and fast was falling o'er the earth
All robed in white against the New Year's birth.

How bent, how feeble, and how weak was he!
Twelve months agone the bells rang merrily
To usher in, with laughter and with joy,
His coming as a gay and happy boy.
A blessed gift his life to all the land;
Long-severed brethren clasped each other's hand,
War's latest shadow love had cleared away,
And peace with plenty held benignant sway.
Back mused he through the days, and thought, "'Tis well,
But for how long, alas! I cannot tell.
So ere I die some lasting gift I'd bring;
Unto the end the Old Year will be king."
Through many homes the spirit flitted past;
Through homes of wealth and power and pride he passed;
Through dim abodes of darkness and of sin;
To chambers sad with pain he entered in;
Then to bright halls where marriage robes were gay;
To lowly homes where new-born infants lay,
Close-nestling on their mother's tender breast,
While whispering angels guarded all their rest;
By boards well-filled with bounteous cheer he went,
Where poverty had little but content;
Longest he lingered near the humbler door;
To breathe the promise of a fuller store;
Again, where, struggling with the parting breath,
The dying waited the kind angel, Death,
Whose coming should their prisoned souls release,
And bear them on to find eternal peace.
In churches quaint and old, the gathered crowd
Raised songs of praise resounding far and loud;
Or, with low-bending head and suppliant knee,
They worshiped God in silence, knowing He
Alone could help their weakness and their sin,
And, silent, watched the New Year's coming in.
On all these scenes he pondered, and awoke
From his long revery only when the stroke
Of the eleventh hour tolled slow and clear
A parting knell upon his startled ear.
"So many souls, and each a separate need,
'Tis God alone can give them separate heed;
To beings such as I, it is not given
To ease the pains of earth, or promise heaven;
Naught save Time's latest messenger am I,
Yet I would something leave before I die.
It shall be this: that to all souls that wait,
And, watching, stand at the mysterious gate
Through which the dying years must pass, and meet
Each New Year as it comes with flying feet,
Shall come deep sorrow for the good undone,
An earnest longing for the crown unwon,
And for each duty done, or noble thought,
The high resolve that better shall be wrought;
Humanity, how high she may aspire,
Each year shall learn to long for something higher."

A growing brightness doth my senses fill;
I wake to find the radiance brightening still.
Above the mountain white, the sun's first rays
Burst full and fair on my bewildered gaze;
Most glorious broke that winter's early dawn;
I knew at last it was the New Year's morn;
And all the visions, which so real seemed,
Were phantoms which on New Year's eve I dreamed.

—*Kate M. Humphreys.*

LIFE A BOOK.

Life is like a book,
And New Years are the openings of fresh pages,
Each number in its order. Books are prized,
Not for their strength, but for the thoughts that crowd
In lustrous halos round their hallowed leaves;
And though the book of life may be but short,
Yet if from every page there shimmers out
The one word, love, that volume will at last
Rest in a golden binding on the shelves,
The mystic shelves, of God's great library.
We measure life by years, but not so God.
A thousand ages are as one short day
With him. He counts by deeds, not fleeting hours,
And he who speaks a gentle word or gives
A cup of water to a fainting one,
Will count more birthdays in heaven's register
Than if he lived a million centuries
Unto himself alone. The seedtime now is ours,
And with each New Year we begin to sow
Another furrow in life's fertile field!
And at the coming harvest we shall reap
As we have sown—rich golden grains or weeds.

—*Mary A. Carpenter.*

ONWARD AND UPWARD.

Why stay we on earth unless we grow?
—*Browning.*

A man's reach should exceed his grasp,
Or what's a heaven for?
—*Browning.*

I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.
—*Tennyson.*

EDITORIAL NOTES.

A correspondent who writes from Germany, about Dr. Hedge, in the *Unitarian Review*, says: "I wish some clever writer would give the world a biography of the man,—now, before it is too late; for Dr. Hedge was a man altogether unique. He will always remain a commanding figure in American literature. I believe that his writing will last: there is the Indestructible in his thought." We are very glad to see coming from over the sea this deserved tribute, and this call for a biography of one of the greatest minds and ripest scholars that our country has produced. It would not be hard to name men in our ranks who are fitted to give us a life of Dr. Hedge of the very first order. It is to be hoped that arrangements will be made for some one to undertake the task at once.

Says Dr. Crowe with regard to the Liberal Christian Alliance movement—and it is a weighty word: "So long as we recognize no basis of religion except the intellectual, we shall never stand together in multitudes. When we find a *Christian endeavor basis*, and a *worship basis*, we can tolerate many differences of opinion. I am more and more impressed with the absurdity of the fact that the various schools of Liberalism have not found a way to work together even as harmoniously as the different orthodox churches. If Baptists and Methodists and Presbyterians can unite in an Evangelical Alliance and in a Young Men's Christian Association to emphasize their agreements, and to do good without regard to sectarian lines, surely Unitarians and Universalists and Independents ought to be able to find a common field of thought and labor! We should no longer belie the word 'liberal' by our practice of exclusiveness."

Rabbi Hirsch of Chicago is urging the erection in that city of a statue to Lessing, as an offset to the proposed statue to Queen Isabella. In the very year (1492) which witnessed the discovery of America, Isabella committed one of the greatest atrocities of history by expelling all Jews from Spain. Says Dr. Hirsch: "While we have no power to prevent the erection of a statue in honor of one who violated all instincts of humanity in that decree of expulsion, we propose to honor the genius of toleration in its ablest advocate, Lessing." Lessing was not a Jew, but he was a great and broad-minded man, to whom the Jews owe much. Indeed the whole modern world owes, perhaps, as much to him as to any other man for such religious breadth and freedom as it possesses. It is thought that the Jews of Chicago may take up the movement of erecting the suggested statue. If they do the work will be well done; and in honoring Lessing they will honor Chicago and themselves.

Mr. Gladstone has just written a book which he calls "The Impregnable Rock of Holy Scripture." Its object is to maintain, as against the scientists, the more advanced biblical critics and the "sceptics," the reliability of the Bible as a supernatural and infallible revelation from God. The *Christian Union* in reviewing the book calls his attention to the fact that he goes considerably farther than the Bible presumes to go. It nowhere represents itself as the Rock; according to its teachings God is the Rock—"My strong Rock," "my Rock and my Fortress," "the Rock that is higher than I," "the Rock of my Salvation." As the *Christian Union* well urges, this is not an unimportant difference. To orthodox Protestantism the Bible is the Rock; to Roman Catholicism the Church is the Rock; to Liberal Christianity God, revealed not only in Bibles and Churches, but in Nature and Human Nature, and in all Truth attained and yet to be attained, is the Rock, Impregnable and Eternal.

Let no one who is interested in Japan fail to read Mr. MacCauley's masterly address on "Japan's Present Dangers and Needs," in this number of the *Unitarian*. We have seen no other so comprehensive and thorough presenta-

tion of the great problems that confront the Japanese people. The *Japan Daily Mail* has printed the address in full.

A circular just received from Japan brings announcement of four courses of lectures which are being delivered in the Unitarian Hall, Tokio, by four of our Unitarian representatives. Rev. Clay MacCauley lectures upon "Unitarian Principles," Prof. Liscomb on "Outlines of Christian History," Prof. Wigmore on "Problems of Conscience," and Prof. Droppers on "Ethical Applications of Certain Economic Principles."

Rev. Theodore C. Williams of New York, who, with his wife, made a visit to Japan during the past summer, largely for the purpose of studying the religious situation there, has published two extended articles in the *Christian Register* (dates Dec. 4 and 11) giving the results of his observations. We should be glad to reproduce the articles if our space permitted. In his second article he considers particularly the prospects of Unitarianism among the Japanese people, and closes with the following summary of his conclusions:

The only doubtful element in the situation seems to be the nature and amount of the support which the movement is to receive from the Unitarian body in America. Even if the prospects were far less hopeful, we are pledged to the work; and it would be disgraceful to abandon it or give inadequate support.

I know how large and urgent are our missionary enterprises at home. But it seems to me no exaggeration to say that all our home missions combined are less momentous, less pregnant with immediate results than the field of Japan. I will now state briefly some of the striking advantages offered by Japan as a field for Unitarian labor:

1. Japan will give a quick-maturing harvest, with large returns in a short time.

2. It is a cheap mission, requiring comparatively few agents in the field.

3. It will soon be an independent movement. The Japanese require almost no financial aid for any churches or societies once established, and even resent foreign help.

4. It is not necessary to send out workers for a lifetime. A few years suffice for any one man to do a lasting work there; and a change of workers is said to be rather beneficial than otherwise.

5. It is chiefly a mission to the educated, to the student class, and therefore peculiarly congenial to our traditions and capacities as a denomination.

6. Japan is now in a crisis. In two generations the course of her history will be determined for centuries to come. Shall she be Christian?

We have given her the body of Western civilization. Can we breathe into it the breath of life?

No event of greater interest for Liberal Christians has occurred in England for many a year than that of the meeting held at the Portman Rooms, Baker St., London, on Nov. 29th, to put formally and adequately before the public the University Hall scheme of Mrs. Humphry Ward and her co-laborers. Rev. Stopford Brooke presided, and made the opening speech. Mrs. Ward read an extended paper; and further addresses were made by Dr. Martineau, Dr. Drummond of Oxford, and Rev. Philip H. Wicksteed, the newly-elected Warden of the Hall.

Mr. Brooke explained that the movement to create the new Settlement had grown directly out of Mrs. Ward's book, "Robert Elsmere," which had had such an extraordinarily wide reading, and had struck so deep a chord in the public mind. A vast multitude of persons found that book portraying to them essentially their own religious conditions. The scientific thought of the time had overthrown their belief in miracles. They had discovered that the Bible contains a legendary element; the story of the Fall is mythical; so are the miraculous birth stories of Jesus. What then is left? They had been taught to regard these as lying at the foundation of Christianity. With these giving way they felt that everything was gone or going. It was the correspondence that rolled in upon Mrs. Ward like a flood from this multitude of persons whose hearts had been touched by her book, who had lost their hold upon the faith of their childhood and saw nowhere the dawning of another, that awoke in her mind a desire to do something tangible and permanent to remedy the trouble. "What can I do to help men and women out of all this?" was the

question. The founding of this Hall was the answer.

The main object of each of the speeches, as well as of Mrs. Ward's paper, was to show the need of rationalistic constructive work in religion, and the ways in which it was hoped to meet this need. The aim of the new scheme would be two-fold — theological and social—the diffusion of truth and the practical elevation of life. The work undertaken would to some extent run along parallel lines with that so successfully carried out at Toynbee Hall, only the aim here would be more distinctly religious. Twenty or thirty rooms had been provided for the residence of workers. Provision had been made for the use of a great library close at hand. A district had been chosen where there was much poverty, vice, and misery, so that the workers might at once begin efforts for the practical regeneration of society at points where its need is greatest. There would be classes all the while going on at the Hall, in the study of various religious, philanthropic and social subjects, but especially the Bible. It was hoped to make the Hall a center at once for enlightened philanthropic work and for the diffusion of such views of religion as could alone meet the need of a thinking age like ours. Said Mrs. Ward: "Social and practical effort is an essential part of our scheme, yet not its most vital part. It is in the bringing back of faith—not the faith which confuses legend with history, or puts authority in the place of knowledge, but the faith which springs from moral and spiritual fact, and may be day after day and hour after hour again verified by fact—that the great task of our generation lies. It is to participation in that task that our own small and imperfect effort is consecrated, and it is in sight of that great ideal we ask for help and sympathy."

The *London Inquirer* says: "Full reports of the University Hall inauguration meeting have appeared in the daily papers. Every one concerned was immensely pleased with the successful launching of the enterprise. Mr. Wicksteed, the Warden, will be at his post almost immediately, and he is already making arrangements for lecture courses."

WOMAN'S WORD AND WORK.

THE NEW YORK WOMEN'S LEAGUE.

On Dec. 5th the second meeting of our League took place at the Second Unitarian Church, Brooklyn (Mr. Chadwick's), when, after Miss Low's report of the last meeting, Mrs. Slicer's appeal on behalf of the Meadville Seminary took the place of the customary philanthropic and religious news reports. She spoke of the advantages which a small town offers students, and of the small cost of these advantages at Meadville. She urged our women to aid in procuring the $115,000 needed as an additional endowment. Mrs. Theodore Williams spoke of the influence of Meadville training in foreign countries promised by the fact that in the past year a Dane, a Swede, a Russian, a Japanese, as well as men of other nationalities, had received theological instruction there. So far, Harvard has made no provision for training women in the ministry, but Meadville has given such training for several years. Mrs. Williams read a most interesting letter from a woman now studying at Meadville, and a collection was promptly taken up which will enable her to go on with her studies there during the coming year.

The leading paper, on the "Ethics of Giving," was next read by Mrs. Catlin. She wrote on all except the fourth division of the subject, and the paper was listened to with the warmest interest. The heads were as follows: 1. Ancient "alms-giving." Modern "Lend a Hand." 2. Blessedness of giving. Generosity in receiving. 3. Indiscriminate giving. Vicarious beneficence. 4. Christmas and anniversary gifts. 5. The greatest of all gifts — ourselves. The paper was in part as follows:

The progress of civilization may be measured by the extent to which in any country or race the moral dominates over the physical nature; and, further, by the extent in which the moral itself passes beyond the domain of impulse into the domain of reason — not a cold intellectuality, but reason whose foundation is *knowledge* of the laws of love. It is only in modern times that the expression, "ethics of giving," would have been used. Who, until lately, would have questioned the morality of giving? But the *sentiment* of philanthropy has evolved into the *science* of philanthropy, the former being of heart alone, the latter a combination of heart and brain. Paula, Roman matron, giving all for "love and Christ and in his name," and Octavia Hill, English gentlewoman, animated by the same spirit of love to God and man,

are the types of the charitable thought of the fourth and the nineteenth centuries. Does the evil done by giving a half dollar to yonder beggar die with her, and the evil of refusing such a gift continue to exist forever? By no means! The harm done by this injudicious impulse of sympathy will help to increase pauperism and dependence by lessening self-respect in the recipient and in her children, while the giver is weakened by yielding to what in reality is a selfish impulse, to what modern analysis has shown us to be a temptation to get rid of one's personal responsibility at the expense of another's well-being. All giving to be truly moral must involve some sacrifice of one's own comfort, money, time, and strength. Vicarious beneficence is as old as the race, and belongs equally to ancient and modern times, and assumes a variety of forms which render it almost impossible to combat. One says that the essence of all sin is the selfish use of another's personality. A common form of this sin is the offer of the services of, say, your physician or clergyman to some one who has no claims upon such services. Another form of the same is the effrontery with which artists are invited to contribute a picture, a song or a recitation, for some charity, thanks being deemed sufficient recompense.

Mrs. Catlin thought it the marked exception when the rich man refrained from giving liberally; and she thought it true not only of material riches but of every other form of wealth. She next considered the question of how far the acceptance of money or service is compatible with true independence. But is there such a thing as *independence?* The individual in and by himself can accomplish nothing. *Interdependence* is the changeless law of the universe, and it is manifest that it is as much a duty to receive generously as to give wisely. And in giving thanks for our gifts we should not forget the unknown ones who toil from necessity, not from choice, and into whose labors we enter. These myriads of unknown toilers!—are they not all ministering spirits?

The gift of ourselves is equally within the power of rich and poor, of enlightened and ignorant, of the genius and him whom the world calls commonplace, of the helpless invalid and of her whose activity has no apparent limitations. And so far as we bestow or withhold this are we greater or less in the final summing up. Now in what does this giving consist? Is it in the impoverishment of ourselves? Is it in giving up the comfortable abodes in which we were born, living in crowded tenements in which not only conditions of comfort but of health are lacking? Such self-sacrifice is a luxury for which one may pay by discovering too late that it has entailed the sacrifice of somebody else. The giving of oneself is independent of intellectual endowment, physical strength, etc. There is none so ignorant, so weak, nor so poor that she has not something to offer which will enrich the world. And if one is born without the desire of giving to others, the ethical method of meeting such a difficulty is simply to give because it is right to give, and by and by will be born that love which never faileth.

Mrs. Palmer said that all material gifts should be the embodiment of symbolical ones. Prenatal gifts and the gifts of social intercourse were touched upon. It is wrong if children can remember a moment of anger or impatience on the part of their parents. A gift should never offend the independence of another. Wedding gifts should ring with love and with honesty. How badly does the custom of sending wedding presents need purifying from the conventions of the time! Our gift, simple in itself, may be transfused with unselfish love, and in our families each can give love and thoughtful consideration for others.

Miss Wilson said that all gifts take their color from the character of the giver. Immature benevolence is harmful. We must consider not only the situation of the giver but that of the receiver. If we are contented with humble calls we shall find countless occasions. Emerson says, "The wise will know how to be benevolent without wealth. The only gift is a portion of thyself."

Mrs. Waller thought that we might eliminate the pride of giving, and frequently unite with others and give presents more acceptable than otherwise they could be. We don't get personally the thanks, but the receiver gets what he wants. And we would do well to remember that we are not to follow our gift into the other family and worry about it.

Mrs. Foster and Mrs. Plummer spoke for a few moments. Mrs. Parsons deemed the highest form of giving to be that which costs us something.

Mrs. Haven Putnam thought that gifts might be divided into three classes,—those gifts that we wish to make, gifts of exchange, and those made because they are expected of us. Do not try to repay in kind what is given. She spoke against the custom of giving through the agency of fairs, and thought that their managers often put delicacy out of the question in their appeals for aid. The atmosphere of the holidays is grateful, and turkeys to the turkeyless is well; but a thousand times better is it to take measures to prevent the suffering which occasions the need of such gifts.

After the singing of a hymn, and prayer, the audience partook of the customary "box" lunch. M. H. E.

Brooklyn, N. Y.

"The Christ sees white in Judas' heart,
And loves his traitor well;
And God, to Angel his new heaven,
Explores his lowest hell."

UNIVERSALIST NOTES.

A NEW OFFICIAL.

Our church has never been burdened or hampered by its machinery; indeed it has been quite a task to build and set running the little that we have. For Universalists have always been more or less sensitive about "organization," and shy of any officer who should wear the slightest vestige of authority. If it were desired to kill any project, no better way could be found than to publish it as done "by authority." That would be its knell. But in spite of a reluctance to put ourselves under any bonds to conformity, we have gradually made the discovery that co-operation, community of aim, organized effort, are all that will build a solid and aggressive church; and we have added little by little to the machinery as our church business has increased. For several years it has been becoming apparent that we had more work than our scant official force could properly care for. Even with the sub-division of effort secured by our admirable arrangement of State Conventions there is still so much to be done in the way of general work, so much of interest and importance to the whole church, that the trustees and the general secretary are overwhelmed and overworked.

To relieve somewhat the pressure of this increasing business, and to provide for the execution of larger plans, the convention has appointed an assistant secretary whose headquarters are to be in the field. He is to endeavor to increase and develop the financial resources of the denomination, seek out recruits for the ministry, plant new churches when possible, and thus relieve the general secretary of some of his work, at the same time that he undertakes much that has never come within the sphere of that much-worked official. We hope for the best results of this increase of our force. And if the new incumbent, the Rev. C. B. Lynn, late of Danvers, does not give a good account of himself, the expectations of his friends will be greatly disappointed.

THE BETHANY HOME.

A new institution marks the advance of our people in the path of practical charity and work for man. The Bethany Home, which was opened with appropriate observances during November, is a Boston institution with a noble purpose. It is founded under the auspices of the Massachusetts Universalist Convention, and is intended to be "a home for young women, a permanent one, if need be, for those who by unfortunate circumstances are homeless." President Joy in his address at the dedication remarks that it was "not a hospital, nor a home for incurables, nor a boarding house." An aim so wise and helpful needs only a wise administration to prove the means to great blessing. Such an administration is assured, not only by the high character and ability of the board of government, but also by the appointment of Mrs. Maria H. Bray as matron. No woman in all our church could better conduct the affairs of such an institution, as Mrs. Bray's friends, a numberless host, will testify. Her long experience in caring for large households, her solid culture, her irresistible charm of manner, and above all her lovely Christian character, make her an ideal head for such a Home. If ever misfortune proves a blessing in disguise, it may be safely predicted that it will be so to the young women whose circumstances shall bring them under the influence of Mrs. Bray.

Thus, as these Notes have intimated before, our people are moving abreast of the leaders in the column of those who are turning Christ's church to broader fields of Christian endeavor and love. We who love this church hail these signs of vitality and growth with very glad hearts.

JOHN COLEMAN ADAMS.

Brooklyn, N. Y.

TEMPERANCE NOTES.

About seventy-five responses to the suggestion in regard to making February 22, 1891, a Temperance Sunday, have been received by the Unitarian Temperance Society. A special service will be ready by Jan. 1st, to be called "A Service of Patriotism, with special reference to the duties of Temperance and Purity." The service will be of such a character as to require *no previous preparation by the schools using it.* Only familiar tunes will be used, and the order of service will be such as to leave the superintendents free to place more or less emphasis upon the special duties suggested. It will cost about $1 a hundred copies.

The Unitarian Church Temperance Society has sent out during the last month, to those requesting them, nearly four thousand copies of its temperance tracts. They are sent free, except when ordered in very large numbers, when it is hoped that persons ordering will be able to pay the cost. This work is so important and seems to be growing so rapidly that we are in need of contributions of money in order to carry it on. The treasurer's address is Rev. George H. Hosmer, Neponset, Mass.

In one of the Sunday-schools in the suburbs of Boston, a club of boys, about thirteen years old, is being formed *by the minister*, to be led by him, and to meet once a week for reading and conversation. One of the articles of its constitution binds the members during membership to total abstinence from alcoholic beverages and tobacco, unless used with the consent and advice of the boy's parents.

Does this seem a trifling thing to enter on the pages of the *Unitarian*?

If every Unitarian minister should do this very simple thing, would it not be the best

temperance work possible? Who else of us Unitarians have done it? Who will be the next to try?

A meeting of the Massachusetts Prison Association (organized December 9, 1889) was held in Boston a few days ago. The purpose of the society is chiefly to lend a helping hand to discharged prisoners, finding for them work, and helping them to secure necessary tools, etc.

The secretary called attention to the fact that the number of commitments in Massachusetts had increased from 16,501 in 1879 to 34,094 in 1889. He pointed out, however, that "of the increase of 17,593 in the number of commitments, only 375 were for offenses against the person, and only 547 for offenses against property. The great increase was in what are known as offenses against public order and decency. The increase in this class was 16,671. Of this number 15,478 more were committed for drunkenness alone in 1889 than in 1879. Is it not time that the earnest thought of our best men and women, of those most patriotic and intelligent, should be given to this great, colossal problem of intemperance?

General Booth, in his remarkable book, "In Darkest England," says in regard to the matter of drinking:

"Nine-tenths of our poverty, squalor, vice, and crime spring from this poisonous taproot. . . . Mere lectures against the evil habit are, however, of no avail. We have to recognize that the gin palace, like many other social evils, although a poisonous, is still a natural, outgrowth of our social conditions. The taproom, in many cases, is the poor man's only parlor. Many a man takes to beer, not from the love of beer, but from a natural craving for the light, warmth, company, and comfort which is thrown in along with the beer, and which he cannot get excepting by buying beer. Reformers will never get rid of the drink shop until they can outbid it in the subsidiary attractions which it offers to its customers."

And again, how well this leader of the Salvation Army, a leader rapidly rising into highest honor, says, what in these days we too slowly learn, that "while recognizing that the primary responsibility must always rest upon the individual, we may fairly insist that society, which, by its habits, its customs, and its laws, has greased the slope down which these poor creatures slide to perdition, shall seriously take in hand their salvation." C. R. Eliot.

Dorchester, Mass.

The London *Congregational Review* says of the late Cardinal Newman: "He hated Liberalism with all the passion of an intense nature; he gave up his life to battle against it; yet it is Liberalism which has prepared many of the garlands so lavishly scattered on his tomb."

LITERARY NOTES.

Geo. H. Ellis, of Boston, has just published a "Clarke Calendar" and a "Savage Calendar," for 1891, giving fine extracts from those writers for each day of the year. The selections are admirably chosen, and each calendar is illustrated with a portrait of the preacher from whom the selections are made. The price of the calendars is fifty cents each.

With the new year comes the new Year-Book of our churches, published by the American Unitarian Association. Besides a full list of the churches and ministers in fellowship with us in this country, and much other valuable information regarding our organizations and work here, it tells us much about Unitarianism abroad. Every Unitarian who cares to be posted about his denomination and what it is doing should send twenty cents to the Unitarian Rooms, 25 Beacon St., Boston, for a copy.

The "Universalist Register" or Year-Book of the Universalist churches, is also at hand, full of information regarding our sister denomination, its work and its workers. To obtain this, twenty-five cents should be sent to the Universalist Publishing House, 30 West St., Boston.

Most of our readers know that Rev. M. J. Savage's sermons are published weekly in pamphlet form. The subjects of this year's sermons thus far are:

1. Some Practical Certainties for the Coming Year.
2. What is the Use of Going to Church?
3. A Unitarian Saint.
4. The Old World Religion.
5. Judaism and its Hopes.
6. Strength. (Edward E. Hale, D. D.)
7. Voices of the Spirit. (Rev. H. G. Spaulding.)
8. The Conditions when Christianity was born.
9. Jesus and What he Attempted.
10. The Influence of the Christ Idea.
11. The First Church and Paul.
12. The Trinity and the Problem of the Early Church of which it was a Solution.

Send for a sample copy to Geo. H. Ellis, 141 Franklin St., Boston.

This number of the *Unitarian* was to have contained Rev. John Snyder's admirable paper upon Theological Education and the Need of a better Endowment of our Meadville Theological School, which he read at the Chicago Convention; but by a mistake the manuscript failed to reach us in time. We expect to print it in our next.

We are told that the late Rev. Dr. Dexter, whose recent death deprives New England orthodox Congregationalism of one of its ablest leaders, had gathered a very valuable collection of books and manuscripts bearing upon the Pilgrims and the early colonial history of New England, which will go to Yale University.

The fifty largest libraries in Germany possess 12,700,000 volumes, against those of England with about 6,450,000, and of North America with about 6,100,000 volumes.

It seems that Cardinal Newman's "Lead, Kindly Light," is found as a hymn only in Protestant publications. No Catholic hymn book contains it.

Dr. Edward Everett Hale has written a history of Massachusetts for the Lothrop series "Story of the States."

The enormous popularity of "Robert Elsmere" has borne fruit, through the authoress of that much discussed work, in the establishment of a brotherhood, based in part on Elsmere's ideas. She has written an article for the January number of the *North American Review* describing the new foundation.

Charles H. Kerr and Co., of Chicago, announce a new book called "The Genius of Galilee", a historical novel, by Anson Uriel Hancock.

The Universalist Publishing House announce a new book by John Coleman Adams, D.D., entitled "Christian Types of Heroism."

Little, Brown and Co. announce as just ready an important new book by Prof. C. H. Toy of Harvard. It is entitled "Judaism and Christianity," and is a sketch of the progress of thought through the Old Testament and the New.

Dr. Martineau, the *Athenæum* says, intends republishing, through Messrs. Longmans, Green and Co., four volumes of miscellaneous works, under the title of "Studies, Reviews, and Addresses." The first volume is announced for the end of the year.

We have nowhere else seen so clear a presentation in so brief a space of the present religious situation in Italy as in the article entitled "The Third Rome", in the December number of the *Unitarian Review.*

On the frieze of the great hall connected with the new Public Library and Reading Room which Mr. Carnegie has erected and given to the people in Allegheny City, Pa., he has inscribed the names of an "Academy of Immortals" in American letters. The list is interesting; few will agree with it, but it is better than *The Critic's.* It contains some authors who are dead, and some women. The twenty-five names are the following: Audubon, Bancroft, Bryant, Cary, Channing, Cooper, Edwards, Emerson, Franklin, Fuller, Hodge, Hawthorne, Holmes, Irving, Longfellow, Motley, Parker, Prescott, Sigourney, Silliman, Story, Stowe, Taylor, Thoreau, Whittier. Here are some strange inclusions, and still stranger omissions. The list stands on the wall in connection with the excellent motto: "Choose your writer as you choose a friend."

With the beginning of the new year the *Unitarian Review*, (Rev. J. H. Allen editor) slightly changes its character, and drops its price from three to two dollars a year. It is to have, hereafter, a larger number of articles written by representatives of liberal thought on the other side of the Atlantic. This is a good change. We are sure it will be not only pleasant, but helpful, to know better our fellow-workers in other lands, and to come more into contact with their thought. The January issue of the *Review* is an interesting number, containing, among other articles, one on "The Papal Tradition," by Ernest de Bunsen, of London; one on "Roger Williams," by Prof. W. F. Allen, of Madison, Wis. (left among his unpublished papers); one by Dr. E. E. Hale on the true function of "The Massachusetts Convention of Congregational Ministers"; one by a London correspondent on English Topics, religious and charitable; a short article on Hungary; besides various editorial and literary matter. The office of the *Review* will be as heretofore at No. 141 Franklin street, Boston, Mass.

The Universalist body has reason to be proud of the monthly paper published for the past four years by Rev. W. S. Crowe, at Newark, N. J. It has furnished a surprisingly large amount of matter for the small price that has been charged, and the quality has averaged higher than that of almost any other religious periodical that we know of. With the December number Dr. Crowe changed the name of his paper from the *Universalist Record* to the *Universalist Monthly*, and raised the price from fifty cents to a dollar a year. The type and general appearance of the paper, too, have been changed for the better. And, judging from the first number, it is evident that the quality is to be even higher than ever. The paper stands for a religion that is broad, progressive, untrammeled, earnestly humanitarian, profoundly theistic, practically and vitally Christian. It seeks to build up a Universalism synonomous with the absolute and universal religion of Jesus Christ. While thoroughly loyal to the Universalist body, and deeply in earnest to promote its prosperity, it recognizes Christianity as larger than any sect, and truth as larger than any creed. It would open all the windows of the Universalist body to the light, and reach and draw Liberal Christians of all names into closer fellowship and cooperation. We congratulate the denomination that possesses this vigorous and noble paper. It ought to be given an ample support. We wish it could go into every liberal religious home in America, Universalist, Unitarian, Independent, Liberal Quaker, yes, and Liberal Orthodox, too.

Lord Ively: An epic poem in fourteen books. By John Heddaeus. New York: John B. Alden. This is an interesting tale, in rather crude blank verse, of the exper-

ience of a Scottish Christian knight in the Holy Land and countries farther east, in contact with persons of other religions than his own. There is considerable adventure in the story, and some broad and noble religious teaching.

A BOOK WORTH READING.

Not for a score of years have I read a book of more interest than "Leaves from an Egyptian Note Book."

Isaac Taylor, LL. D., Canon of York, is the author, who dates his preface, "Settrington Rectory, York, England, June, 1888." The book contains notes of conversations with Egyptians on politics and religion. And the conclusions to which the writer has arrived are so widely different from those generally received, I have been amazed that the information has not come to us before the evening of the nineteenth century. We cannot doubt, and yet it is hard to overcome old prejudices and believe what our author has written.

Canon Taylor tells us that he went to Egypt, the headquarters of Islam, that he might investigate Mahomedanism and consider the peculiar relations in which we stand to Egypt. He elicits one's interest and sympathy in his work at once, and I am free to confess that he has modified some of my opinions in regard to the faith of the Mahomedans, and made me a more tolerant man than I was before reading his book.

Dr. Taylor informs us that the Mahomedans "accept the New Testament; but like Protestants, they claim the right of putting their own interpretation on it. They repudiate altogether such modern formularies as the Thirty-Nine Articles, the Westminster Confession, etc. They believe in a personal God, in an over-ruling providence, in the mission and miracles of Christ—whom they designate as the Messiah, in the duty of prayer, in a future state of rewards and punishments, and in the inspiration of the Bible. They believe in the Divine Sovereignty as did Calvin; as to the sacraments, they agree with the Quakers; as to the Trinity, they agree with Unitarians, and as to the duration of punishment, they agree with Archdeacon Farrar. In response to Dr. Taylor's question, "Do you accept the writings of St. Paul the Apostle," his friend replied: "Undoubtedly, we reckon him among the prophets, and he was therefore inspired." Every word uttered by Jesus the Messiah, they consider to be absolutely and infallibly true.

This testimony being reliable, are not the Mahomedans nearer in faith, hope and charity to the great Apostle of the Gentiles than many who profess the Christian name? Names do not alter the nature of things.

JAMES SHRIGLEY.

Philadelphia.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (December).

Visible Symbols. By R. A. Griffin.
The Unearned Increment. By J. P. Quincy.
A Continuing City. By W. M. Bicknell.
The Third Rome. By Civis Romanus.
A Glimpse of France on the Bright Side.

Andover Review (December).

Influence of Modern Psychology upon Theological Opinion. By George T. Ladd.
The Preludes of Harper's Ferry. I. John Brown. By Wendell P. Garrison.
What is Reality? IX. Evolution. By Francis H. Johnson.

The Arena (December).

The Christian Doctrine of Non-Resistance. By Count Tolstoi and Rev. Adin Ballou.
What is Christianity? By Lyman Abbott.
Patriotism and the Public Schools. By E. B. Andrews.

Lend a Hand (December).

The Return to the Land.
Mrs. Booth. By E. P. Parker.
Child Marriage in India.

North American Review (December).

The Recent Election. By John G. Carlisle.
Victor Hugo: en Voyage. By A. C. Swinburne.
Shall our Daughters have Dowries?

Old and New Testament Student (December).

The Cave of Machpelah. By Selah Merrill.
The External Form of the Quran. By Charles Horswell.

The Sanitarian (November).

The Protective Power of Vaccination. By T. P. Corbally.
Abnormal Intra-Thoracic Air Pressures, and their Treatment. By Charles Denison.

The Century (December).

The Border-Land of China. By W. Woodville Rockhill.
Can a Nation have a Religion? By Lyman Abbott.

New England Magazine (December).

Emerson and his Friends in Concord. By Frank B. Sanborn.
What Shall We Do with Our Millionaires? By Charles F. Dole.
Anti-Slavery Boston. By Archibald Grimké.
A Monument to Wendell Phillips. By Edwin D. Mead.

Scribner's Magazine (December).

Japonica. By Edwin Arnold.
Neapolitan Art—Morelli. By A. F. Jacassy.

PUBLICATIONS RECEIVED.

Life. By M. J. Savage. Boston: Geo. H. Ellis. Price, $1.00.

Over the Teacups. By Oliver Wendell Holmes. Boston: Houghton, Mifflin and Co. Price, $1.50.

Proceedings of the National Conference of Charities and Correction at the Seventeenth Annual Session held in Baltimore, Md., May 14-21, 1890. Boston: Geo. H. Ellis.

Fifth Annual Report of the Commissioner of Labor, 1889. Washington: Government Printing Office.

Dust and Its Dangers. By F. Mitchell Prudden, M. D. New York: G. P. Putnam's Son's. Price, 75 cents.

The Story Hour. A Book for the Home and the Kindergarten. By Kate Douglas Wiggin and Nora A. Smith. Boston: Houghton, Mifflin and Co. Price, $1.00.

Dr. Le Baron and His Daughters. By Jane G. Austin. Boston: Houghton, Mifflin and Co. Price, $1.25.

Christmas Stories and March Violets. Translated from the German by Elizabeth P. Cordner. Boston: Geo. H. Ellis.

In Darkest England and the Way Out. By General Booth. Chicago: Charles H. Sergel and Co.

Gyppy. An Obituary. By Helen E. Starrett. With an Introduction by Frances Power Cobbe. Chicago: Searle and Gorton.

Journal of Social Science. Number XXVII. Saratoga Papers of 1890. Boston: Damrell and Upham. New York: G. P. Putnam's Sons.

Pamphlets.—Ritualism and Dogmatic Theology. By Thomas H. Speakman. Philadelphia: Friends' Book Association.—Endless Punishment from the Standpoint of Reason. By Rev. Marion D. Shutter.—Ecclesiastical vs. Civil Authority. By Parker Pillsbury, Concord, N. H. Price, 10 cents.—Suggestions for an Emerson Class Programme. By Wm. C. Gannett. Boston: Geo. H. Ellis.—How to Organize a Unity Club. By Geo. W. Cooke. Boston: Geo. H. Ellis.

NEWS FROM THE FIELD.

The committee on fellowship for the Western States, appointed by the National Conference, consisting of J. C. Learned, George A. Thayer, and S. M. Crothers, has issued letters of fellowship to the following applicants:

Rev. Daniel N. Hartley (Illinois), Rev. Robert C. Morse (Nebraska), Rev. F. H. York (Iowa), Rev. C. L. McKesson (Kansas), all from the Congregationalists.

Rev. Jacob B. Dunn (Ohio), from the Methodists.

Rev. Samuel Robinson (Montana), from the Episcopalians.

Alton, Ill.—The Alton Unity Club is divided into a Literary, a Scientific and a Musical Section. The Literary Section is studying the following novels: David Copperfield, Ramona, The Newcomes, House of Seven Gables, Ninety-Three, Ivanhoe and Middlemarch. The Scientific Section has planned for six evenings given to the following subjects: A Night among the Stars; Geological Strata; Some Applications of Electricity; Practical Uses of Chemistry; Agricultural Productions of the United States; Some Inventors and their Inventions. The Musical Section will provide one Musical and Literary entertainment, and one Concert.

Ann Arbor, Mich.—Mr. Sunderland has been preaching to excellent congregations on "The History of Unitarianism," "The History of Universalism," "The Liberal Christian Alliance," "Inspiration," "Revelation," "Atonement," "Real Infidelity," "The Prodigal Son," "Dr. Martineau," etc.

—A fine picture of Dr. Martineau has recently been placed in the social rooms of the church.

—About a hundred new books have recently been added to the church library.

—Mrs. Mary A. Livermore recently spent two days here, lecturing before the Unity Club Saturday evening on "The Perils of the Republic," preaching Sunday morning on "Serving Others," and speaking Sunday evening on "What Shall We Do with Our Daughters?" The church was filled to overflowing, hundreds going away unable to get even standing room.

—The Students' Bible Class, whose attendance ranges from seventy to ninety, has just completed a course of twelve lessons on "The Origins of the World, Society, Morals, and Religion." With the first of January it enters upon a course of twenty-four lessons on "The History of the Religion of Israel, and the Origin of the Books of the Old Testament."

—The organization of the King's Daughters connected with the Unitarian church is said to be the largest in the State.

Belmont, Mass.—The *Bulletin* prints quite full reports of two excellent sermons by Rev. Hilary Bygrave on "The Criminal Classes and Their Treatment," and "Religion and Business."

Boston and Vicinity.—The family of the late Dr. Joseph Tuckerman have just given $1,000 in aid of the debt fund of the church at Revere. Dr. Tuckerman was minister of this church, and it was during his pastorate there that he devoted his leisure time to mission work in the neighboring city of Boston, his interest in which led him eventually to give up his special work as pastor, and to found and develop the ministry-at-large which has since become such a power for good in Boston.

—The Rev. L. B. Macdonald has consented to undertake for a short time the ministry of the Church of the Good Samaritan, the

youngest of our Boston churches, in order to look over the proposed field of work there. Mr. Macdonald is a very energetic, earnest man, who has done exceedingly successful work in his late pastorate at Wolfborough, N. H. The Church of the Good Samaritan is to be greatly congratulated on his appointment.

—The National Bureau of Unity Clubs has arranged a most interesting course of lectures, to be given in Channing Hall after Christmas, by various well-known laymen and ministers. The object of this course is to show that Liberal Christianity is the natural outcome and result of the principles of Protestantism and Puritanism.

—The Wednesday noon services at King's Chapel have again begun for the winter season. These services, held at 12 o'clock and strictly limited to half an hour, have now been held for five years, and have become a regular and very helpful part of the religious life of Boston.

—The society of the church at Cambridgeport held a reception on Nov. 9th in honor of their greatly beloved senior minister, Rev. Geo. W. Briggs, D. D., who has been with them now over twenty-three years. At this reception was exhibited a portrait of Dr. Briggs which has been secured by his parish and which is to be presented to the American Unitarian Association, to be hung in the building.

—The Suffolk Conference held its annual meeting on Wednesday evening, Dec. 3, at the Second Church. The committee had arranged an unusually good programme, which was faithfully carried out, and the meeting was very interesting in spite of the fact that the wild and stormy weather had kept a great many people away. The chief matter of interest in the secretary's report was the fact shown of there having been since the last National Conference an increase in or about Boston of three new churches. Rev. Grindall Reynolds spoke very earnestly of the increased work and increased needs of the American Unitarian Association. This was followed by four or five exceedingly able and interesting short addresses.

—Rev. Alexander T. Bowser is hard at work in his new field as pastor of the Newton Center church, his installation having taken place in November.

—A series of Sunday evening lectures is being given at Dr. Rexford's church, Roxbury, to extend through a large part of the winter. The preachers, some Universalists and some Unitarians, are Doctors Rexford, Pullman, Biddle, Gunnison, Hale, and Rev. Messrs. Ames, Lyon, Hall, Stocking, Conklin, De Normandie, Tenney, Savage, and others.

Chicago, Ill.—A course of Sunday evening lectures has just been given at the Church of the Messiah under the general title of "Light on the Dark Ages." The special subjects and speakers have been as follows: The Age of Constantine, by Mr. Utter; The Light from Jerusalem, by Rabbi Hirsch; Arius and Athanasius, by Mr. Utter; The Greek Theology, by Dr. H. W. Thomas.

Cincinnati, Ohio.—Unity Church (Rev. L. A. Harvey, pastor) holds its services at the Lyceum, College of Music, every Sunday morning at eleven o'clock. Mr. Harvey has a religious study class at 9.30. The Sunday-school is held at 2.30 P.M. The Unity Church Club meets in Lancet Hall on the second and fourth Thursday evenings in each month from October to May. It is divided into two sections, one of which is studying Social Science, and the other Russia.

Covington, Ky.—The new Unitarian society starts off with much promise. Rev. Leon A. Harvey, pastor of Unity Church, Cincinnati, who organized this movement, comes over and preaches every Sunday evening in Greer's Hall. The officers of the society are: Mr. Harvey, pastor; Charles M. F. Striger, president; Mrs. P. M. Rennebarth, secretary; Mrs. Isabella H. Shepard, treasurer. Mr. Harvey has been repeating in Covington an excellent series of sermons on "Types of Authority in Religion," which were first given in Cincinnati and were received with much favor there.

Fargo, N. D.—The Unitarian society is prospering. The women of the society have furnished a ward for the accommodation of surgical cases at the city hospital. The necessary funds were raised by small individual subscriptions.

Grand Rapids, Mich. — Rev. Miss Bartlett of Kalamazoo is preaching here now every other Sunday. Rev. Reed Stuart of Detroit has also preached here one Sunday, and Mrs Celia P. Woolley of Chicago one.

Manistee, Mich.—Rev. A. W. Gould is giving an extended course of Sunday evening lectures upon "The Beginnings of Civilization and Religion." The December meeting of the Manistee Unity Club was devoted to a consideration of "The Social Results of Science." The January meeting will consider "Mind-Cure and Christian Science." The Unitarian society maintains a free reading room which is open on Wednesday and Saturday evenings and all day Sunday.

Meadville, Pa. — The Theological School has twelve new students this year. Professor Barber has been relieved from the care of the Meadville church, and is giving his whole time and strength to the School. The two new professors, Chesley and Freeman, take turns in supplying the church pulpit for the present.

Mount Pleasant, Mich.—Rev. L. R. Daniels, the state missionary, assisted by Rev. A. G. Jennings of Toledo and Rev. Reed Stuart of Detroit, held a series of

meetings here last month, extending through nine days, including two Sundays. Good audiences, at some of the meetings large audiences, were in attendance. Much earnestness was manifested, and the interest of the people in the church and its work was increased. Mr. Daniels has been preaching here once in four weeks for some months. The church has been re-organized on a new and distinctly religious basis; the indebtedness of the society has been nearly all provided for; a Sunday-school has been established. The little church, which in the past has had much to discourage it, is now feeling greatly encouraged.

Oakland, Cal.—Work on the new church edifice goes forward. Rev. C. W. Wendté teaches a Sunday noon young peoples' class in the study of Rev. M. J. Savage's "Unitarian Catechism."

Orange, N. J.—The Unitarian church here has given a call to Rev. Edward Hale of Boston. This is a fine field for the liberal gospel. Dr. Livermore has been preaching here for a few weeks. Some fifty or sixty families have been gathered and are now worshiping in a hall. A Sunday-school of thirty has been formed.

Philadelphia, Pa.—The Unitarian Club at the close of its first year of existence reports a membership of two hundred and eighty-eight, composed of persons from the First Church, the Spring Garden Church, the Germantown Church, the Wilmington Church, the Camden Church, and a few without present church relations. The Club contains ladies as well as gentlemen, and thus is distinctly in advance of some of our Clubs. The average attendance of the past year has been one hundred and twenty-five. The meetings have been held in the parlors of the First Church; but a building fund has been started with a view to eventually providing the Club with a home of its own. At the last meeting, Dec. 11, Rev. J. H. Clifford read a paper on "Wherein is Prayer Consistent with the Advanced Idea of God?" The paper was followed by an interesting discussion.

Plainfield, N. J.—The Unitarian society is working hard to swell its building fund. On Dec. 11, Rev. C. H. Eaton of New York lectured for its benefit in the Casino, giving an account of a coaching trip which he took through England and Scotland in the summer of 1888 in company with Andrew Carnegie and James G. Blaine.

Providence, R. I.—Rev. T. Ernest Allen, minister of the Fourth Unitarian society, is delivering a course of popular evening sermons in Temperance Hall, on "The Essential Teachings of Unitarianism." He is teaching a Bible class at 3 o'clock on Sunday afternoons in the study of Mr. Sunderland's "What is the Bible?"

Puyallup, Wash.—A congregational meeting held in the first week in December unanimously resolved to call Rev. Herman Haugerud of Meadville to the pulpit of the Unitarian society. Mr. Haugerud has preached in Puyallup for the past three months, and in that time won the confidence and esteem of the community. At the same meeting it was resolved to proceed at once to the erection of a church building, Mr. Ezra Meeker, one of the prominent members of the organization, generously starting the subscription with $500 and the presentation of two building lots. Others have also responded with generosity, and it is hoped that within the coming year church plans will be selected and the building well on its way to completion.

Quincy, Ill.—On Dec. 28th, the Unitarian Church celebrated its fiftieth anniversary, with a sermon in the morning by Rev. F. L. Hosmer, a former pastor, and a platform meeting in the evening with addresses by Rev. J. V. Blake and Rev. S. S. Hunting, both former pastors, and other ministers.

Salt Lake City.—Services looking toward the inauguration of a Unitarian society were begun here on Sunday, Nov. 30. Rev. Samuel A. Eliot of Denver preached in the Salt Lake Theatre to a congregation numbering about four hundred, and great interest and enthusiasm was manifested. Rev. T. B. Forbush, of Chicago, preached on Dec. 7th and Dec. 14th. A meeting for organization was held at the Walker House on Dec. 11th, and the following executive committee was chosen: N. M. Brigham, Wendell Benson, A. T. Schroeder, Duncan McInnes, H. K. Mason, Mrs. T. J. Almy, Miss Trent. This committee will arrange for the services and take steps toward securing a permanent minister as soon as possible. Sufficient financial support has been pledged. Rev. W. R. G. Mellen, Missionary of the Rocky Mountain Conference, will come out in January, and by February the committee hope to have secured the right man for the place. No minister could ask for a finer opportunity.

Seattle, Wash.—We clip the following from the Seattle *Telegraph*: The pulpit of the Unitarian church was filled yesterday by Rev. Thomas Van Ness, the Pacific coast secretary of the American Unitarian Association. The discourse was a clear and forcible presentation of the Unitarian doctrine of the value of life.

An important business meeting was held by the congregation immediately after the service, Mr. Joseph Shippen, president, occupying the chair. The trustees reported their action in calling Rev. Roderick Stebbins of Milton, Mass, son of Rev. Horatio Stebbins, D. D., of San Francisco, to become pastor of the society, and in support thereof interesting letters were read from Rev. Dr. Eliot of Portland, and from distinguished Boston clergymen. Thereupon the society ratified the call by a unanimous rising vote.

On motion of G. H. Heilbron resolutions were adopted warmly appreciative of the excellent work that has been done for the society by the former pastor, Rev. E. C. Smith.

St. Cloud, Minn.—The contract for building the new church has been let. The edifice and let are to cost about $14,000.

St. Louis, Mo.—The Eliot Society is carrying on two courses of study, one of "Phases of Character and Passion in Modern Fiction," and one of "The Origin and History of Unitarianism." In the former course the following works are read and criticised: The Rogue, by W. E. Norris; The Nether-World, by Geo. Gissing; A Little Journey in the World, by C. D. Warner; Crime and Punishment, by Dostoyevsky; April Hopes, by W. D. Howells; Dimitri Roudine, by Tourgeneff; Marie Bashkirtseff; An Enemy of Society, by Henrik Ibsen; The Mayor of Casterbridge, by Thomas Hardy; The Deemster, by Hall Caine; Anne, by Constance F. Woolson; The Peckster Professorship, by J. P. Quincy.

In the study of the History of Unitarianism the following special subjects are being considered: The Unitarianism of the Old Testament; The Unitarianism of the New Testament; Unitarianism until the Council of Nice; Arianism and Athanasianism; Unitarianism in the Reformation; Unitarianism in England; Early New England Unitarianism; Channing, his life and beliefs; Theodore Parker, his life and beliefs; Later Controversies.

The regular meeting of the Eliot Society, on December 11, was largely attended, and proved to be of unusual interest. After the reports from the various committees had been presented, a very able paper was read, entitled "Note and Comment on Books," being a sort of review of the principal books published in the last six months. The literary branch of the Society has had two meetings; at the first, "The Nether-World" was the work under discussion, and at the last, "A Little Journey in the World." The attendance at both was large, and the papers interesting and instructive.

The first church sociable of the season was held on Wednesday, Dec. 10, about ninety persons being present, and after some time had been spent in social intercourse, interspersed with delightful music, refreshments were served.

The Unitarian Club held its regular monthly meeting on Tuesday, Dec. 16, when the Rev. J. H. Crooker read an essay on "Scientific Charity."

M. H. DeWolf, Secretary.

Tokio, Japan.—Under the preaching of Mr. Kato, the First Unitarian Church is rapidly increasing in numbers and strength, while very many of the Japanese who come to their own service remain at the English service which immediately follows. As soon as a suitable place can be secured, Mr. Kato will conduct evening services in the Kanda district of the city, that being another great student section of the metropolis; and thus will be laid the foundation of another church. In the meantime, visits are being made to the larger towns in the country. Last week, Messrs. Kato and Kanda addressed an audience of more than a thousand at Morioka, a city in the northern part of the island, arousing such an interest that a strong organization is being formed, which will become the nucleus of a church as soon as a suitable man can be found to take charge of it. It is probable that our second native preacher will soon be obtained for this work. Two weeks ago the lecture courses at Unitarian Hall were opened, and are to be carried on for the first term under an excellent programme.—*Christian Register.*

Valparaiso, Ind.—For some time past liberal services have been held in the Opera House here on Sunday evenings, by Rev. T. G. Milsted, Dr. Thomas, and others, who have come down from Chicago. The town contains 6,000 population, and here is located the Northern Indiana Normal School, with an attendance of 1,500 or more students. The people want to build a Unitarian church, but can raise only a part of the money necessary. If they can be helped to the amount of $2,000 they think they can do the rest. For this sum they have issued a very earnest appeal to the Unitarians of the country. Who will help them? What church will take up a special collection for them? Address H. N. Nichols, Valparaiso, Ind.

Walpole, N. H.—The installation of Rev. Francis S. Thacher as pastor of the Unitarian society was an occasion of unusual interest. The church was well filled by citizens of the town, of all denominations. An especial interest was given to the exercises by the fact that Rev. Mr. Thacher enjoyed the friendship and esteem of Rev. Wm. P. Tilden, formerly an honored pastor of the society, and that the address to the minister was given by Rev. Geo. H. Young, the friend of Mr. Tilden, and his successor as pastor of the New South Church in Boston. Touching reference was made to Mr. Tilden by Mr. Young and others, while Dr. Richardson in his excellent address of welcome, referred appropriately to the high regard in which the society holds his memory and that of Rev. Dr. Bellows, who so often ministered in the pulpit. The sermon by Rev. Charles G. Ames of Boston was most excellent.

Washington, D. C.—The list of "Special Exchanges" at the Unitarian church for the winter is announced as follows:

December 7.—Rev. H. G. Spaulding, Boston.

December 21.—Rev. E. E. Hale, D. D., Boston.
January 11.—Rev. M. J. Savage, Boston.
January 18. — Rev. George Batchelor, Lowell.
February 8.—Rev. F. L. Hosmer, Cleveland.
February 15.—Rev. J. T. Sunderland, Ann Arbor.
March 8.—Rev. J. L. Jones, Chicago.
March 14.—Rev. H. P. Collier, Brooklyn.
April 12.—Rev. Robert Collyer, New York.
April 19.—Rev. T. B. Forbush, Chicago.

Watertown, Mass.—Mr. John Fiske of Cambridge delivered a very interesting lecture in the Unitarian church, Dec. 14, on "Norsemen in America."

LIBERAL CHRISTIANITY IN DETROIT.

On Saturday evening and Sunday, Nov. 29th and 30th, the new and commodious church building on Woodward Avenue, corner of Edmund Place, was dedicated, the exercises being unique and appropriate, —significant of the opening era of spiritual fraternity. Several clergymen of different sects had been invited, and all were present save Rev. C. R. Henderson, Baptist, who sent a note of fraternal unity, stating that another previous engagement made his presence impossible.

Rev. Reed Stuart opened with a few fit words, saying that the gentlemen on the platform were invited, not to compromise their opinions, but in a spirit of justice and fraternity.

Rev. Z. Grinnell, Baptist, Rev. William Dawes, Methodist, Rev. W. H. Davis, Congregationalist, Rev. A. F. Frost, Swedenborgian, Rabbi Louis Grossman, Rev. L. S. McCollester, Universalist, Rev. H. Hopkins, Episcopalian, Rev. H. P. DeForest, Congregationalist, and Rev. J. Gorton, Universalist, were each introduced most felicitously by Mr. Stuart; and all seemed inspired by the occasion to dwell on the great unities of their common Christian faith, and the good works they should all unite in.

Fine music filled the spaces between the addresses, and for nearly three hours the large audience listened with most attentive interest, recognizing in the spirit of the hour and in the good words spoken the dawn of a new day.

Sunday morning the house was again full, and the laity ruled the hour, as their clerical brethren had done the evening previous. The proper dedication services were a history of the society, a passing over of the church to the society by the building committee, and its acceptance *by the people*, Mr. Hosmer, Mr. Boyington and Thomas W. Palmer giving the needed words on each topic. Then came brief remarks by Mrs. Boyington, Mr. Rowan, Mrs. Holden, Mr. Holden, G. B. Stebbins, Mr. Pierce, Rev. Calvin Stebbins, Mr. Ballou for the Sunday-school, and others,—a long yet not wearisome service, through which Rev. Reed Stuart acted as chairman, his few words always most happily appropriate and uplifting.

The sermon in the evening, by Rev. Calvin Stebbins, the minister of the church for some years, but now in Worcester, had attentive hearing. Thus the two eventful days of dedication—the topic of much comment, but of no adverse criticism—closed.

Hereafter there will be an evening meeting as well as a morning, Mr. Stuart speaking once a month, and others in the society filling the other evenings.

A lecture on "John Wickliffe," by Mr. Stuart, last night, opened these meetings auspiciously; next Sunday evening, G. B. Stebbins will speak on "Education, Industrial and Scientific, Intellectual, Moral and Religious"; and others will follow on their chosen topics.

A Unity Club is organized for Friday evenings, and a new activity and earnestness comes with the occupancy of the new church.

The Universalist society is moving on in its varied activities. Rev. L. S. McCollester is winning his upward way as a preacher, and is held in high personal regard and friendship. His remarks at the Unitarian dedication were singularly sensible and cordial, and eloquent in feeling and expression. Rev. Z. Eddy, a veteran and well-known Congregational clergyman, a man of large experience and thought, is to preach in the Universalist church soon, and will give his own views in good faith and spirit, recognizing, no doubt, such common ground as they can all stand on and work on.

G. B. S.

Detroit, Dec. 9.

THE UNITARIAN EDUCATIONAL SOCIETY.

This corporation, organized under the laws of New Hampshire, has as its object, to maintain, fully equip, and permanently endow Proctor Academy, Andover, N. H. The corporation has been in existence about ten years, and has maintained the school, which receives both sexes, during that time, having now buildings and land valued at $20,000, and funds amounting to about $5,000, the school being free from debt. Four teachers are employed and during the last academic year fifty-seven pupils received instruction for the whole or a part of the year. The entire cost of a year at the school has been about $150, an amount so low as to lead some to think that good advantages cannot be given. But pupils are prepared for college, or given a good academic training if they have not a college course in view.

The Unitarian Educational Society thus represents an interest of the denomination which is larger than any one school. It has been quite the fashion for well-to-do Uni-

tarian families to send their children to the schools of other denominations. While we commend the educational liberality of other churches that have been longer engaged in this work than ourselves, it is wise for us to make provision for the education of our own children and surround them during their school life with influences such as we can approve.

It is said that there is some advantage in a child being educated so as to take a broad humanitarian view of life and see the good which is found in other churches. So be it; but we may well seek to help others to the same advantage. The need of our denomination taking a part in educational work was recognized in the establishment of the Prospect Hill School for Young Ladies, at Greenfield, Mass. It is in the line of all our traditional ideas to emphasize educational influences. It is therefore a matter of manifest propriety for the Unitarian Educational Society to magnify its work as representing in some degree a large interest of the denomination which must more and more engage the attention of our people. LYMAN CLARK.

JOTTINGS.

Pundita Ramabai has now twenty-five pupils in her school in India. She has recently established in the school a branch of the King's Daughters.

At the annual Convention of the National Woman's Christian Temperance Union held in Atlanta, Ga., in November, the resolution following was offered by the newly elected Superintendent of the Department of Mercy, Mrs. Mary F. Lovell, of Bryn Mawr, Pa., and adopted:

Whereas, We believe vivisection to be cruel, unnecessary, and demoralizing, tending to a deterioration of the human soul utterly out of proportion to any known benefit to the human body gained thereby, the practice of it thus reversing the teachings of Christianity,

Resolved, That we will do all in our power to develop sentiment against it, and because we do not believe in half measures, nor in licensing any evil, we will do this with a view to securing legislation for its total prohibition.

Last month two hundred and ninety-two new Bands of Mercy for the promotion of kindness to animals were organized, making a total now of eight thousand eight hundred and forty-eight Bands. So the good work goes on.

The Baroness Rothschild, like the Baroness Burdett-Coutts, has a self-imposed "mission" in the miserable East End of London. She has built blocks of model tenement-houses in the Whitechapel district, which are rented at the rate of three per cent on the investment. Adjacent to the model houses is an excellent "club and library" building, with billiard-room and music-room open to all tenants on payment of a penny, and generally preferred to the gin-palaces.—*Woman's Journal.*

Bishop Blyth, of Jerusalem, says there are now in Palestine nearly 70,000 Jews. In 1883 there were only 23,000, and in 1841 only 8,000.

Two Bagdad Jews have bought the entire site of ancient Babylon. On this *Le Chretien Celge* remarks:—"Is it not a significant fact that two Israelites should to-day possess the soil and the ruins of the immense city where their ancestors were captives and slaves, and of which their prophets had announced the utter destruction."

The total number of pupils now enrolled in the public schools of Japan is 2,927,868, of whom 2,873,759 attend public and 54,109 private schools.

Says the *Christian Life:* Eighty years ago Oliver Wendell Holmes was born in Cambridge, Massachusetts. Channing was then a young preacher of twenty-nine; Webster was twenty-seven, and was practicing law in Portsmouth; Everett was a student at Harvard; Bancroft, Hawthorne, and Longfellow were boys of nine, five, and two respectively; and Phillips, Sumner, Motley, and Lowell were not born. These are the names with which that of Holmes is associated—a group that will forever render famous what may be called the Bostonian era of American literature. It is interesting to us to note that nearly the whole of this galaxy were in their religion Unitarian.

"Build thee more stately mansions, O, my soul!
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven within a dome more vast;
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

More and more the value of the *Unitarian* is appearing as a history of Unitarianism, and indeed of Liberal Christianity in all its forms. It is printed in the most convenient form possible for binding, and it aims to give information, more or less full, of everything of importance that occurs in this country or England relating to Unitarianism, Universalism, and every other kind of Liberal Christianity. Complete files of the *Unitarian* grow more valuable each year. Large numbers of our subscribers are keeping their files and binding them; thus they have a record at hand of the history of our body and of the religious progress of the country that is of great and constantly increasing importance. Indeed there is nothing else to take the place of it. For this historical use alone, the *Unitarian* is worth far more than its cost.

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*THE AUTHORITY OF CONSCIENCE; OR, UNITARIANISM.**

A SERMON BY REV. LEON A. HARVEY, UNITY CHURCH, CINCINNATI, OHIO.

"Let every man be fully persuaded in his own mind."—PAUL.

Men have long identified Christianity with some authority outside themselves. For Catholicism that authority is the pope, for Protestantism it is the Bible. The time has come when such authority can no longer go unchallenged. If you tell men the Bible is infallible, you must expect your statement to be tested by bold and fearless criticism. Doctors of Divinity in the Presbyterian church may accept the doctrine of election because they believe Paul taught it; but many a member of that church will question whether Paul was right.

It is a question of a different sort that agitates the Methodist church. These earnest Christians are asking whether women should be admitted to their General Conference. They are asking whether women, who are doing the chief work of that denomination, as of all others, shall have any legal voice in deciding the present and the future methods of the church. That, certainly, is an important question, and the fact that it is asked shows an onward tendency. But how do the leaders of that denomination propose to answer it? The *Christian Advocate*, a leading paper among them, says nothing of the talents of woman and her fitness to represent her church, but tells us that "Paul based his conclusion that 'the head of the woman is the man' upon the fact that Adam was first formed and then Eve, and in some way upon the fact that the woman was originally deceived by the tempter, while Adam was induced to sin by love of Eve, these being great fundamental questions of revelation concerning both the original creation and the fall of man, and the relation of man and woman in the family and the church."

You see how blindly the Bible is appealed to, as though Paul's words concerning the women of Corinth, two thousand years ago, could apply to the women of America to-day. Such words spring from a cringing, servile bibliolatry, and not from a fearless, manly faith. Woman has reached a place where she will not permit her destiny to be decided by the legends of Genesis; and the Methodist church would do well to see, as I believe she will, that she can better spare belief in woman as the *ancient tempter* than belief in her as the *modern helper* and reformer. All thoughtful men must some time see that such blind Bible worship is a thing of the past. The true use of the Bible is for other ends than that: it is to help us to its own deep faith. We need to remember that Moses had no Bible, but got his truth first-hand from God; that Isaiah did not require his God-sent messages to be signed by Abraham or Isaac. We need to see that Jesus and Paul did not live with their eyes fixed forever on a sacred past, but with hearts open to the present, and faces turned toward the future. With them we need to learn that God's deeper messages are given to living souls longing to know his will; that the soul has a language which has never found its way into books; that

> "Thought lies deeper than all speech,
> Feeling deeper than all thought;
> Soul to soul can never teach
> What unto itself is taught."

What are all books that tell me of the beauty of affection, if they do not open the windows of my life and make me a lover of men? Inspiring books and helpful lives may only amuse our fancy and feed our

* The third sermon in a series on "Types of Authority."

selfishness, if they do not open our hearts. Some great and noble man whom I love to call my friend may be to me what the oak is to the mistletoe. I may feed upon his greatness, and yet be only a parasite, and have no greatness in myself. Some great novel may excite my interest. I may go again and again to its most inspiring character. I may weep over his trials and rejoice in his triumphs, and yet I may go away and be no nobler than before. The hero's heroism has pleased my fancy and aroused my sentiment; but it has not entered into my life, and made me rich with the hero's virtues, strong in his strength, and courageous through his faith. The book is rich in helpfulness, but I come away with none of the riches mine.

So some man or some book may tell me of sacred places and holy times in which men have communed with God. They may tell me of Sinai and Galilee. That, again, will only feed my fancy if it does not open my life, so that the communion of which I read is mine. The sacredness of other days, the communion of other men, have no help for me if they do not make this day sacred and this time holy.

You see that the appeal from the outer to the inner is thus inevitable. All the Bibles in the world cannot make a single life holy: they can only quicken the divinity within, so that a man shall own himself a child of God and find life's sacredness in that. The Bible with its noble company of prophets and heroes, with its mighty inspiration and unfaltering faith, what a wonderful stairway it is for the soul to climb to its inner Pisgah! But how useless to us unless that Pisgah is reached!

And now some sincere man, some earnest Christian, says to me: "If you take away the infallibility of the Bible, you have robbed me of my God, and there remains no Pisgah where I may commune with him. I believe in God because I believe in the Bible."

In these days, when it is very manifest that the infallibility of the Bible can no longer be sustained, what shall we say to such a man?

The first thing, certainly, to say is that he has not yet found the deepest faith. Instead of saying, "I believe in God because I believe in the Bible," he must somehow learn to say, "I believe in the Bible because I believe in God." Then his ultimate appeal will be, like that of Jesus, to his Father in heaven. He will not then be afraid of Ingersoll's rhetoric nor Huxley's criticism. Like them, he will be willing to see in the Bible legend and poetry; but he will see there, too, a deep and mighty faith. He will not turn upon the patient scholar, who comes to tell him the truth about the Bible, and denounce him as a blasphemer and atheist; but he will humbly say, "The truth is best." The words of Jesus converted into a prayer will be upon his lips and in his heart,—"Father, lead us into all truth."

But how can a man who feels the old moorings slipping from him reach a faith like this? I see the difficulty very clearly. A man takes this tangible Bible in his hand, and says, "God's infallible message unto men is written here." He looks back across the centuries, and says, "God incarnate walked the earth there in distant Galilee." You see that is a very definite faith. Men have looked into the very eyes of God; they have seen his face and heard his word. Now, when we come to men, and say, frankly and honestly, that the Bible is not infallible, that Jesus was not God, but that his life is only one human life completed and fulfilled, then they turn away and say, "Because there is no God for us to see and no infallible message from him which we may read, we cannot believe in him at all." Like Elijah, they have listened for God's voice in the whirlwind and the earthquake; but, not hearing it in these, they now refuse to listen to the "still, small voice that follows." And yet God was in that "still, small voice" to Elijah, and there we may hope to find him, too.

Infallible pope, infallible Bible, and incarnate God!—these are not to be a part of the world's future faith. They have ceased to be a part of the faith of thousands to-day. We cannot bring them back if we would: we can only go onward to see what still is left.

I have no doubt that Elijah wondered why the mighty God did not thunder forth his mandates from the clouds so that all the world might hear, why he did not write them in letters of fire upon the sky. He could not understand why only to the soul's deep calm, after the earthquake's shock had

passed and the rushing noise of the whirlwind had ceased, that only then, in a voice that no mortal ear could hear, but only the listening soul interpret, he should speak to men. But so it was, and so it has ever been.

It is a beautiful story which tells us that God wrote the ten commandments on tablets of stone. As they come ringing down through the centuries, we cannot doubt that they are God's commandments. But who can doubt that they were first written, not on tablets of stone, but on the fleshly tablets of the human heart? They, too, were born, not amid clouds and thunder, but in the calm depths of a soul asking for the highest truth. Those beatitudes of Jesus, pleading, in words that we may well count sacred, for righteousness and purity, and crowning these with blessings,—were they not born in this same inner sanctuary? Had not he who said, "Blessed are they that mourn, for they shall be comforted," felt the deepest sorrow, and then known the peace which faith and hope can bring? Had not he who said, "Blessed are they that hunger and thirst after righteousness," known that hunger, and then learned the unspeakable joy of being filled? He knew that the pure in heart see God, because the vision had entered his soul and glorified his very trials. Back to the soul's sanctuary the beginning of all things sacred may be traced. Here alone God speaks to man, and here we at last are driven to find an authority that cannot fail.

Not that we can spare the Bible, for no other book could take its place. No other words are able to unlock for us one by one the chambers of the soul and reveal the treasures of faith and hope within, as those of the dear old Bible. We shall take reverently and accept gladly the truths within this book, hallowed by the prayers of centuries and filled as it is with living faith. But, in times of doubt and trial, we cannot point to some text of Scripture and say, That solves my doubt and banishes my sorrow. It may be that the text will lead us to the great Comforter, that it will open some window through which the light of God shall stream; but its truth will not be true for us unless we can take it out of the Bible and into the soul.

Into the soul! And shall we find there some voice that cannot fail, some authority that cannot be denied? If this be not so, then many a man to-day must find himself hopelessly adrift. And I wonder if we really know what that means. I wonder if, in the midst of things fleeting and temporary, you have ever felt the need of something eternal to which you might cling? Has there ever come to you some hour of doubt and darkness, when texts were useless, when friends were powerless to comfort, when alone beneath the stars you could find only doubt and sorrow within, vacancy and nothingness without? If so, you will know how vital is the question we are trying to answer. You will know how like an eagle in mid ocean, with nothing but the yielding waves on which to rest, the soul, with no surety, sinks at last and folds its pinions. Its song of hope is changed to the silence of despair.

We talk of living in one world at a time. My friends, we cannot do it. Every evening as the shadows gather and the night comes on a score of families in this city of ours gather about some empty cradle or vacant chair, and through their silence and their tears ask, "What lies beyond?" Brains hot with fever and throbbing with pain are trying to pierce the veil that shrouds the coming time. Eyes dim with age are looking out beyond that gate-way of death, which they so soon must pass, and are recounting the greetings that will gladden them. "One world at a time!" That may indeed furnish work for our hands, but it cannot furnish us with all the food for mind and soul which our deepest hunger craves. In deep and solemn undertones, heard through all the babel and the noise of life, the soul is asking for the fadeless and eternal.

Now, has the soul itself some upper window through which a glimpse of the longed-for vision may be seen? Is it not true, as one has said who has passed through that "awful moment when the soul begins to find that the props on which it has blindly rested so long are many of them rotten, and begins to suspect them all, when it begins to feel the nothingness of many of the traditionary opinions which have been received with implicit confidence, and in that horrible insecurity begins to doubt whether there be anything to believe at all,"—a man who had passed through such a moment wrote that,

"in the darkest hour through which a human soul can pass, whatever else is doubtful, this at last is certain. If there be no God and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than be a coward. . . . Thrice blessed is he who, when all is cheerless within and without, when his teachers terrify him and his friends shrink from him, has obstinately clung to the moral good. Thrice blessed, because his night shall pass into clear, bright day!"

There is nothing in all literature freighted with deeper truth than those few sentences: "It is better to be generous than selfish, . . . better to be true than false, better to be brave than be a coward." Here at last, in this citadel of the soul, is one stake to which we may cling. No logic may be able to solve the problem why, here, within your life, good is better than evil; and yet how well you know that it is so! Men may criticise the Bible and force you to see that it is not infallible; but they cannot convince you that it is not your duty to stand by the truth, to do the right.

I am sure you see the largeness of this thought. You see how no act of yours, however insignificant, can escape the tribunal which it offers. Deep below all spoken words of yours there rings out that message which seems trumpeted from out the very heavens: "It is better to be true than to be false." Behind all your weakness and irresolution, when you are tempted by hope of gain or deterred by sense of danger from the duty you plainly see, there lies that mighty truth: "It is better to be brave than be a coward."

You have heard the story of that Cincinnati boy of twelve who, on a hunting expedition, was accidentally shot by his companion. Lying on the ground, with the blood trickling from his wound, waiting for the help for which his companion had gone, he took a slip of paper from his pocket, and, dipping his finger in the crimson pool of his own life's blood, wrote, "Don't blame him." How plainly there in the stillness of the forest did that message come to that boy who felt his life fast slipping from him, "It is better to be generous than selfish"! By that act of boyish heroism, we are reminded of that other and sublimer act of Christian history where Stephen, stoned by his accusers, while the missiles of his foes were wounding his upturned face and beating his manly breast, cried out, "Father, forgive them: they know not what they do." Deep-planted in the heart of the boy, and deeper still in the heart of the man, lay that sentence, "It is better to be generous than selfish."

I wish I might picture to you the difference between these two worlds,—the world of generosity and truth and bravery on the one hand, and the world of selfishness, falsehood, and cowardice on the other. I wish I might make you see that we can no more mistake which one of these worlds we are in than we can mistake night for day or joy for sorrow.

We know full well how some slight untruth (if, indeed, any untruth can be counted slight) has cast a gloom over the brightest day, and turned life's sweetest blessings and holiest friendships into reproaches and rebukes. We know how some cowardly moment in our past has haunted us with its accusing presence for days, perhaps for years. You who have read "Les Misérables" can never forget that scene where Jean Valjean, the hardened convict, sits alone on the desolate moor, as the shades of night are gathering. He had shared the home of the good old bishop the night before; he had stolen the silver from the sideboard, had been arrested for his crime, pardoned by the bishop, and again set free. The poor, hardened soul was dazed. For twenty years he had been a prisoner; for twenty years he had been treated not as a man, but as a beast. The sense of duty had almost faded out of him; conscience slumbered beneath a burden of cruelty and wrong which he had not moral strength to lift. Kindness and forgiveness had come to him, and their angel faces were so bright that his poor vision was dazed. Mankind, so long his foe, had suddenly become his friend. The soul so long accustomed to resentment had to search deep within itself for that native helpfulness which had been for twenty years unused. It was in the midst of this inward search that a little herd-boy, tossing up his forty-sous piece, came that way. The piece fell at the convict's feet, and, instantly, his heavy boot was on it. He was deaf to the boy's

entreaties and tears; and, at last, the little fellow, frightened at the hard, unyielding face, turned and ran. It was there in the gathering darkness, on that lonely moor, with his foot upon the stolen silver, and the bishop's kindness knocking like an angel of mercy at the portal to his soul, that his slumbering conscience awoke. Instantly he knows his duty, and instantly he seeks to do it. A piercing cry, as if from a soul in distress, breaks the stillness of that evening time, as he calls the herd-boy's name. There is but one thing now in all the world he wants to do. He must find the herd-boy, and give him back his silver. But the boy is gone. The silver is in the convict's hand, and the wrong is in his heart. Over the desolate wastes he goes, calling in plaintive, penitent tones the herd-boy's name. Before, he had felt the resentment and loneliness of a life that feels itself wronged by others: now, he feels the loneliness, the deep desolation of a life that knows the wrong is in itself. O friends, we know the difference. We know that we can bear the wrongs of others, and no cry of anguish echo through the soul's deep corridors. But, when the wrong is ours, then sunshine deserts the day and the stars of night seem quenched. The soul's mirror, wherein we see the beauties of the world, reflects back only ugly shapes and accusing shadows. In the soul's judgment-hall, the friends who love us best are turned into bitterest accusers. Tell me, any one who has been guilty of a single act of baseness,—yea, any one who has wronged a friend in word or deed,—if that be not so. And then tell me if conscience is not an authority which we cannot escape.

And whence comes this mandate that fills for us the very earth and sky? Not from caves or mountain tops, not from sun or stars. The sublimity of the mountains, the beauty of the stars, may please: they cannot command me. Only spirit whispering to spirit can do that. The mother commands her child, the master commands his servant. With James Martineau we ask, Is, then, this sense of duty only the reverence which the lowest men pay to the highest? Is it only the reverence which the convict paid the bishop, which the disciples paid to Christ? "Whence, then, comes the commandment to these highest men?" Are they sufficient in themselves? Are not these very characters the ones that listen most intently for the "still, small voice"? Witness Socrates waiting to be guided by that inward light which never failed; hear our own Emerson say, "O my brother, God exists: . . . there is a guidance for each of us, and by lowly listening we shall hear the right word." These are the men whose ears are ever open to catch the slightest whisperings of conscience, whose eyes are forever strained to catch some glimpse of that fadeless light within.

My friends, there is a Soul above us who commands, and conscience is his messenger. And this messenger comes with an authority which cannot be denied, which science and criticism can never abolish, but can only confirm.

And, if we look aright, we shall see that it is here, upon conscience, that Christianity is founded. For what shall we say of Jesus? Did he not stand always with upturned face, and bow to a Power vaster than himself? Was not his whole life that of a messenger who came to do, not his own will, but that of a greater than he?

Take that supreme moment in his life, the reality of which we cannot doubt because it fits so completely into the picture of the whole, where Christianity itself hung in the balance, and waited for his decision, that it might be born,—that moment in Gethsemane when he questioned, for a few brief moments, whether death would be too great a price to pay for the truth he taught. Do you think it was some text of Moses or the call of God within which pointed him to Calvary? No texts of Scripture are cited in that decisive hour. Only the prayer is offered, "Father, if it be possible, let this cup pass: nevertheless, not my will, but thine, be done"; and there, gazing into the depths of his silent soul, he makes the answer, and is ready, for the sake of obedience to his inward call, for scorn and mockery and death.

And now, dear friends, this same voice that called to Jesus is calling us to-day. Let us feel that better are poverty and shame, suffering, and, if need be, death, than disobedience to it.

"To be spiritually minded is life and peace."

THE STRENGTH AND WEAKNESS OF EVOLUTION.

The advances made in the last hundred years by modern science, the announcement of the startling theory of Evolution, and other theories recently put forth have in some instances alarmed reverent people lest the foundations of religion should be overthrown. It seems to them as if everything were being explained in terms of matter and force, that man is recognized only as a machine moved by mechanical forces, and that an intelligent and powerful God is rendered superfluous. Such religious people, holding reverently to their faith in worship, in duty, and in immortality, turn away with a strong revulsion of feeling from science and scientific theories. Believing as I do that all science is a human interpretation of the thoughts of God, and that the enchanting theory of Evolution is but an attempt to set forth the method by which Infinite Intelligence has brought the universe to its present condition, it seems worth while to state the reasons for my belief, in the hope that others may be led to find, in the wide fields of science, influences that shall quicken both the intellect and the spiritual aspirations.

Again, there are earnest and able men who have become so profoundly interested in science and scientific theories that they are in danger of losing faith in the spiritual side of human life. The results of science are so magnificent and so beneficial, the great masters of science are men of such vast ability and such noble consecration to their work, that the tendency with not a few people is to accept without question whatever has a scientific label, to adopt without hesitation whatever has the indorsement of the great physicists. It seems worth while to call the attention of such to the fact that even modern scientists are fallible, and that a part of scientific speculation is reared upon foundations which have never been verified and which probably never can be verified, and that humanity itself, with all its faculties and all its religions, if it is, as they tell us, a product of Evolution, is at least worthy of as careful study and as reverent treatment as they extend to a new fossil, to an unknown beetle, or to the slime which dredging has drawn from the deepest seas.

Evolution is an attempt to state the natural history of the universe. Here is our earth with its moon; here are the sun and all the planets that revolve around him; here are the million stars that gleam in calm beauty in the measureless vault of night. Evolution tries to give their history, to trace them as far as possible in the past, and to show how they have come into their present condition. Geology shows us that in the past there have been many forms of plant and animal life on the earth, and we learn from botany and zoölogy that many forms of plant and animal life are in existence now. Evolution tries to show how these many plants have come from a few plants which it assumes were first in existence, how these many animals have come from a few into which life was first breathed. There are, also, the wonderful phenomena of human society,—the tribe, the family, the home, agriculture, commerce, the arts, society, government, religion. Evolution tries to show how all these have come about.

Evolution says that our sun and all his planets and their moons were once an exceedingly attenuated vapor, extending far beyond the orbit of our remotest planet; that in this vapor or fire-mist there were all the elements now found in matter; that these elements were endowed with the same laws and forces that they now manifest; that, from some cause, this almost measureless mass of vapor began to rotate and to condense, and from the rotating mass, as it condensed, masses were left behind, or were thrown off, as water is thrown from the circumference of a revolving grindstone, which masses finally made the planets as they exist to-day. The mighty remnant of this condensing nebula is our glowing sun, which gives to all his planets light and heat. As to the formation of the solar system, there are but two theories now prominently before the world,—the instantaneous creation theory and this nebular theory. Probably no one who carefully examines the arguments in favor of the two theories will fail to admit that the facts very strongly favor the nebular theory.

As to plant life and animal life, Evolution attempts to show that all species of plants and all species of animals have been derived from only a few progenitors, that they have come gradually into existence by

the appearance and preservation of slight modifications of the pre-existing forms,—modifications which were beneficial to those who had them in the fierce struggle for existence. If we assume one or two original forms of plant life, Darwin shows us how these may have been gradually changed into the multitude of plants that have floated in the ocean's ceaseless tide, have waved in the warm summer winds on our wide prairies, or have found a congenial home on the arctic heights of some lofty mountain range. If we assume three or four forms of animal life, Darwin shows us how these may have produced the innumerable myriads of mollusks and radiates, of articulates and vertebrates, that have swum in the seas, have sported on the land, or have cleft with swift wing the shining air. If we assume a being possessed of a low grade of intellect, Evolution can give a rational statement as to how this low man, by struggle and work, has gradually subdued the earth, established government and civilization, wrought out the marvelous beauties of architecture and painting, of sculpture and music, of oratory and poetry, and has, through religion, sought nearer communion with God. In all these it seems to me that Evolution has great strength. It gives the most rational statement which human knowledge has thus far been able to make as to the method by which the world was made and filled with plant and animal life, as to how humanity has achieved its great victories in the progress of civilization. Evolution is the most satisfactory, because the most rational, answer yet made to the question, How came the world and all its life into their present condition?

While the theory of Evolution thus has great strength in some of its aspects, it appears at once that there are some most important questions to which it can give no answer. Whence came the original vapor, fire-mist, nebula? Whence came the laws of gravitation, of chemical attraction, of cohesion? Whence came the first plant life, the first animal life, the dawnings of self-consciousness and of reason? These searching questions Evolution tries in vain to answer. It has to assume the existence of the fire-mist and of the laws which govern it, and of plant life and of animal life, and of self-consciousness and reason. How wide and how important is that realm over which this enchanting theory has no sway! how significant are these questions before which it must stand in submissive silence! The existence and the nature of matter and force, of life and consciousness, are the most important facts with which human thought has to deal. A theory which attempts to account for the present condition of things, but which cannot account for these, is certainly imperfect. Evolution has been humorously defined as "a lump with a start in it." But whence came the lump, whence came the start? Evolution cannot tell. Within certain limits Evolution is most valuable. Beyond those limits it cannot go.

There are other very important assumptions which Evolution is compelled to make, but which fact of assumption is too often lost sight of by those who present its claims. First among these is the atomic theory of matter,—that all matter is made up of exceedingly small particles. Sir William Thomson says that they are at least a thousand times smaller than the particles which are visible by the aid of our best microscopes, and that the greatest distance between the atoms in a molecule is not more than the ten-millionth part of one-twenty-fifth of an inch. This atomic theory has to-day very general acceptance among scientific men, yet it has never been proven. Probably it can never be *proven*. Nobody ever saw an atom. It is believed that the atoms are in ceaseless motion, and are evermore clashing one against another. But these motions and clashings have never been seen or felt. All that can truly be said is that matter acts *as if* it were made up of atoms. It is possible that the future will discover some better explanation,—one that will more perfectly account for the facts. That matter is indestructible and that force always persists, are also assumed as true by Evolution. Every particle of matter in soil and rock and water, every minutest grain of dust that whirls forever in the air, every atom that enters into the innumerable stars, has forever been and will forever be: it was never created, and it will never be destroyed. Moreover, all the forces that bind together the particles of rock, or that drive from each other the particles of gas, or that hold the stars in balance in their wondrous movements, were before the morning stars first

sang together, and will be when all the systems of created things have lapsed into the nebula whence they sprung. As far as we can learn, the probabilities are strongly in favor of the indestructibility of matter and of force. Phenomena occur *as if* matter cannot be destroyed, *as if* force must always persist. Hence scientists have formed the two hypotheses to account for the facts; but the hypotheses have not been proven, and it is the opinion of some of the ablest thinkers that they cannot be proven.

As much of the great temple of modern science is thus reared on a foundation of unproven hypotheses, it is quite probable that much that is now claimed as science and probable theory will have to be given up, as wider acquaintance with the facts shall suggest truer explanations. Jevons says: "The conclusions of scientific inference appear to be always of an hypothetical and purely provisional nature. The best calculated results which it can give are never absolute certainties: they are purely relative to the extent of our information." Electricity was first spoken of as a fluid, then as a changeless force, now as an energy or motion readily converted into thermal or molecular motions of various kinds. To explain heat, we have had the phlogistic, the caloric, and now the molecular motion theory. When science is thus constantly changing, scientists should have a certain modesty in speaking of its methods and its results. Possibly, those methods have been wrongly used. Possibly, those results, which appear to-day so certain and so stable, may utterly disappear, as did the heavens of the old Ptolemaic astronomy. I would put no discouragements or barriers in the way of science. I would honor every faithful student who is seeking for truth. I would accept every fact of nature, and would carefully consider every theory for the explanation of the facts that is advanced by able men. But, in view of the many mistakes made by science in the past, and of the astonishing speculations which are to-day sometimes put forth as if they were proven facts, it certainly is not immodest to say that scientific men are sometimes fallible, and that, instead of the great fields of nature having been thoroughly explored, they have only just been entered, and now lie in measureless extent on every hand, full of truth that shall in time reward the eager seeker,—of truth that, when found, will, in harmony with all past truth, reveal the presence of Divine Intelligence, Power, Goodness, and Will.

On the part of the religionists there should be no fear of science, no suspicion of scientific students. All the great truths of science have thus far been a genuine help to true religion. They have helped to free religion from narrowness and from confidence in myths and dreams and errors, and have led it to stronger confidence in that Divine Spirit that is everywhere shown in nature. A great burden has fallen from religion in obedience to the enlightening word of science. What has been done in the past we may expect will be done in the future. The truths that science yet shall win will lead to still nobler conceptions of God, to wider knowledge of his laws, to more perfect obedience to his will. As religionists, let us rejoice in the advance of science. This theory of Evolution contains, when fully stated and understood, nothing that need give alarm to the tenderest and most reverent soul. We may fearlessly accept it as a provisional statement of the method of the workings of the Divine Spirit. It is but an attempt to trace the process which the Infinite Intelligence has followed in the orderly unfolding of the universe, and as such it has great and helpful strength.

Let me put in a word of caution here. We should beware how we put our confidence in breaks that now appear in the theory of Evolution, and how we build our religious philosophy on these breaks. It is true, as I have shown, that Evolution cannot thus far give any rational account of the origin of the simplest plant or the lowest animal, or the rise of consciousness in animal or man. But, in the improbable event of its being able to do this in the future, would any harm be done to religion? Suppose that spontaneous generation should be proven to be true by the appearance of life under such conditions as to a rational certainty preclude the presence of germs. Would this in any way endanger the foundation of religion, or of belief in God? Surely not. An intelligent power is just as much needed to have put into the elements that potentiality that shall by and by become manifest in life as it is to call that life into existence without the aid of the ele-

ments. Instead of founding our philosophy of religion on the breaks and imperfections in any science or theory, let us found it, rather, on the proof that meets us in every fact of nature of the presence of Infinite Intelligence. Such foundation is sure: it is in no danger from any forward march of science. But every secret that science wrests from nature is an additional witness to the wisdom and power of that "Eternal not ourselves that makes for righteousness." His wisdom is shown in the atoms that are beyond the ken of the keenest microscope, and in the suns and systems and condensing nebulæ that bejewel all the sky. His love of beauty is seen in every frost-crystal that sparkles in this winter landscape, and in the measureless vault of the midnight heavens glowing with innumerable stars. His orderly procedure and his power are manifest, not only in the procession of the flowers that through all the glad summer clothe the world in a more than royal garment, not only in the succession of animal life that through infinite geologic ages has filled the world with sentient enjoyment, but, more than all and higher than all, in that magnificent procession of the universe from chaotic nebulæ to suns and planets; from inorganic matter to the fragrant violet, the glowing rose and the bird singing all day long upon its swinging bough; from the glimmering intelligence of the savage bowing in fear before his idol, to Newton thinking God's thought in the mighty law that binds all systems into one, or to Isaiah or Paul standing on the sunlit summits of truth and love and aspiration, where they come into near communion with him in whom we live and move and have our being. Our modern scientists are calling this orderly procedure "Evolution." The name is of small account. Called by whatever name, it is the everlasting procession of the Holy Spirit.

OSCAR CLUTE.
Agricultural College, Mich.

LIBERAL CHRISTIANITY.

In speaking of Liberal Christianity, the emphasis of our thought is on the noun substantive. The adjective is important, but it is not the chief thing. Christianity in its essence is rational, harmonizing with man's higher instincts, leading him onward and lifting him upward to higher and still higher planes of thought and life. Being rational, it is liberal; that is to say, large in the sweep of its operation, making allowance for actual diversities of individual temperament and training. We need not be reminded here how different has been its historic course. Essential Christianity is not responsible for the policy and career of that corporate body known in history as the Church. It was not the spirit of the Sermon on the Mount, nor of the parables of Jesus, nor of his disclaimer of temporal power or intent to found a temporal kingdom, that prompted the wrong and cruelty bound up in ecclesiastical history. It was man's pride of opinion and lust for domination. It was not the declaration of man's right to life and liberty that led to the slave system of these United States. It was man's greed and lust for power. It was, however, the spirit of that declaration of man's right, asserting itself in the awakened conscience of the national life, which destroyed the wrong of slavery. And, in like manner, it is essential Christianity, rational and liberal, a growing spirit and life which is destined to right the wrongs and destroy the abuses which have gathered around Christianity in its historic course.

Unitarians are classed among Liberal Christians. If the question should be asked, Is Liberalism liberal? we may answer, Yes: in the sense in which Orthodoxy is orthodox. The fact is both terms have in usage become conventional. Neither of them any longer retains its primal and proper significance. Neither of them now stands for what is indicated by its derivation. The proper meaning of liberality is freedom to think one's own thought and to express it in such form of words as he deems best, this to be supplemented by prompt and frank concession to every other mind of the same right and privilege. Orthodoxy properly signifies soundness in faith, considered less as a moral acquisition than as an intellectual belief. The Unitarian is not orthodox in the conventional sense, but he is himself satisfied that he is orthodox in the genuine sense. The orthodox man may not be liberal in the conventional sense, yet he may feel that he is so in the true sense of the term. Judging from common report of their utterance there are, in the so-called orthodox

pulpits and pews, many who are more truly liberal than some who are in the so-called liberal pulpits and pews.

Liberality is a mental attitude, asserting itself in freedom of investigation, involving possible changes of opinion and belief. Sometimes such changes tend one way, and sometimes another. Occasionally it leads the inquiring mind from Unitarianism to Trinitarianism, as in the case of Thomas Scott of Aston Sanford, mentioned by John Henry Newman in his "Apologia." Newman bears testimony to Scott's vigorous mental independence, and he says Scott "followed truth wherever it led him, beginning with Unitarianism and ending with a zealous faith in the Holy Trinity." More frequently, however, we find that it leads from Trinitarianism to Unitarianism. The term "liberal" properly refers to the spirit of the inquiry rather than to any conclusion whatsoever. Among Christians properly liberal there are as many dialects as there are diversities of gifts, temperament, and training, but the same spirit, ever ready to give due respect to the equal rights of others. Christianity pure and simple, meaning thereby the Christ religion as distinguished from the Christianity of prevailing creeds, cannot be cramped by verbal definitions coming from one side or other,—from one side as for affirmation or from another as for depreciation. Christianity pure and simple is a spirit and life ascending with man's ascent in things spiritual, showing itself through an inward and upward working force as of the Christ formed within,—a Christ-like mind and a Christ-like life.

This is the ideal life which brings man's deliverance from the sway of sin and sense and lifts him into consciousness of divine sonship. In man's spiritual elevation on the line of purity of thought and conduct is found his salvation. Man's grandest work lies in this direction and for this end. And, if the Liberal Christian Alliance lately formed can, through a broadening spirit and co-operation, promote this end, future generations will bless it for the benefit. The little seed planted, if planted in faith and faithfully watered, will in due time yield a God-given increase. We may look for a hopeful harvest of results in religious progress.

JOHN CORDNER.

Boston, Mass.

*A WORD ABOUT MEADVILLE.**

Somebody has shrewdly remarked that the man who has gained a reputation for early rising can lie abed "till noon." And it might be said with the same measure of truth that the church which has once gotten a reputation for scholarship can trade upon that reputation for a long time after its just claims to it have disappeared or partially disappeared. The world is a lazy old concern at the best, and always finds it cheaper to re-echo old opinions than to be at the cost and trouble of forming new ones. And one of these old opinions, which it still reverberates, relates to the value and range of Unitarian scholarship. Even our enemies, who denied us piety and grace, have conceded to us the possession of great intellectual power and catholic scholarship.

Only part of this concession, in my opinion, has much justice in this latter part of the nineteenth century. It still remains true that our church represents a mass of intellectual power, especially in its pulpit utterances, which may compare favorably with that of any church in Christendom. It is my private judgment, imparted to you confidentially, that it surpasses other churches in that respect. I read and hear all sorts of sermons, from "all sorts and conditions of men," and I am convinced that, taking the range from Channing to the present hour, no other body can present as rich a mass of sermonistic literature. Nor do I think we are surpassed in the range and variety of general scholarship. But in the matter of specific theological training our claim to pre-eminence has, like the witches in Macbeth, vanished into thin air. While we have been busily engaged in blowing our own antique trumpet with solemn self-complacency, some other churches have passed us on the road of scholarship and left us far behind. With the single exception of Martineau,—who has no peer in any church,—we have few men in our ranks who fully deserve the title of theologians. We have preachers, poets, scientists, critics, historians, and names eminent in literature, but we have few men to take rank with some minds which have grown in the soil of other portions of the Christian Church. We do not have, nor are we likely to have, many specialists in

* A paper read at the Unitarian Mass Meeting in Chicago, Oct. 29, 1890.

the science of theology. And this is more to be deplored because this dearth springs neither from the lack of intellectual fruitfulness nor sound preparatory training. We have men who are eminently qualified for this science, but their power has been drafted into other departments of thought and study, and we are rapidly becoming that curious anomaly, a church without a theology. I do not mean without a creed (that we shall always be), but a church without a religious philosophy, without an intellectual system of the universe. And, what is even worse than this, we have grown indifferent to the need of such a system. Theology is a discredited science. One of our ablest ministers was being consulted about a new president for Meadville. There was suggested to him the name of a man of marked ability. He replied to the man who made the suggestion: "Oh, he is too good a fellow to be wasted on a theological school. *Why don't you take the position yourself?*"

Our friend Mr. Savage says, with much penetration, "Somebody's clear thinking underlies all rational action." And a great English Positivist declares that, if you take the first step in metaphysics, you end in a theology. As all men do take this first step,—aye, and many steps upon the road of metaphysics,—however unconsciously, we shall find, if we take enough steps in this direction, that every theory that underlies the fabric of our civilization is essentially theological in character. As far as that civilization is great in ethics or spiritual ideals, it has its roots in certain fundamental theological concepts. In its last analysis, every question of morals, however apparently superficial, is involved vitally with a certain system of man's universal relations. To the common mind, of course, these fundamental things are covered by many layers of secondary causes. There are to him links either obscured or missing between ethical conduct and theological belief, just as the ordinary merchant sees no relation between the modern maxims of trade and the theories of Adam Smith. But every ethical theory can trace its genealogy back to some germinal religious idea. The very structure and color of your moral ideals had to do with the fundamental theological beliefs of your ancestry. Had that ancestry been pantheistic or atheistic instead of theistic, the difference would have been reported in the fibre of your character.

Of course, I know that these questions are remote from the interests and affairs of the average man; but the average man acts, consciously or unconsciously, upon theories which are a normal part of his inheritance. He thinks and has his moral being inside an atmosphere that has been generated for him, by great minds, at the secret sources of spiritual inspiration. This atmosphere is changed and affected by profound causes, which lie hidden far below the surface of things. Therefore, that community is wise which cherishes all those subtle agencies that wholesomely affect the sources of its moral life. The most prominent among these is unquestionably the church. Not primarily, perhaps, because it stimulates moral action,—other agencies work to that end,—but largely because, as an institution, it seeks to create and educate a body of men whose special business it is to strengthen and sharpen those great intellectual conceptions which lie at the basis of common character.

There is a heresy abroad in our denomination, which takes shape in the impression that the disintegrating forces are so active in other churches that we can safely leave our work to their hands. I think no more harmful delusion ever affected any church. That the scientific spirit will ultimately destroy the fabric of orthodox theology, I do not question. The destructive work is certain to be done. But are there forces present in the older churches for the healthful and rational reconstruction of theology? I sadly fear that there are not. Churches are rarely reformed from within. There is no provision for the open growth and wholesome organization of the new spirit that is working mightily in the older churches. The result at first will be secret infidelity, a surly hostility to the birth of an unwelcome child. Only in pulpits pledged to a rational and progressive theology can we reasonably expect to see the healthy growth of that liberal faith which, as Francis Abbot says, is to be the "heir of the future."

For that liberal pulpit, the future holds no easy task. We are upon the eve of a great *renaissance* of theology. Into the new structure must pass the best results of

science and philosophy. Neither can solve the problem of the universe alone. Science will furnish the facts: philosophy must furnish the theory of their relations. Never in the history of the church was there as great a need of an educated ministry as exists to-day. Strong men will not be content with a religion of the emotions or the affections or the sentiments, any more than they will with a religion of traditions. Our church is plethoric with prophets. We need more strong, logical, disciplined thinkers, who shall be able to grapple with those fundamental questions upon the settlement of which religion depends for its continued existence in rational minds. Our very existence as a Christian Church depends upon the continued supply of such a body of men.

And it is because I hold this conviction so earnestly that I venture to call to your remembrance the claims of what may be called, with some qualifications, the only Unitarian theological school in this country. I know, of course, that the obvious and crowning difficulty which stands in the way of the work we have in hand is to be found in the natural reluctance of business men to give of their substance for schools the studies of which seem to be so remote from the practical interests of common life. A school of divinity does not touch the imagination like an industrial or artistic institution. Men must be educated to the sense of its need. To the ordinary mind, no science could be more impracticable than astronomy. But all intelligent navigation depends upon astronomy, and the man who built the Lick Observatory for star-gazing made every common sailor his perpetual debtor.

Let me tell you, as briefly as I can, some of the reasons why we ask Unitarians to adequately endow the Meadville School.

1. Because Meadville is the only Unitarian theological school in this country. Cambridge Divinity School claims to be simply an institution for the study of scientific theology. Of the superior value of Cambridge in supplying our pulpits with men of noble quality and worth it would be useless, even absurd, for me to speak in this presence. With its noble endowment and special corps of teachers, its work cannot be overestimated. But there is and always will be an imperative need for a school which is pledged to the education of men for the administration of Unitarian churches, —men who, while they are not pledged to specific creeds, still hold themselves under an unwritten obligation to devote a reasonable measure of the future to the organization and service of such churches.

2. Because Meadville has for fifty years been growing with a slow and wholesome growth into the very fibre of our denominational life, and every educator knows the subtle value of the element of time in any educational work. There is a wealth of association and power of prestige about its history which elude the imprisonment of words, but the value of which will be felt by every mind not closed to the sentiment of reverence. It is the inestimable legacy bequeathed by the passing years, of which every student unconsciously partakes. The place is redolent with memories of those who, being dead, yet speak the untranslatable language of spiritual power. The true radical never destroys a healthy root; and, whatever its admitted faults of administration, Meadville has for a half-century sunk its wholesome, vigorous roots into the very life of our Liberal Church in America.

3. Because Meadville already has a "plant"—using that word in its broadest sense—worth in money value nearly a quarter of a million of dollars. Deducting $70,000 of this as the estimated value of its buildings, furniture, ground, and library, $175,000 is available as an endowment fund. This yields annually about $7,500 with which to pay all its running expenses, including the salaries of three professors and one instructor. This property has been managed with rare wisdom and judgment by the domestic administration of the school, but, of course, is wholly inadequate to its obvious needs. Some months ago it was suggested that $35,000 should be raised to endow a new professorship, bearing the revered and honored name of James Freeman Clarke. The demand met a generous response. When the amount was nearly raised, it was recognized by the wiser heads of the denomination that, owing to the prevalent low rates of interest for stable and secure investments, at least $50,000 would be needed for this chair. At this juncture, some of the brethren declared that it was easier to do a great thing than a little one, so

they proposed that $100,000 should be raised and two new chairs be endowed, the latter to bear the name of that splendid scholar and rare thinker, Frederic Henry Hedge. You will understand that, in my estimate of the present value of the school "plant," the $35,000 already nearly subscribed is included. So that, when the $100,000 is all obtained, the school will be in the possession of about $350,000. According to the mature judgment of Eastern capitalists, this endowment could not reasonably be expected to yield more than four per cent annually. The work to raise this needed amount is being organized by the Women's Auxiliary Conference. This is a guarantee that the work will be done. But I should be sorry to see the great West, that owes so much to Meadville, voluntarily cut itself off from the joy and privilege of bringing about this blessed consummation.

You have heard to-night an eloquent plea made in the interest of a needed school in the heart of the great Mississippi Valley. I can see such a school on the horizon of the future, but it is the future of the twentieth century. I speak no slighting word of "castles in the air": they are the fabrics in which our hearts have spent their happiest hours; but let us put our hands to the nearest and most imperative duty. Meadville pleads her fifty years of valued service; points with silent pride to her long roll of preachers, living and dead, who held and hold many of the commanding pulpits of our church; can exhibit the records of a rare wisdom and conservatism in the administration of its business affairs; and, what is worth all the rest, displays an honest and earnest effort to put itself abreast of the newest and most courageous thought in religion and theology. It is seeking to enlarge its Board of Administration with the presence of men who truly represent that larger faith.

If you will endow it adequately and generously, give it the means of commanding the services of the best teachers, and help put at its head some man of national reputation for scholarship and administrative ability, it will abundantly justify your largest expectations. Let us make one strong, united, and national effort to equip this school with the instrumentalities of the best ministerial training.

The real demand for another theological school does not exist. Every man of business knows that the argument of distance has no validity. Travel is so cheap and rapid that Meadville is nearer to the Pacific Coast than it was to Chicago fifty years ago. The multiplication of cheap and superficial schools I believe to be the weakest link in our system of modern education. And I sadly fear that the present demand for an increase in theological schools will mean scrappy, superficial, and imperfect training in our younger ministers. No denomination can less afford to have in its work men who are poorly equipped for service. The dependency and isolation of our churches; the absence of trained overseers to watch the growth of feeble societies and restrain the natural tendency to experiment in brand-new systems of religion,—all demand that the minister shall carry to his first charge as great a measure of knowledge and of the garnered fruits of others' experience as his capacity will permit.

The kangaroo can safely be born "at a very early stage of his existence," because he rarely wanders far away from his mother, who has been wisely provided with the means of supplementing the defects of his premature appearance upon this sphere of being. And the other denominations may safely throw into their work unformed and ill-educated men, because such men are being watched and helped by tried masters in the work of organizing the kingdom of God. With us every minister stands alone. In the mount of vision he may see the patterns of the things that belong to the heavenly city, but he has no earthly models upon which to pattern his religious work. Every new church is expected to be an educational pattern shop, and the untried man must waste valuable force in a creative labor which none but minds of rarest power can hope successfully to perform. Fortunately or unfortunately, each Unitarian expects his minister to be a religious genius. Now, under our system, none but men of much native force can generally be utilized. But, with a method of thorough ministerial training, we can safely employ a body of inferior men, who, supplementing their devout zeal with wise education, may become, if not brilliant preachers, sincere master-workmen in this divine art of creat-

ing the kingdom of God. But this great work will never be done in hastily improvised and poorly equipped institutions of learning.

Our need of workers is confessedly great; but one man clad in the whole armor of God is more valuable in fighting ignorance, superstition, unrighteousness, and wickedness enthroned in high places than a dozen men who wear the hastily constructed pasteboard helmets of Don Quixote, that are shattered in the first encounter.

I know all that can be said about the narrowness of pure professional training. But, when I see the ease and facility with which some of our ministerial Jacks-of-all-trades throw off the lightly assumed habits of their profession for the seductive pursuits of secular life, I long for a body of specialists who are so colored and saturated with the ingrained spirit of their profession that its abandonment shall seem almost like a dislocation of the soul,—men who make their richest and broadest culture always the servant and minister of the sacred function which is the supreme interest of their lives.

The word of the hour is concentration. Let us put our gifts and energy into an established school. To create a new theological school would mean the expenditure of an incalculable amount of energy, and at least $350,000 in money. Who will supply this wealth and work? Our present and pressing duty is to strengthen the things we have. If we will bravely and wisely resolve to make Meadville what it ought to be, we shall soon see a school which can meet every rational demand inside the next half-century of denominational life.

JOHN SNYDER.

St. Louis, Mo.

OPEN LETTERS TO MR. GLADSTONE.

REVELATION AND INSPIRATION.

We referred last month to the series of articles that Hon. W. E. Gladstone has been writing in *Good Words*, now published in book form, under the title, "The Impregnable Rock of Holy Scripture." The views of inspiration and revelation maintained in these articles are so mediæval and utterly inadequate to the best thinking of our time that Rev. John Page Hopps of Leicester, Eng., begins the first number of his new monthly, *The Coming Day*, with an "Open Letter" to Mr. Gladstone upon the subject, followed by a reply from Mr. Gladstone and a brief rejoinder of his own. The three letters are so well worth reading that we reproduce them. Mr. Hopps promises still farther correspondence upon this subject.

MR. HOPPS TO MR. GLADSTONE.

LEICESTER, July 15, 1890.

Dear Mr. Gladstone,—A careful and sympathetic reading of your articles in *Good Words* suggests to me a possibility far beyond the immediate purpose of your deeply interesting papers. In the sphere of Theology,—one might almost say in the sphere of *Religion*,—the one great and urgent want is some reasonable idea of *Revelation*. The revolt of the nineteenth century against Revelation is not revolt against Religion, but is the revolt of the rational, historical, and scientific mind against the theory that the Almighty once supernaturally interfered with the ordinary course of human life in order to produce a Book, every part of which should represent and, in fact, *be* his one final message to mankind.

It is this that has produced, is producing, and will produce nothing but the stress of contention within the camp and the sterility of agnosticism outside of it. It is time to end all this, and to produce a doctrine of Revelation which shall be at once rational, historical, and scientific.

Part of a sentence in your chapter on the Psalms suggests such a doctrine. You use the words, "that specialty of Divine suggestion and guidance which we term Revelation." But surely "Divine suggestion and guidance" never cease. It is, indeed, astonishing that the advocates of the old impossible theory of Revelation do not see the enormous logical difficulties that beset them in relation to the present influence of the Almighty in human affairs, and the enormous inconsistency that also besets them when, while insisting on their theory of Revelation, they also pray for the guidance and teaching of the Holy Spirit.

The way out is clear. The Almighty is the ever-present Creator and Providence. In him we all "live, and move, and have our being." As one of our own poets has taught us, Nature is the body, but God is the soul. Well, then, all is from him,—the delicate natural influences that color leaves and flowers, and the subtile and profound natural influences that tone the thoughts of men. If we conceive of Nature as a mighty whole, and of God as, in some unknown way, its informing and guiding Spirit, we shall arrive at the only possible theory of Revelation able to stand the scrutiny of Reason, the questionings of History, and the analysis of Science.

The "specialty of Divine suggestion and guidance" to which you refer can only mean one thing,—the operation of the creative energy in the sphere of mind and soul, and perhaps in an intense degree. But the creative energy wells up or is forceful in a million ways, and it does not, in any sphere, imply perfection. That it does not make everything perfect at once may be a mystery, but it is not a contradiction nor an absurdity: it only suggests that the mighty Power works by steadfast laws, and deals with matter and mind as they exist at every stage, but ever leading both "out of darkness into his marvelous light." Much mystery of course remains; but this view of "Divine suggestion and guidance" is, at all events, one that can be presented to Reason, and that History and Science might readily admit.

The Bible itself teaches that it is God who worketh *all in all*. But that seems inevitable. "My Father worketh hitherto," said Jesus; and that is so entirely reasonable. *God works:* that is all we can say, unless we add, He works always, everywhere, and in all. To him there is no supernatural: all is natural. So, then, his working is only a question of degree or aim, not of time. Here the creative Power comes to fruition in a violet, and there in a poem; to-day in a sea-breeze, and to-morrow in a Reform Bill; now in a martyr's dying cry, and now in a psalm; in a corn-field or a Christ. It is surely the same God who worketh all in all; it is surely only a question of purpose on his part or of receptivity on ours.

A few days ago, I spent a Sunday evening in a Welsh Methodist Chapel, and once again heard the upsoarings and pathetic strains which, for me, more than any others, capture the soul, and speed it on to intensest praise and prayer. Whence came all that but from the God in man?—a veritable revelation from within and from above. For my own part, I cannot but think that there is as much of God in these heaven-scaling hymns as there was in the temple-psalms of Jerusalem. "Out of the depths have I cried unto thee" describes them both. If "Divine suggestion and guidance" are proved because these Hebrew Psalms were struck out of the human heart in spite of (might we not say *because of?*) surrounding idolatries and depravity, why may not "Divine suggestion and guidance" be traced in these modern Psalms,—aye, in the very music, "the strong crying and tears," struck out from the human heart in spite of (or because of) surrounding carelessness, sorrow, and sin?

Revelation thus conceived is not the communication of infallible truth at once, but the process of gradual enlightenment, from stage to stage, in constant harmony with the law of natural development. This at once brings it within the universal human sphere, and includes not only one race, but all races, not only one form of Religion, but all. But more: it at once includes, within the domain of "Divine suggestion and guidance," the wisdom, the insight, the devotion, and the love of all who have taken their place and done their part in the great or small redemptions of the world, in any sphere; nay, but it also brings within that domain the very handicrafts of the world. The writer of the Book of Exodus understood this when he penned the following remarkable words: "The Lord spake unto Moses, saying, 'See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.'" So, then, the Holy Spirit can be given to the goldsmith, the silversmith, the worker in brass, the mason, the builder, and the wood-carver, and these may receive the revelations of the Most High. What follows? This: that the workshops and laboratories of the world are as truly the objects of "Divine suggestion and guidance" as its altars; that the Statesman may be as truly inspired as the Psalmist, and that men in the House of Commons, as well as in Westminster Abbey, may be God's serving priests. The difference is only in aim or in degree.

This conception of Revelation restores God to the race, Revelation to humanity, and Religion to the world; and puts a meaning of unspeakable pathos and suggestiveness into Christ's great prayer, "Our Father who art in heaven, thy kingdom come!"

This is the barest indication of the much-needed reconciling view of Revelation; but it is as much as I can venture to lay before you; and I have written thus much only because your truth-loving mind seems to invite such confidences.

Heartily yours,

J. PAGE HOPPS.

MR. GLADSTONE'S REPLY.

LONDON, July 21, 1890.

REV. JOHN PAGE HOPPS:

My dear Sir,—I agree with much that is contained in your letter, and I sympathize with what seems to me to be its spirit, as being neither that of cynicism nor of irreverence, both so rife in our time.

I do not in any way shrink from the words you cite, and I look on all real narrowing of differences as a good.

You consider that the "specialty" of Divine suggestion and guidance signifies a distinction not in kind, but in degree. For this I can see that there is much to be said; yet, before embracing the proposition as a basis, I should wish to consider it much more carefully and thoroughly.

Among the clearest of all clear things to me is the prevalence of that disturbance in creation which we call sin; and what appears to follow, as far as an argument *a priori* is admissible, is the propriety, the need, the enormous value of an adequate remedial provision. Such a provision we seek in revelation, and most of all in the grand revelation of the Person of our Lord.

I hope these few words, which are much at your service, may not widen the space between us; and I remain, my dear Sir,

Faithfully yours,

W. E. GLADSTONE.

MR. HOPPS'S REJOINDER.

BOURNEMOUTH, August 1, 1890.

Dear Mr. Gladstone,—Thank you for your reply. I did not intend to trouble you with another word, but am naturally anxious to reap for mankind the full effect of your words, "before embracing the proposition as a basis, I should wish to consider it much more carefully and thoroughly." I will cherish the hope that the fruit of this may yet appear.

We who *have* fully considered the proposition, and now admit its validity, would join with you in deeply feeling the misery of "sin," and the need of "an adequate remedial provision." But we see in sin not so much a "disturbance in creation," as a mysterious incident in it. We see in man not a fallen, but a risen and a rising creature, whose sin is incidental to his painful but necessary journey out of animal darkness into God's marvelous light.

Nor do we find any difficulty in admitting that our Heavenly Father, who is always and everywhere revealing himself to us as a redeeming or saving power, *did* manifest himself in that supreme human being who, in a sense, may not unfitly be called "our Lord." We would only add that he is also revealed every morning afresh when the light from millions of mothers' eyes and the love from millions of mothers' hearts tell of the "remedial provision" which, every day and in innumerable ways, tends to save God's children from their sin.

If you will permit me, I would urge upon you that the difference between us is one which, in the sphere of Science, has already been worked out. You seem inclined to regard as exceptional and miraculous what I would treat as universal and normal. In the sphere of Science that is settled. There, we have advanced from the theory of catastrophe and miracle to the perception of the steady flow of natural law; and, in the sphere of Religion, a similar advance seems inevitable. There lies the great reconciling thought. What a splendid service you would render to mankind if you would help us along that glorious road!

Heartily yours,

J. PAGE HOPPS.

THE VISION OF CHRIST.

"O Christ, dear Master, if I could but see thee face to face, and feel the reality of thy blessed life," I prayed. . . .

But at that moment my servant came to me with a broken cup, much prized, and now useless; and, after coldly remarking that she ought to have had more care, I bade her go away and not disturb me. So she went away, unhappy and unforgiven.

"O Christ, dear Master, if I could but hear thy blessed tones speaking to me," I prayed yet again. . . .

But a little disturbing voice cried loudly and sadly at my door for a broken doll, and I bade the baby go away and not break in upon my quiet hour.

"O Christ, dear Master, if I could but have a token of thy personal love for me," I prayed yet a third time. . . .

But no voice nor vision came to me, so I rose from my praying, and went about in the house. My servant sang not as usual over her work, nor did she greet me as I passed; and there in a corner, asleep, with the recent tears on the little pale cheek, lay the child and her broken doll, and her first great grief.

And somewhere in my heart a voice spoke out clear, so that I could not choose but hear: "Forever and forever, I, the Christ, am that which asks for love and compassion. These asked for both from thee, and thou gavedst not. Thou shouldst have looked for me in them, and they would then have found me in thee. Thou canst not find me until thou art able to lose thyself in love and compassion. If thou wouldst know me, thou must be me."

So I picked up the baby and her broken doll, and spoke words of tender good cheer to my servant, and led them both out into the sweet garden and the afternoon sunshine, to gather flowers and fruit, till by and by the air was full of laughter, and smiles were on all our faces.

Oh, then I knew that behind our smiles was the face of Christ, and in our happy tones his voice!

For Christ is the love that redeems, and the compassion that heals, and the unselfleness that brings joy and makes man happy, even as God is happy.

L. ORMISTON CHANT.

London, Dec. 25, 1890.

DOES THE BIBLE TEACH EVERLASTING PUNISHMENT?

Assuming, as we do, an existence for all men after death, the most serious question which follows is, What have we to hope or fear, beyond this life, for the worst, the lowest, and most unpromising of our kind? Or, using a well-coined phrase, What is the doom of the wicked?

Most Christians go very far back for their sighting-ground on this great question, to the story in Genesis of what is called the sin of Adam and the fall of man, wherein it is shown, as they claim, that the entire human race is in a ruined and hopeless condition, under the wrath of God, from which escape is provided for those who will accept it in the gospel and death of Jesus.

But a few words of comment may well be made on this story of "The Fall." First, it is without name or date; and the utmost efforts of scholars have failed to discover when and where it was composed. It occurs in Genesis; but Genesis is evidently a collection of the short writings of several authors, each distinguished by his particular style and use of words, but no one signing his name or giving any clew to it. Moreover, the story reads like a production of earlier date than written history, rather than a bundle of strict historical statements. Scholars are coming to agree that it is probably an old Oriental poem or legend, brought by the Hebrews from Babylon at the close of their captivity, a comparatively late period in their history.

But, again, if one will carefully read the story, forgetting the dogmatic interpretations which have been put upon it, I doubt whether he will find any fall of Adam or fall of anybody. The word "fall" is not used; and, when the first pair are said to be expelled from the Garden, it seems very much like the history of us all, when we ceased to be children, and were sent forth from the nursery, where our idleness had begun to produce mischief, into the real world of real life,—not for our punishment, but because we had grown too large to be treated longer as babes. No curse of God is said to descend on the first man and woman: they are simply put to work to earn their own living, and take their share of responsibility; and the ground, it is said, is "cursed," or hardened, for their sake, just, we may suppose, as one gives his growing child rugged tasks and cares in order to make a man of him.

Well, come down through the history of the Jews as pictured in the books of the Old Testament. Adam's sin and fall, carrying the whole race to ruin with him, if it were a supposed fact, must needs have been a matter of constant and most serious interest, especially as the Jews were the most religious of peoples. What, then, do we find? Take the unabridged Concordance, and look through the Old Testament, from the end of Genesis to the last word of the last book, and the name of Adam is found but twice,—once in the book of Deuteronomy and once in the poem of Job,—and both these times in the way of literary allusion, and without reference to any fall. "The Fall of Man" was clearly not one of the doctrines taught by the prophets and teachers of the Old Testament.

We come now to the gospel of the New Testament, and hearken to Jesus. Surely he will set forth this dire catastrophe of the first parent. It will, indeed, be the burden of his thought; for has he not come into the world to undo the terrible lapse and ruin of the human race? Listen, then. What do we hear from the Great Teacher? Not a sentence or a syllable on the subject, from the day of his birth until his departure from the world! The record does not tell us that he ever spoke the word "Adam," or alluded to our first parents, or intimated that there had ever been a fall of man. Well, it would seem that an event, or a doctrine, which no prophet or psalmist of the Old Testament ever mentions, and which Jesus passes by in absolute silence, does not demand very much attention on Bible or Christian grounds. The Christian of to-day, if he follows the example of his Master, will let the matter entirely alone.

But, it is said, Jesus did teach the everlasting punishment of the wicked. Let us see. There is a Greek adjective, "*aiōnios*," which in three instances he is represented as using to describe the retributions of sin. This Greek word is capable of being applied to things which are everlasting; though, in a large majority of cases, as used in the Bible and other books, it is applied to things which endure only for a while. It is

an adjective from the noun "*aiōn*," meaning "age," or "world," and has no necessary reference to duration.

Prof. Moses Stuart, for so many years an honored teacher in the Andover Theological Seminary, says of "*aiōnios*," "The different shades by which the word is rendered depends on the object with which '*aiōnios*' is associated." Olshausen, the able orthodox commentator of the Scriptures, says, "The Bible is deficient in an expression for timelessness." Jeremy Taylor, who surely had no leanings to Liberal Christianity, wrote, "'Everlasting' signifies only to the end of its own proper period." Dr. Isaac Watts, the great hymn-writer and Bible student, says we ought not, when speaking of men, "to positively affirm that their existence shall be equal to that of the blessed God, especially with regard to the duration of punishment." And the orthodox Prof. Taylor Lewis, speaking of Matthew xxv. 46, says, "All we can etymologically or exegetically make of the word in this passage is, 'These shall go away into the restraint, imprisonment, of the world to come.'" I could quote at great length from students of the Scriptures, reaching from Saint Origen in the third century to Canon Farrar in the nineteenth, to show the indefiniteness of this word, or, rather, that it does not express duration at all, but refers to the inherent and spiritual quality of the punishment to be endured. A signal instance is found in the seventh verse of Jude, where the destruction of Tyre and Sidon, which is represented as occupying but a single day, is called "the punishment of eternal (*aiōnios*) fire." Spiritual, as distinguished from and contrasted with all reckonings of time, would be an approximate definition of the word.

Now, consider this: The congregations that Jesus addresses, so far as the record shows, seem to be composed largely of Pharisees and Sadducees. Possibly, some representative of the Essenes, the third school or division of the Jewish people at that day, may have been present, and perhaps some others; but only Pharisees and Sadducees seem conspicuous. Jesus and his biographers appear to regard them as the most important part of his hearers, and to them his discourses are very largely addressed. Now, the Sadducees, as we know, either disbelieved in a life beyond this or ignored the subject altogether. The Pharisees, at this time, believed in future existence, and added to this belief the conviction that all Jews who did not forfeit their Jewish birthright by some treason or disloyalty—all Jews who remained Jews to the end of their lives—were sure of resurrection to everlasting happiness hereafter. They believed, or many did, that the heathen were doomed to wander as dim shades in the underworld, and perhaps to be tortured there, but that all loyal Jews, either by transmigration or in some other way, were sure of endless felicity. Here, then, was an audience of men, a considerable and very important part of whom did not believe that the soul survives the body's death, and of whom the other principal part had no thought that they or any of theirs were in any danger of an unhappy doom in the world to come. The doctrine of everlasting punishment, as affecting the destiny of either of these two classes of his hearers, was therefore a thing entirely new to them. Jesus, according to the theory, was declaring to these uninstructed men predictions of the greatest catastrophe which could possibly befall them, —unimaginable and sickening in its horrors; and every man he spoke to was in instant danger of this doom which words cannot describe, and from which no escape, save that which he could offer them, would be possible. It was a peril of which no one of them had ever thought as possible to himself. Think carefully of this, and then we will turn to these farther facts. Supposing that Jesus' words mean actually endless punishment, he never, by the record clearly alluded to the matter but three times in all his three years' ministry. All he is reported to have said could have occupied no more than two or three minutes by the clock; and whether he actually said anything on the subject depends on the meaning of a variable word, which in a large majority of cases means something quite different from "everlasting." We may add to this that the Gospels of Luke and John do not record that Jesus ever spoke this word at all, or any word applied to punishment which can possibly signify its endlessness.

I am aware that other passages are sometimes quoted than those which contain this adjective, but only in a secondary way,

these three passages in Matthew and Mark being the main and indispensable supports of the doctrine in question. Without these, it would never have occurred to Christians that everlasting punishment is taught in the New Testament.

Perhaps, however, I ought to speak of two or three other expressions which are regarded by many as *corroborating* the doctrine of endless punishment. The Greek word for punishment in Matthew xxv., above alluded to, is "*kolasis*," the expression being "*kolasis aiōnios*" [εἰς κόλασιν αἰώνιον]. But the most superficial student of the language, as well as the most profound, is aware that this noun involves the idea of correction, pruning, or discipline, and only by straining it far beyond its original and current meaning can the idea of torment, other than for amendment and restoration, be associated with it.

The words translated "hell," too, should have a moment's consideration. The Old Testament word "*sheol*," thus rendered, means simply the underworld of spirits good and bad; and no unbiased scholar, I believe, claims that it has any necessary reference to punishment. In Genesis xxxvii., Jacob is represented as saying, "I will go down into the grave, unto my son, mourning." Here the word translated "grave" is *sheol*, meaning the place or state of the dead. The translators of the common version render it, in the sixty-five cases where it occurs in the Old Testament, thirty-one times as "grave," thirty-one times as "hell," and one as "pit." It does not really mean "hell" in a single case, nor, indeed, "grave." How would it seem to represent Jacob as saying, "I will go down into *hell*, unto my son, mourning"?

In the New Testament, the two words "*hadēs*" and "*gehenna*" are translated "hell." *Hadēs* here occurs eleven times, in ten of which it is rendered "hell." In the remaining instance, it is translated "grave": "O *Grave*, where is thy victory?" No person, to my knowledge, has ever attempted to show why *hadēs* should not always be understood as the equivalent of *sheol*, meaning "the underworld." But, surely, if it can be translated "grave" in this one instance, it could equally well be so rendered in the other eleven. And there is no reason, if the word "hell" expresses its meaning in the ten cases, why we should not render the eleventh, "O Hell, where is thy victory?"

Gehenna, which is spoken of twelve times, is the valley of Hinnom, near Jerusalem, where the worship of Moloch had at times been celebrated, which had long been used as a city cesspool, and where, according to some authorities, the city had long kept a bonfire for the destruction of its offal and refuse. Of course, every reference to the place in connection with the thought of punishment must be purely metaphorical, as no one is known to have been actually punished there. Very naturally, it would seem, from its later uses, the idea of correction and purification became associated with the spot. Saint Origen, who made a thorough study of this matter in his Scriptural investigations, declared that he had found that the Jews metaphorically associated the idea of future punishment with this valley, *because* it suggested to them purification and correction. At all events, there is no instance in the New Testament where either *gehenna* or *hadēs* is described as everlasting.

There is another word still, which, in one instance, in the second chapter of 2 Peter, is translated "hell,"—namely, *Tartarus*, a word borrowed from pagan mythology, and in this case clearly used to express an event of temporary duration.

Every reader can judge for himself with what reason or moral right translators of the Scriptures can thus play fast and loose with these words, no one of which ever meant "hell," and which, to suit doctrinal emergencies, the translators seem to render in whatever way best suits their present strait.

Now, if any one can think that Jesus, foreseeing this awful fate into which almos every one of his hearers was surely destined to fall unless warned and rescued by him, and into which any one of them might plunge at any moment, yet could spare but so small a part of his time to speak of the matter, while he discoursed at length on other subjects, and even then suspended the doctrine on a word, or a few words, of so uncertain meaning that the unbiased student is left more than in doubt whether he ever meant everlasting punishment,—if any one can think this of Jesus, I do not envy him his mental attitude toward the Master. Under this view, Jesus would seem a heart-

less trifler with men's dearest interests. If I had been living at Johnstown, Pa., and had for three years foreseen without a doubt that the fearful disaster was coming to that place which actually befell it, and if in all those years, though mingling freely with the people, I had definitely alluded to their peril but three times in a way which would cause anybody to note it down, and then only momentarily, and in such hurried and indefinite terms as left it doubtful whether, indeed, I had ever spoken of the matter at all,—does any one think the survivors of that catastrophe would bless me now as their benefactor and their savior from danger?

SAMUEL C. BEANE.

Newburyport, Mass.

WHAT DO UNITARIANS BELIEVE?

For the purpose of rendering, if I may, some little assistance to the large number of persons all about us who are asking the above question, as well as with the hope, possibly, of stirring up others still who have not yet done so to inquire, I have prepared the following brief summary of information regarding the principles and positions of Unitarians.

Freedom of Inquiry in Religion.—We believe that the same God who is the author of religion is also the author of reason; that there is no other way in which truth can possibly be separated from error in religion except by investigation and the use of reason; and, therefore, that it is of the highest importance that there should be everywhere the freest and fullest inquiry with reference to religious things, in this inquiry every man being permitted to stand upon his own feet and to judge for himself, subject to no dictation or pressure from councils, synods, conferences, presbyteries, creeds, catechisms, fathers of the church, doctors of the church, or preachers.

No Creed.—We have no creed; that is, no authoritative statement of beliefs which persons are required to subscribe to,—first, because we believe to the fullest extent in liberty of thought, and would do nothing to check it; secondly, because, in the very nature of the case, it is impossible for any two persons to see truth exactly alike, and therefore a creed made by one man for another must be more or less inadequate, if not false; thirdly, because if we had a creed fitted to our wants to-day, we should either have to stop growing in knowledge and insight or else get a new one to-morrow; fourthly, because neither Jesus nor the apostles taught any, nor did the early church possess any; fifthly, because history gives unmistakable proof that creeds and authoritative statements of doctrine have always tended to tear the Christian Church to pieces, to multiply sects, to suggest and foster persecutions, and to hinder progress.

Something Better.—But, while we have no creed or fixed statement of doctrine which we prescribe as a condition of Christian fellowship, we *do* have a *great, central principle* and a *few great, simple, central faiths.* Our central principle is this: the necessary harmony of true religion with reason, or the supreme authority of reason and moral consciousness in the search after religious truth. From this fundamental principle, everywhere held to among us, has resulted an essential agreement as to the general, fundamental faiths upon which our movement builds,—an agreement probably quite as great as can be found in churches which have authoritative creeds.

God.—We believe God to be one, not three or more; an intelligent First Cause, not an ultimate blind force; beyond our utmost thought, powerful, wise, holy, just, good, not malignant, or indifferent, or in any way imperfect; the embodiment of all, and more than all, that we can possibly mean by that name which Jesus taught us to call him,—"our Father,"—and hence one who can never cease to love and care for all his children, in this world or any other.

Inspiration.—We believe that inspiration is not something which can be locked up in writing, or confined to any age or people, but that now, to-day, and here with us, just as truly as two thousand or three thousand years ago, and in Palestine, the Infinite Spirit of Wisdom, Truth, Beauty, and Love waits to come with its inspiration into every receptive mind.

Revelation.—We believe that revelation is progressive, not stationary; that it is of all times, countries, and races, not of the remote past or of a single people only; that it comes through many channels, including nature, history, and the mind of man, not through any single channel alone or in any

miraculous way; that, so far from revelation being confined to one book, all moral and spiritual truth known to man belongs to it; that as a race we are now standing only in the morning dawn of revelation, not in its evening twilight.

The Bible.—We believe that the Bible is the greatest, the most influential, the most important, the noblest depository of this revelation that has come down to us from the past, and is therefore to be prized by us as the most precious and sacred of books, though not as the only sacred book of the world, nor by any means an infallible book.

Jesus.—Accepting the Bible teaching that all men are "sons of God," we yet believe that Jesus, by reason of the exceptional purity and perfectness of his character, was pre-eminently what the New Testament in a number of places calls him,—*the* son of God. We believe him to have been divine, but not Deity,—as we believe that humanity, in the degree of its perfection, is everywhere divine. We teach tender love and earnest reverence toward him; but we do not worship him, because, among other reasons, he himself, both by word and example, taught us to worship only God, his Father and ours.

Coming to Jesus.—While we believe that no words in our day are more often used among certain large classes of religious people in a sense which has in it *no sense*, but is mere sentimentalism and cant, we at the same time most sincerely believe in a real coming to Jesus; that is, a coming (through study and reflection and effort) to a constantly more and more perfect imitation of or conformity to his pure and exalted spirit and life.

Believing in Jesus.—Believing in Jesus we do not understand to consist in believing any speculative theological doctrines *about* him,—as his incarnation, his deity, his atonement, his relation to a trinity. True believing in Jesus we understand to consist in believing in *him*,—in what he was and did, in the kind of life he lived and character he exhibited, in such love to God and man, such devotion to truth and duty, such beautiful self-sacrifice, such patience and gentleness, such bravery and fidelity, as he everywhere taught and exemplified.

Following Christ.—We believe that the truest following of Christ is to go about doing good.

Conversion.—The word "convert" means "to turn," or "to turn about." Inasmuch, therefore, as all men, being imperfect, are liable to commit errors, and fall to walking in ways that are not right, we believe that all men have need to be converted,—not once, but again and again.

The New Birth.—We believe that to be born again, and to continue to be born again, into new and perpetually new, into finer and higher and forevermore finer and higher spiritual life, is what Jesus taught to be the law of our being and the design of the Creator for all men.

Salvation.—We believe in salvation by character, not salvation by purchase or transfer; and that Jesus saves men solely by helping them to become better, not by vicariously atoning for their sins.

The whole idea, in all its forms, that God, before he can or will pardon men's sins, must have some third party to make him willing, or some sort of "plan" or "scheme," whereby he becomes able to pardon, we utterly reject. We believe that God's paternity is real, and not a mere pretense of paternity; and therefore that the moment any human child of his manifests sincere penitence, and seeks forgiveness of his sin, God freely and joyfully forgives, without any thought ever of requiring first the suffering of an innocent person in the place of the guilty. In our reading of the parable of the Prodigal Son,—that part of the teaching of Jesus in which he illustrates most fully God's dealing with his erring children,—we find the father represented as running to meet the penitent son "while he was yet a great way off"; and we do not find even a hint that the elder brother, who had not sinned, was required first to make an "atonement" for the younger, or to "intercede" for him, or to "satisfy justice," or to "propitiate" the father, or to do anything in any way to promote the father's willingness or ability to forgive.

The Guilt of the Race for Adam's Transgression.—We believe that nobody can be guilty for anybody's sin but his own.

Good and Evil.—We believe that the world is not fallen, but incomplete; and that, in the nature of things, evil is transient, and good eternal.

Human Nature.—We believe that human nature is imperfect, but not inherently bad;

that it has been wisely appointed to man to rise by slow degrees and long and even painful effort out of low conditions into conditions ever higher and better, and not that we are the degenerate descendants of pure and perfect ancestors in some remote past. We believe that the race, as a whole, occupies a higher plane to-day than ever before, and that this progress of the past gives us ground for faith in a greatly increased progress in the future.

Retribution.—We believe that no wrong-doing will go unpunished, and no right-doing unrewarded; that all punishment for sin is natural, not arbitrary, reformatory in its aim, not vindictive, and therefore cannot in the nature of things be everlasting.

Heaven and Hell.—The doctrine of an eternal hell we unqualifiedly reject, as the foulest imputation upon the character of God possible to be conceived, and as something which would render happiness in heaven itself impossible, since no beings whose hearts were not stone could be happy anywhere, knowing that half the human family, including many of their own loved ones, were in torments. Instead of such a dark and God-dishonoring doctrine, we believe that the future existence will be one ruled by Eternal Justice and Love, that he whom in this world we call "our Father" will be no less a Father to all his human children in the world to come, and that that world will be so planned as not only to bring eternal good to all who have done well here, but also to offer eternal hope to such as have done ill here.

Faith and Works.—We believe in faith,—faith in God, faith in man, faith in truth, faith in duty, and that all these faiths are "saving faiths." We believe in works,—that the more good works a man does, so that his motives be good, the better pleasing to Heaven is his life; and that no salvation of any worth ever comes to any human being except through faithful and earnest work.

Worship, Love, and Service of God.—We believe that man is as much made to worship as to think, but that perfect worship of God includes reverence for everything high and pure in humanity; that perfect love of God includes love to all God's children; that he best serves God who is most useful, and who obeys best every law of his being,—physical, intellectual, moral, spiritual.

Church Membership.—We believe that the true basis of church membership and all Christian fellowship is not an intellectual belief of formulated creeds or articles of faith, but a sincere desire to unite for a common purpose of Christian worship, moral culture, and human helpfulness.

Science and Religion.—We believe that science and religion, having the same author, can never, by any possibility, be antagonistic, but that true religion is scientific, and true science is religious. We cheerfully acknowledge that science has already been of incalculable service to religion in helping to rid it of many degrading and hurtful superstitions and errors; and we bid all scientific investigators a most sincere God-speed in any and every investigation which can throw light upon any of the great religious questions of the time.

Fellowship of Religions.—While we believe that Christianity is the highest and best religion of the world, we believe also that the other great religions of mankind have in them much that is true and of God, and that God, instead of having arbitrarily chosen out one single people and made it the sole channel of his communication with the race, leaving the rest in midnight darkness, "has not left himself without witness" among any people, and that "in every nation he that feareth God and worketh righteousness [according to the best light he has] is accepted with God."

The Above.—The above, while not a creed, or authoritative statement, or one binding upon any but the writer, is yet believed to be in essential harmony with what is commonly held and taught as fundamental among Unitarians, as it is also believed to be in essential harmony with reason, science, the best scholarship and thought of the age, and the teachings of Jesus.

SOME LEADING POINTS OF UNITARIAN BELIEF, WITH SCRIPTURE REFERENCES.

1. One God, and only one, the Father, a Spirit, the only proper object of worship; in contradistinction from a trinity, and worship of Jesus or of the Virgin Mary. Matt. vi. 9; Mark xii. 29; John iv. 24, xvii. 3, xx. 17; Eph. iv. 6; 1 Tim. ii. 5.

2. Jesus not God the Son, but the son of God (his sonship consisting in moral godlikeness, many others besides him being

called in Scripture "sons of God"); not Deity, but divine (all humanity being the "offspring of God," and therefore, in the degree of its perfection, divine). Matt. xvi. 16; Acts ix. 20; Acts xvii. 29; 1 John iii. 1, 2; Hosea i. 10; Matt. v. 9; Gen. i. 27; James iii. 9.

3. Human nature not inherently evil (nor, as the creeds of at least two of our great Christian denominations say, "dead in sin, wholly defiled in all the faculties and parts of soul and body. and therefore bound over to the wrath of God"), but created "in the image of God," and even in its lowest estate containing much that is beautiful, noble, and well-pleasing to God. Gen. i. 26, 27; Rom. ii. 14, 15; Mark x. 14, 15; Luke vii. 1-9 and 36–48.

4. God's love universal and everlasting, extending as much to the next world as to this; all punishment remedial and disciplinary; all men finally to be saved. Isa. xlix. 15; Jer. xxxi. 3; Ps. cxxxvi. 1; Matt. xviii. 14; Col. i. 20; Heb. xii. 5–10; 1 Cor. xv. 22–28; Luke xv. 20–24.

5. The Bible the most important and sacred of books, but not to be accepted as infallible, because in some of its parts opposed to the teachings of science, the best conscience and reason of our time, and the teachings of Jesus. Matt. v. 33–44. Compare Matt. v. 44 with Ps. cix., with Deut. xix. 13–21, with Josh. xi. 6–23, and with 1 Sam. xv. 2–11. Josh. x. 12–13; Jonah i. 17, and ii. 10.

6. Conscience sacred; inquiry to be full and free. Luke xii. 54–57; Rom. xiv. 1–5; 1 Cor. x. 15; 1 Thess. v. 21.

7. Man's whole duty included in love to God and love to man. Mark xii. 29–33; Rom. xiii. 8–10.

REPRESENTATIVES OF AMERICAN UNITARIANISM.

For the benefit of any who may not have had their attention called to the great prominence that Unitarians are coming to have in the best literature, scholarship, thought, reform, statesmanship, and religious teaching of the times, a partial list is given below of eminent American Unitarians:

RELIGIOUS TEACHERS.

William E. Channing,
Theodore Parker,
Exra Stiles Gannett,
George R. Noyes,
Orville Dewey,
Thomas Starr King,
Henry W. Bellows,
Ralph Waldo Emerson,
Frederic H. Hedge,
Andrew P. Peabody,
Thomas Hill,
Cyrus A. Bartol,
James Freeman Clarke,
William R. Alger,
Minot J. Savage,
Wm. H. Furness,
Brooke Herford,
Robert Collyer.

POETS.

Henry W. Longfellow,
William Cullen Bryant,
James Russell Lowell,
Oliver Wendell Holmes,
John G. Whittier (Unitarian Quaker),
Bayard Taylor,
John W. Chadwick,
Helen Hunt Jackson.

HISTORIANS.

John Lothrop Motley,
William H. Prescott,
Richard Hildreth,
Francis Parkman,
Jared Sparks.

LITERARY MEN.

Nathaniel Hawthorne,
Edwin P. Whipple,
James T. Fields,
Henry D. Thoreau,
George Ripley,
Bret Harte,
David A. Wasson,
John Weiss,
Thomas W. Higginson,
Charles Sprague,
O. B. Frothingham,
Edward Everett Hale.

LITERARY WOMEN.

Lydia Maria Child,
Margaret Fuller,
Louisa May Alcott,
Julia Ward Howe,
Lucretia Mott (Unitarian Quaker)
Maria Mitchell,
Mary A. Livermore.

PHILANTHROPISTS, EDUCATORS, AND SCIENTISTS.

Samuel G. Howe,
Abbott Lawrence,
Peter Cooper,
Dorothea Dix,
Joseph Tuckerman,
Henry Berg,
Horace Mann,
President C. W. Eliot (of Harvard University),
Chancellor Wm. G. Eliot (of Washington Univ.),
Prof. Ezra Abbot,
Nathaniel Bowditch,
Louis Agassiz.

STATESMEN AND PUBLIC MEN.

President John Adams,
President John Q. Adams,
President Fillmore,
President Jefferson,
Benjamin Franklin,
Chief Justice Marshall,
Edward Everett,
Fisher Ames,
Harrison Gray Otis,
Judge Joseph Story,
Daniel Webster,
Josiah Quincy,
Charles Sumner,
John C. Calhoun,
Charles Francis Adams,
Gov. John A. Andrew,
U. S. Supreme Judges Wayne and Miller,
Dorman B. Eaton,
Judge Geo. W. McCrary,
George William Curtis.

This list does not claim to be absolutely accurate, yet it is very nearly so. It falls below rather than exceeds the truth. Indeed, another longer list, of names nearly as eminent, could easily be made out.

It would also be easy to make out a list nearly or quite as striking of eminent Unitarians of England and other foreign countries.

We have not included the names of eminent Universalists, though Universalists are Unitarians, as are Hicksite Friends, and most of that large religious body in this country known as "Christians." The Progressive Jews are also essentially with us, as well as an ever increasing number of the more liberal thinkers in all the orthodox denominations. The Broad Church party in the English Church, and in the American Episcopal Church, and the New Theology men in the Congregational body are a long way on the road toward Unitarianism; while the religious teachings of such liberal independents as Rev. David Swing, Dr. H. W. Thomas, and Henry Ward Beecher are essentially ours except in name.

New England is the part of the United States where organized Unitarianism most prevails. The city of Boston has twenty-

nine Unitarian churches. Yet the real influence of Unitarianism is nowhere, not even in Boston, to be measured by the number of its churches. Unitarian views are spreading in every direction,—among the educated and thinking classes, among the common people, into the orthodox bodies. Dean Stanley, shortly before he died, expressed the conviction that the Liberal Theology will be the prevailing theology of the twentieth or the twenty-first century.

The American Unitarian Association, 25 Beacon Street, Boston, is the leading organization of the denomination in this country. Any person desiring information, books, or tracts on Unitarian subjects, can obtain the same by applying to that address.

BENJAMIN FRANKLIN AND UNITARIANISM.

Benjamin Franklin, one of the greatest and most judicial minds that America has produced, left behind him this creed, as the result of his life-long study and reflection: "I believe in one God, the Creator of the Universe; that he governs it by his providence; that the most acceptable service we render to him is doing good to his other children; that the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion. As to Jesus of Nazareth, I think his system and his religion, as he left them to us, the best that the world ever saw or is likely to see; but I apprehend they have received various corrupting changes, and I have, with most of the present dissenters of England, some doubts of his divinity."

This statement of belief, embracing the ripest conclusions of perhaps the greatest mind of the New World, constitutes, as will be seen, a correct, condensed statement of the doctrines commonly held by Unitarians.

PRESIDENT ADAMS AND UNITARIANISM.

Says Charles Francis Adams, writing of his grandfather, John Adams: "He devoted himself to a very elaborate examination of the religions of all ages and nations, the result of which he committed to paper. The issue of it was the formation of his theological opinions very much in the mould adopted by the Unitarians of New England. Rejecting the prominent doctrines of Calvinism,—the Trinity, the Atonement, and Election,—he was content to settle down upon the Sermon on the Mount as a perfect code. In this faith he lived with uninterrupted serenity, and in it he died with perfect resignation."

The Sermon on the Mount, so rational, so universal in its application, our most complete statement of Jesus' teachings,—but containing, be it noticed, no intimation of his Deity, the Trinity, the Fall of the Race in Adam, the Atonement, the Infallibility of the Bible (except to deny it,—see Matt. v. 33-44), Election, or any other of the distinctive, leading doctrines of "Orthodoxy,"—this sublime and wonderful sermon of Jesus has never been by any people so persistently set forth and urged as a sufficient religious code as it has been by Unitarians during their entire history.

ABRAHAM LINCOLN AND UNITARIANISM.

Says the author of "Six Months at the White House," with reference to the religious creed of President Lincoln: "The conversation turned upon religious subjects, and Mr. Lincoln made this impressive remark: 'I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both Law and Gospel, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself," that church will I join with all my heart and with all my soul.'"

Had President Lincoln only known it, there is one Christian church which does "inscribe over its altar, as its sole qualification for membership," exactly this sublime injunction of Jesus.

J. T. SUNDERLAND.

Ann Arbor, Mich.

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*THE BLESSING OF SERVICE.**

New blessings every morning,
  New blessings still at eve,
Our lives with goodness crowning,
  We as Thy gift receive.
As are the stars in number,
  As are the seashore sands,
So many are the bounties
  Still flowing from Thy hands.

*A hymn composed for the New York League of Unitarian Women, January, 1891.

But, of Thy gifts, the sweetest,
  The dearest is that we,
Our selfish needs forgetting,
  May work and give like Thee.
The world and all its sorrows
  Our hearts, like Thine, can feel;
And we, as Thy co-workers,
  Can teach and lift and heal!

Then to this holy mission
  We pledge ourselves anew:
We give our minds to seeking,
  Our hearts to love, the true.
And, grateful for Thy goodness,
  We join with Thee to bring
The day when, as in heaven,
  Thou on the earth art King!

M. J. SAVAGE.

YOUNG PEOPLE'S SOCIETIES.

The rise and progress of young people's societies, among the various religious denominations, is one of the peculiar signs of the times. Already these societies have reached an extraordinary stage of development and have called forth a special literature, special methods of solving the problems of church life, and of treating all their attendant and ramifying influences. The observer who has failed to mark the wonderful growth of these societies to the present time, and the rapidity with which their numbers are swelling into a vast army of young people, has missed one of the most striking phases of religious life.

While it is possible to trace historically the origin of many of these societies, it is probable that the seed which fructified and grew into these great organizations had its origin long before under quite different conditions. The Chautauqua idea, for instance, which looked more to the intellectual development of young and old, has, undoubtedly, been the cause of inaugurating many widely differing societies of self-improvement. Ideas, like floating seed-vessels, are wafted through the air and find strange lodgments: they come together under varied conditions and produce unexpected results.

Perhaps no society of modern times has shown such marvelous growth and prosperity or attained such numbers as what is known as the "Young People's Society of Christian Endeavor." This society has found a home in many churches, and has been accorded as warm a reception and adoption as in the denomination in which it originated. It is given to few young men to originate a society which in ten years' time shall number half a million members. Such can be said, however, of Rev. F. E. Clark, who in 1881, in the Williston Church, of Portland, Me., gave the first impetus to this superb organization. In his work as pastor he discovered that his youthful church members did not seem to enter into the life and spiritual activities of the church as he thought they ought to. To him occurred the idea that they ought to be trained and set to work. Burdened with this thought, he held a conference with them at his house, having previously prepared the constitution for a society, which he submitted to them. That constitution, with scarcely an alteration, is in vogue to-day. It recognizes (1) Active Members, or those who are acknowledged church members; (2) Associate Members, or those whose general sympathies lead them to unite in the work of the society and who sooner or later may be expected to become Active Members; (3) Affiliated or Honorary Members, being persons of more advanced years, who will give moral and financial support to the interests of the society. The following extract from the "Platform of Principles" will give in a condensed form the real motive and animating principle of this society:—

"The purely religious features of the organization shall always be paramount. The Society of Christian Endeavor centres about the prayer-meeting. The strict 'prayer-meeting pledge' honestly interpreted, as experience has proved, is essential to its continued success."

The fertile mind of the founder, supplemented by other keen intellects, has developed not a little machinery in this society. It may readily be imagined that the young people will find ample employment if they are members of the committees designated as the Lookout, Prayer-meeting, Executive, Sunday-school, Calling, Music, Missionary, Flower, Temperance, Relief, and Good Literature Committees. The titles indicate sufficiently the duties of the members of these various committees. The literature explaining the work of these committees and other features of the society is constantly increasing. The society itself is reaching out into other lands and to the

islands of the sea. Its national anniversaries are huge affairs, brimful of enthusiasm, and are held in various parts of the country, bringing together much able talent. The founder, while he has every reason to be proud of his work and of its far-reaching influence, acknowledges his indebtedness to the labors of others. Indeed, the germ of the whole idea is said to come from the Methodist class-meeting, a weekly affair coming down from the time of John Wesley, where church members met for helpful consultation, and where the joys, the trials, and the aspirations of the week were recounted in a series of personal experiences, and encouragement was received for future efforts.

While in a general sense the society is undenominational, or, in the words of its founder, is interdenominational, it is unquestionably true that the exigencies of each denomination will sooner or later demand a special society with usages of its own, where there will be no danger that its autonomy can in any sense be invaded. Already the Presbyterians have moved in the matter, the Baptists have agitated the subject, while the Methodists have organized a truly formidable society known as the Epworth League,— a society now numbering more than a quarter of a million of members, and growing with great rapidity. No one who is at all familiar with the work of the Methodist church will expect any lack of energy or enthusiasm in what it attempts. Untrammelled by precedent and unrestrained by any iron-clad rules, there are freedom and play for ingenuity, and for an adaptation of resources which cannot fail of interesting results. It may be said, in general, that the cause for the formation of the Society of Christian Endeavor was the discovery of a low spiritual condition in the church, and the aim to raise it out of that condition. It may also be made as a general statement, subject to some little qualification, that this peculiar need was not felt to the same extent in Methodist churches, not because of any natural superiority, of course, but because the methods already in vogue in that church, which found a reduplication to some extent in the society first mentioned, were proved to be a good deal of a safeguard against that danger.

It followed, therefore, in the establishment of the Epworth League, that, while it was to be mainly spiritual in its working, there could be naturally more elasticity and a somewhat wider latitude in its methods than are permitted in the Christian Endeavor movement. Investigation and comparison show this to be precisely the case. This is further confirmed by the fact that the League includes in its organization all the various societies formerly existent in the Methodist church, under different names and for special purposes, previous to the formation of the League. These are now blended into and unified with that organization.

The society as it now stands was organized at Cleveland, Ohio, in May, 1889. It takes its name, of course, from Epworth, England, where the rectory of the Wesleys was situated. It takes for its motto "Look Up and Lift Up," and flies the legend of John Wesley: "I desire to form a league offensive and defensive with every soldier of Jesus Christ." The second article of its constitution gives in substance the design of the League. It reads:—

"The object of the League is to promote intelligent and loyal piety in the young members and friends of the church, to aid them in the attainment of purity of heart and in constant growth in grace, and to train them in works of mercy and help."

The League is divided into the departments of (1) Christian Work, (2) Mercy and Help, (3) Literary Work, (4) Entertainment, (5) Correspondence, (6) Finance. These committees have a wider range of work than their mere titles would indicate. While the strictly church work in prayer-meeting and other service is not by any means neglected, and while the traditions of the church for many years in that kind of work are faithfully maintained, the "pledge," which is the distinctive feature of the Endeavor movement, while quite as comprehensive as the former, is not insisted on to the same extent. The work, too, is endowed with a great variety of methods to enrich and enlarge the social life of the church. With all kinds of benevolent work there is a grand development of literary activity, and abundant plans for interesting the young people in the study of the whole field of literature,— Scriptural, scientific, classical, and historical. Without entering upon the field of controversy, it may be said

that a careful study of the present and prospective plans of the Epworth League develops the idea that it would be difficult to devise a society where the young could find a broader or a more symmetrical development of the whole nature than in this rapidly growing organization, which now reaches into many foreign countries as well as our own.

The Unitarian church provides in its Unity Clubs and in its Guilds various avenues of usefulness for its members. The polity of the Unitarian church permits the widest possible latitude among the different societies, but there is an evident tendency now to a concentration on some general plan of occupation for its members. Great attention is paid in these societies to church hospitality and to a uniting of interests in the old and young. They have developed, also, some excellent work in the line of literary study, and in a wide range of charitable and philanthropic plans. Its ministers are pure, self-reliant men, who are sincerely desirous that their people shall be instant in all good work. The object of one of these organizations is stated to be "to promote intellectual and social activity among its members in the community at large." Its committees seem to be variable and to be determined by each church according to the seeming exigencies of that church and of the community.

The growth of purely spiritual life in the Universalist church has not escaped attention. In no one denomination has this tendency been more marked than in this church. For some years the Christian Endeavor movement has been espoused by them, and numerous societies exist. The Young People's Missionary Association was initiated in 1884, and has been one of the leading young people's societies in that church. It recognizes: (1) a Missionary Box Committee, for collections for special church purposes; (2) a Prayer-meeting Committee; (3) a Committee on Benevolence; (4) an Auditing Committee; (5) a Tract Committee. The object is stated to be "the religious and intellectual improvement of its members, the promotion of the interests of the Universalist church through more systematic and efficient effort, and the rendering of such other Christian service as may be found desirable and expedient."

Systematic efforts have long been making to unite all the young people's societies of this church, of which there have been several, into one general society, which shall be distinctive of the denomination, and which shall have a special tendency in the direction of religious work and to the upbuilding of a religious life among the rising generation. There is a desire, also, to create a greater solidarity in the denomination. These objects received a considerable impetus in the recent General Conference at Rochester, N.Y., resulting in a general organization, known as the Young People's Christian Union.

The Church Guilds of the Episcopal church do not have the same publicity as in other denominations. Their labors seem to be limited to the work of their own church, and no record of their work or growth is readily obtainable. The Brotherhood of St. Andrew is entitled to honorable mention for their zealous work in developing church life and of making generous additions to the church membership.

The Lend a Hand Societies, which started in Boston in 1870, are indebted for their origin to a story of wonderful freshness and vitality, written by Rev. E. E. Hale, and entitled "Ten Times One is Ten." It was intended to show the possible extension of personal influence where people live faithfully, unselfishly, and hopefully. These societies really contain the germinal idea underlying all the other great organizations which have been mentioned, and, it is fair to assume, gave them their initial thought and impetus. The basis of all these societies is the motto found in the story mentioned: —

Look up and not down.
Look forward and not back.
Look out and not in.
Lend a hand.

They form a group of separate organizations of ten members or less, with no special executive head, no general constitution, and owing no allegiance to any central authority. A slight tenure of authority inures to the general secretary, to whom reports of the work of different clubs are made from time to time. An effort is made to enlist each member of each club in philanthropic work of some kind, and to carry out to the full the spirit of their noble motto. Starting as they did without special organization, the

clubs and their work have ramified and developed to an extent difficult to trace. There are, too, certain societies which have sprung up from these, and which, having more closely defined purposes, have outgrown the parent organization.

Of these, the Society of King's Daughters and that of the King's Sons, especially the former, demand far more than a passing notice. The extreme length of this article precludes an extended notice of it. Originating in Boston, in 1886, and more fully organized in New York later, it has carried light and comfort into many a humble household, and it has touched into active life the kindly feelings in the breasts of many a one when they might otherwise have remained dormant. "In His Name" has been the rallying cry, and the society has overleaped the bounds of all creeds and organizations. It has cheered the lot and widened the boundaries of life for many a struggling soul, and the name of its founder, Mrs. Margaret Bottome, will be cherished by many hearts in humble and in palatial homes.

The lover of mankind will rejoice at the growth of all these societies, and will see in them the dawn of a brighter day for a humanity which finds itself surrounded by sin and temptation in its upward flight to a world of light and purity. They are an unanswerable argument to the pessimist who believes the world is deteriorating, and they are a cheering and an encouraging sight to those who love young people, and who rejoice to see them—the hope of the world — zealous in good works. — *W. P. Adams, in the Boston Commonwealth.*

THE GREAT EVENT OF 1890.

One always likes to ask how the particular year which he concludes is to stand out in history. If we had taken up the pretty practice of the twentieth century, and if we struck every year a handsome medal to keep in memory the greatest achievement of the year, what would we commemorate, and what should be the designs on the medal of 1890?

The answer often escapes the people of the time. The men of 1790 would hardly have struck a medal in honor of Samuel Slater, who in 1790 introduced the cotton manufacture into Rhode Island. The men of 1890 have struck one; but all the same the people of the time try to tell what their achievements are, and New Year's Day is the day for the telling.

The Pan-American Congress of 1890 is the great event of the year, which will be considered a great event in history. I believe the daily press tried to boycott it, because it did not open its debates to reporters. But, as it published its debates, there were no secrets. And now that its decisions are, one by one, passing into diplomacy and into legislation, the importance of them to-day, and their large importance in the future, are more and more evident.

If, from the decisions of the Congress, there is born a railway line making close connections between Winnipeg and Patagonia, that achievement alone will mark the year in history. When, besides this, we have, between all the American States, the mutual protection of trade-marks and copyrights, reciprocal advantages in tariff, simpler and cheaper telegraphs, and simpler and better ocean travel, these things will be worth symbolizing on our medal.

Noblest and best of all will be peace among those States, and the prospect of peace for the world.

The Congress takes a great step in this direction by making arbitration a constant and sure element in international law. There have been, since the Treaty of Vienna, more than fifty important references of important questions between nations to the arbitration of a fit tribunal. But each of these has been determined on by a special agreement, and the tribunal has been temporary. The High Powers assembled at Washington have now made one permanent agreement, under which all such questions will be referred to arbitration, when it proves that they cannot be solved by the usual diplomatic methods. What is more, the rules for such arbitration are laid down, and the methods by which the Court of Appeals shall be chosen are decided in advance.

This systematic and solemn addition to what may fairly be called the code of International Law is in itself important enough to be marked by the best symbol art can devise upon our medal. It will deserve such recognition even more if from it there

springs a permanent tribunal of arbitration. Such a step is not long and is not difficult.

What is the Supreme Court of the forty and more States of this Union? Simply, it is a permanent tribunal, which hears, at the first moment of controversy, any question arising between two States, examines evidence and arguments, and decides between the parties. By such decisions the Supreme Court has quietly settled, in the last century, a large number of discussions between States, which could easily have been fostered into war, under the processes of semi-savage civilization.

Let the nations of America extend their plan of arbitration by appointing, in advance, a permanent tribunal, which shall be ready to sit as the arbiter. Let this court be made of the statesmen of most experience in the American nations, possibly with the addition of one or two publicists of Europe who have won the right to sit with such men. At first such a tribunal would seem to have little to do. But it would exist. Its members would be able to adjust some questions in advance by a proper digest or publication of the Public Law of the world as it exists. In time, some question would arise, perhaps as to the right name of a river, which is the boundary between two States, or perhaps as to the right to live of some seals in the Northern Pacific. This question would be referred to the permanent tribunal,—not after the seals were dead or the river had run red with blood, but in time for a wise and just decision. The first of such decisions which the permanent tribunal shall make will make it more certain that a second question will be brought before it. The second will prepare the way for a third. And, as the twentieth century goes on, men will wonder at the slowness of old-fashioned diplomacy, as they would wonder now if Massachusetts kept a minister resident in the city of Albany. The permanent tribunal would settle controversies before most men knew of them.

The year 1890 will not be forgotten in history if it proves to be the year when the permanent tribunal was first made possible. For the permanent tribunal is a step toward that visible kingdom of a present God,

"Where the common sense of most keeps a fretful world in awe,
And the nations rest in slumber under universal law;
Where the war-drum beats no longer, and the battle-flags are furled,
In the Parliament of Peace, the Federation of the world."

—*Edward Everett Hale, in The Independent.*

WESTMINSTER CHIMES.

What music swells, ye minster bells, unceasing in your sound,
With memories from o'er the seas of days on English ground,
When sunbeams kissed through autumn mists that softly sailed apart
Yon abbey famed, that well was named "The heart of England's heart";*
And pealing chimes recalled the rhymes our childhood loved to learn
Of bells at Bow that long ago bade Whittington to turn;
When noontide rays in blended blaze through painted windows poured,
Or evening's gray fast waned away, and clustered columns soared
To arches crossed, in blackness lost, while choral anthems loud
Rolled on where white, in lamps' full light, there shone a statue crowd;
When Kingsley spoke and echoes woke in souls that hearkened there,
While, overhead, your music sped each hour through the air!
First, sweet and soft, ye chimed aloft; then, solemnly and deep,
Your peal rolled down through arches brown where dusky shadows sleep.
A voice was yours of what endures,—no voice of death or gloom,
But, high and clear, a song of cheer o'er bard's and hero's tomb!
A trumpet voice that bade rejoice with message from of old,
In preacher's word, and chimes that stirred with meanings manifold,
As from the dust of brave and just ye waked a spirit call
That swiftly passed, like bugle-blast, to rouse and kindle all.
The silent flight of autumn night ye rang with tuneful tone
That comfort brought to weary thought and hushed its grievings lone,
Till yonder shrine with gifts divine for pilgrims seemed to stand,—
"The shadow of a mighty rock amid a weary land."
Like organ psalm your echoes calm still sound, as o'er the sea
I hear yon chime, with voice sublime, call, "Turn again!" to me.
Oh, when in pain o'er heart and brain the shadows darken down,
As cold and deep as fogs that creep and brood o'er London town,
When sorrows rise and courage dies, O minster voices, then,
Through doubt and fear, ring high and clear to bid me turn again!

* So called by Dean Stanley, who also compared it to "the shadow of a great rock amid a weary land."

The worship true once more renew that in those walls awoke
With thoughts of balm, across whose calm your chimes' full chorus broke;
Again each word of all once heard that blessed the spirit there
Now bid me hear, with inward ear, till conquered be despair,
And memories throng to make me strong, and help the heart to burn
With ardor brave that once ye gave — thus, thus, oh, let me turn!
And, as there shone, through darkness lone, the clock face golden bright,
Where, overhead, the tower shed afar its beacon-light,
So chime God's peace when conflicts cease in music for the soul,
With "kindly light" to lead aright towards the spirit's goal!

URSULA TANNENFORST.

Philadelphia.

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*PROF. SWING'S ADDRESS AT THE FUNERAL OF EMMA ABBOTT.**

English statesmen have mentioned with pride that the morning drum-beat of the English soldiers is heard around the world. Such a reveille does indeed indicate the spread of a great language and a great power, but it must be thought only a forerunner of that better day when the world shall be girdled with song.

Song stands for so much that is best in human nature that the soul of man is said at last to enter heaven with song. Happy are those toilers or travelers deemed who sing as they work or journey. Jean Paul Richter said a good song seemed to his heart to be the "evening hymn of this life and the morning hymn of the life to come." Thus all music binds the two worlds together. It bridges the gulf between time and eternity, and makes the abyss less terrible to those who must cross over. Not only Mozart, but millions of mortals have passed upward amid joyful song.

All music is one art, just as all streams and oceans are one water, and as all above us is one sky. The artists who created the opera made also a better hymn for the sanctuary, and the holy religion of the centuries has been present to deepen the meaning of the tones which were to be poured forth from amid the scenery of the stage. The opera and the church have helped each other to sweeter tones. It requires all of human sentiment to create a great art. Laughter and tears must combine,—the dancing child, the anxious patriot, the dying mortal must meet in the temple of the painter, the sculptor, the musician. That song, "The Last Rose of Summer," belongs in part to religion, because the leaves of those scattered blossoms fall on the grave of man.

To the musical compositions of Mendelssohn called "Songs without Words," the heart may add what words are most precious in the passing hour; for all classic music is like the flowers of the field,—a decoration of a cabin or a palace, a wreath for the grave or the cradle.

Emma Abbott was born into this high art. Her father was a teacher of music. Her home was full of song. It is a great destiny for a woman to be born into a mission of music. She holds a sway which is as wide as it is benevolent. Not all persons desire to hear the orator when he speaks; not all can follow his theme or his argument. To many the painter's canvas is dull, and the sculptor's statue fine, but dead; but, when music speaks, the human heart listens, be it young or old, rich or poor, sad or happy.

Not only has this art the widest sweep, but it surpasses in power the sister arts. Music can draw tears which painter and sculptor and architect are powerless to start. Music is most full of inspirations, longings, visions, spirituality, ambition, and hope. It is democratic and generous; for it offers its riches to all, and to all in almost equal shares. The king and the humblest subject are equal heirs. It was a goodness of God that permitted this child to carry this art in her bosom to and fro in the world, while many a season came and went.

Music will not make virtue and morals, but it will aid them to come and to expand. No learning, no culture, no art, will absolutely make noble all who touch either or all. Nature has no absolute certainties about the soul; but this we know: that many millions of persons are made better by the knowledge, the culture, the art, of our race. Music is one of those mountains on which a pure light falls. It helps the good mind by becoming to it a language better than that of words. After words have all failed, this new eloquence springs up and carries man onward. As prose asks poetry

* Central Music Hall, Chicago, Friday, January 9.

to help it reach a higher power, so poetry asks music to become its Elijah chariot.

It is with tears of regret and admiration that we consign this singer to the dust. She brought melodies to the whole people, and thus made melody spring up in the homes of the land. A pure opera presided over by a genius in the art and by a being high and beautiful in her life, does not end when the curtain falls; but the sounds go home with the scattering throng, and the sentiments awakened in one evening spread over many a subsequent year. The patriotic hymns of our country and the hymns of religion redouble their beauty when a great voice has passed by, for all art is one; and as the eloquent Massillon and Pitt and Webster make all speech reach more eloquence, so the gifted children of song make the eight notes rise to a new power in all our hearts. One rich hour will inspire a lifetime.

Emma Abbott died too soon; but she abates grief by having lived beautifully. Her destiny was not that of music only, but it was that of a wide and rich womanhood. She was a sister to the womanhood joined to her in her operatic company. The taskmaster was also the friend. Her company journeyed in a helpful friendship. Her life was sincere, unassuming, beautifully human, and as religious as are most of the Christian lives. From her childhood to her last day in our world her life was all of one color. It underwent no rude or sad changes. Emma Abbott, the child, Emma Abbott, the girl flushed with her first success, and Emma Abbott, dying in the far West, were one and the same tint of mind and heart. Her music, her friendships, her justice, her religion, all meet now to make for her friends a deeper sorrow, but a richer memory.

DID JOHN WESLEY BECOME A UNIVERSALIST?

We republish the following from the *Truth-seeker* (Leicester, England) of April, 1886. It is of particular interest now, as we are approaching the centenary of the death of the founder of Methodism, which will be, and ought to be, widely celebrated.

A tract has just been republished which suggests the question, "Did John Wesley become a Universalist?" The tract was originally published by Wesley, who translated it from the French of Bonnet, the naturalist, and called it "one of the most sensible tracts I ever read." The following passage from it is worth pondering:—

"There is among men here on earth an almost infinite diversity of gifts, talents, knowledge, inclinations, etc. The scale of humanity rises by innumerable steps from the brute man to the thinking man. This progression will continue no doubt in the life to come, and will preserve the same essential relations; in other words, the progress which we shall here make in knowledge and virtue will determine the point from whence we shall begin our progress in the other life, or the place we shall there occupy. . . . There will therefore be a perpetual advance of all the individuals of humanity toward greater perfection or greater happiness; for one degree of acquired perfection will lead of itself to another degree. And because the distance between created beings and the Uncreated Being, between finite and Infinite, is infinite, they will tend continually toward supreme perfection, without ever arriving at it."

Upon this, it has been remarked:—

"John Wesley publishes the treatise of which this doctrine is the burden, commends it as 'sensible,' and adds no protest, as he does in the case of other opinions of his author. This was in his old age, four years before his death. . . . There is abundant evidence that Wesley became more and more liberal as he advanced in years, that he modified and sometimes abandoned his former sentiments. He acknowledged this, in 1768, in a letter to Rev. Dr. Rutherforth. 'If all my sentiments,' he says, 'were compared together from the year 1725 to 1768, there would be truth in the charge [of maintaining contradictions]; for, during the latter part of this period, I have relinquished several of my former sentiments.' . . . Every new fact which comes before us concerning the life and writings of that remarkable and epoch-making man impresses one more and more with the unique spectacle Wesley presents to the world. With an undying love for the souls of men, with quenchless zeal for their salvation, braving all dangers and daunted by no persecutions, he held broad and tolerant views, protested once and again against the narrow preaching of his workers, pleaded for the acceptance with God of deists and heathen, praised the piety of Unitarians, published a Universalist tract of a Swiss naturalist, and constantly enlarged his thought to meet the growing light of truth. In all Christian history, he is perhaps the most eminent example of zeal and charity, of earnestness and liberality. Let

the Methodists, who have been inspired with the spirit of his apostolic aggressiveness, learn also of his catholicity; and the Unitarians, who boast of more than his liberality, imitate also his zeal and devotion."

NEW AFRICA.

The following is an abstract of a sermon recently preached by Rev. Charles R. Weld of Baltimore, on a subject which is now attracting the attention of the world:—

An eminent philosopher has said, "It is a great thing to live at all." Then how much greater to live when a new world is being added to the problems of life! Such a time was the year 1492, when America was discovered; and such, again, is our own time, when the veil is taken from the long-hidden heart of Africa. But there is little analogy in the discovery of the world of Columbus and that of Mungo Park, Livingstone, and Stanley; for we are living upon an accident. The ships that reached our shores left Europe to seek the treasures of the Indies, and found the New World barred their way. The news of that discovery was received with incredulity in the Old World, and it was one hundred and twenty years before the fact had any effect on the mind and actions of Europe.

What we call the New World to-day—Africa—was known to the Phœnicians and Carthaginians. Even Herodotus, 465 B.C., had heard of the pygmies who were rediscovered two years ago. Then, too, think how quickly discoveries become known now. Not a year has passed since the arrival of the men at the coast, and already the news has penetrated to the isles of the sea.

Look for a moment at this vast land. Larger than any continent except Asia, it contains the State of New York two hundred and thirty-four times, having an area of 11,000,000 square miles.

The cause of Africa's strange isolation is very simple: all her rivers are barred at the entrance. Africa is divided into two great sections,—the northern lowlands and the southern great table-land. The western coast is lower than the eastern; and there are few traces of volcanic action, it being the most solid part of the globe. Instead of a "Dark Continent," a term so familiar, it is really the lightest and the sunniest. Its interior is filled with vast waterways and seas; its flora and fauna are the richest in the world; its inhabitants are most varied in mental and physical endowments, and black is by no means their prominent color. Its population is variously estimated: it may be 200,000,000. Its coast line is 16,000 miles, and portions of its territory are so fertile that there are three harvests in the year.

The new era in geographical discovery, the fifteenth century, left the greater part of Africa still unexplored, though circumnavigated by the Portuguese. In 1788, an association was formed in London to explore inner Africa; but in the last sixty years more than in the centuries before has the heart of that vast continent been made known. An American statesman has recently said that by the journeys of three men the world's progress has been signally advanced,—first, by those of Alexander the Great; second, by those of Columbus; third, by those of Mungo Park, 1795–1805.

The African continent was first crossed in 1806. From that time, the great names of Livingstone, Moffat, Burton, Speke, Grant, Schweinfurth, and Baker are connected with this vast unknown interior. In 1871, Stanley found Livingstone and the White Nile and Upper Nile and the great lakes; and, when he fought his way down the mighty river to the sea, he not only revealed the length of the Congo, but founded that Free State, and added fifty millions of people to the known population of the world.

As we see the interior of Africa revealed, and its peoples brought into contact with civilized nations, it is for us to realize the mighty problems of a new world. Shall we be as blind as they of 1492? How little did they realize that a new leaf of the historic page had been turned; that the foundations of a new government had been laid which was to shake the thrones of Europe; that upon this accidental soil upon which we live, the government of the people, for the people, and by the people was to be so demonstrated; that the death-knell of absolutism for the globe had been sounded!

Can we realize that with the opening of Africa to civilization the sunniest land and the most fertile has been added to the economies of humanity's life? that with the training and experience of the last four hundred years we are to take and hold Africa for humanity and God? It is a menace to that new world when from one of our ports a vessel departs laden with New England rum and guns, undoing the very work of the missionaries it carries. Every person who returns from Africa's interior says the same thing: "Exclude whiskey and gun-powder, and, though the banks of these great rivers are lined with savages who clamor for human flesh, an earthly paradise is possible." The responsibility for Africa's future rests on Germany, France, England, and America.

We can make the land repeat the world's ancient tale of horrors, or a new world where the most susceptible race on earth can be led by short ways to order, peace, civilization, and Christianity.

The new Africa beyond the sea reminds us that we have an Africa in our midst. In 1620, a Dutch ship landed at Jamestown, Va., a cargo of negroes. Between 1680 and 1786, 2,000,000 were imported. We can recall the horrors of the middle passage,—how out of every 100 negroes only 50 lived for unrequited toil. The black shadow on our own New World was African slavery. It was the curse of the white race. It was opposed by the founders of our government, Washington and Jefferson and Adams. It has cost us the blood of our best, and uncounted treasure. Think what qualities this enslaved race possessed when they remained quietly upon the plantations to care for the women and children, while their masters fought to rivet their chains! There is nothing in the annals of humanity like this kindliness and self-restraint of these the slaves of the republic. By the force of arms not theirs, they were made citizens. Souls have no color: the tint of the skin has nothing to do with the principles of intrinsic manhood and womanhood. If ever a race won—not by war, but by their own qualities and capacities—citizenship, it is the black race in America. They are children of the one great Father of us all: they are here, and here to stay; and possibly, in the great reserves of God, Africa has been set apart to demonstrate a still mightier truth,—that no external feature, no curl of the hair or tint of the skin, has part or place in that government of the people, by the people, and for the people, which shall abide until God comes to claim his own.

THE NEW UNIVERSITY OF CHICAGO.

We live in a time which will be noted in the history of our country for the number of great universities that it is witnessing the foundation of. Among those that have been thus far established or projected none are more worthy of attention than that which is soon to come into being in the city of Chicago. The Chicago papers have given extended accounts of the plans for its organization, so far as they have been perfected. We take the following condensed but very clear account from the *Christian Union:*—

The plans for the new university, which will be richly endowed by Mr. John D. Rockefeller, have been drawn up by Prof. W. R. Harper, of Yale, and submitted to between fifty and sixty of the most prominent educators in the country, including professors at Yale, Harvard, Columbia, Princeton, Wellesley, Johns Hopkins, and other universities and colleges; and all have fully indorsed it. Negotiations are pending with the Baptist Theological Seminary at Morgan Park for the effecting of a union with the new university. A feature of the university will be the absence of all creed or class lines. The report, which was unanimously adopted, was substantially as follows:—

Your committee herewith submit to you a report upon four questions; namely, (1) the university, (2) the organization of the university, (3) general regulations for the administration of the university, (4) the points of advantage attending the plan proposed. The work of the university will be arranged under three general divisions; namely, the university proper, the university extension work, and the university publication work.

The university proper will include: (1) Academies. The first academy of the university will be established, in accordance with the terms of the gift of J. D. Rockefeller, at Morgan Park. Others will be organized as rapidly as favorable opportunities are presented. (2) Colleges. Of these there will be organized the college of liberal arts, the college of science, the college of literature, the college of practical arts, affiliated colleges, the graduate school, the divinity school; and as soon as the funds will permit there will be established the law school, the medical school, the school of engineering, the school of pedagogy, the school of fine arts, and the school of music.

The university extension will include (1) regular courses of lectures, (2) evening courses in college and university subjects, (3) correspondence courses in college and university subjects, (4) special courses in a scientific study of the Bible, (5) library extension.

After a detailed explanation as to the way the institution is to be governed, Prof. Harper enumerated the following points that it is expected to bring about:—

Concentration on the part of the students; permit the admission of students to the university at several times in the year; provide for loss of time of students who become sick; make it possible for summer months to be employed; provide against the present method of passing all men, the good and the poor alike, through the same course; raise the standard of work; permit men to be absent from the university during portions of the year; mitigate the evil of the present method of examinations; furnish greater stimulus and incentive; make it

possible for students to take practical subjects, as book-keeping, stenography, etc.; secure a greater degree of intimacy between instructors and students; provide against instructors teaching too many subjects at the same time; make it possible to avoid the necessity of retaining instructors in the institution when they have shown themselves unfit; make it possible for the university to use the best men of other institutions; provide for the use of the university during the entire year; secure to the institution advantages which accrue from the adoption of the correspondence system as an organic part of the university; encourage an independent feeling on the part of all who share the advantages of the university; allow large freedom in the choice of subjects; place the work of the university on a level with that of any institution on the continent; provide for the administration of the institution in accordance with a truly American and truly university spirit.

LET US CRUCIFY OURSELVES TO THE PEN.

The recent death of the wise and cultured Dean of St. Paul's has robbed the English Established Church of probably the ablest of all the divines who survived Lightfoot and Liddon. Three such losses, following one another so rapidly, have seldom befallen the religious life of any country. The work of Dean Church, though the least obvious, had not been the least efficient of the three. It had been largely a work of journalism. By his death there passed away the last survivor of the men who set on foot the *Guardian* newspaper. It is but forty years since a memorable Sunday afternoon, when a knot of young men gathered together in a barrister's chambers in Lincoln's Inn, to arrange that enterprise. The object they had in view was "to reform the Church of England, and make her machinery practical"; and they knew that it was only by journalism that this could be effectively done. Time has gone on. One of these young men has lived to become the greatest historian of his generation; another, to wear the ermine of Lord Chief Justice of England; a third, to sit on the Chancellor's woolsack; and a fourth, the late dean, to refuse the archbishopric of Canterbury. But even their own great personal successes are less great than the success of the ecclesiastical movement they initiated. The *Guardian* stands at the head of all the religious papers of the world in point of literary merit and of public influence; and the effect which it has produced in recasting the organization and reinspiring the vitality of the Established Church is one which can scarcely be overrated. Then Anglicanism seemed sunk in languor, unable to provide for the needs of the colonies or even to keep pace with the increase of the home population. To-day the vigor of her life is felt all over the English-speaking world. Yes, it is only by pen and press that our overgrown modern world can be effectually reached and moved. All the magic of the eye and the voice are impotent in comparison with the wide-sown written sheet. Lacordaire realized this when he organized his band of friends for the heroic effort to reconcile Catholicism with philosophy and progress, for he gave them the watchword,—"*Let us crucify ourselves to the pen.*"

The above, from the London *Christian Life*, is a word which we would commend to the young men of America to whom have come the new light and hope and inspiration of the Liberal Christian faith. Every year the periodical press becomes a greater power in the land. Every year it gives a readier welcome to our forward-looking thought. Let us take advantage, more generally than at present we do, of this important and far-reaching means for the dissemination of our broader and more reasonable views of religion.

First of all, our own liberal periodicals, Unitarian and Universalist and others, should be kept constantly filled with the best thinking and the best fruits of scholarship of our best men and women, old and young. Then there are certain liberal orthodox periodicals that gladly welcome an important part of our thought, even if not all. Beyond these there is the whole secular press of the land, with its dailies, weeklies, and monthlies, without number, through which an avenue for our ideas can be found to millions of minds.

We appeal especially to our *young* men, ministers and laymen, to plan their lives with a constant view to taking advantage of these means for vastly increasing the influence and scope of their life-work. Never was there a time when there was more need than now for friends of religious progress, in the New World as well as in the Old, to adopt Lacordaire's motto,—*Let us crucify ourselves to the pen.*

"Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life."

THE MONTH'S POEM-SHEAF.

THE TOYS.

My little son, who looked from thoughtful eyes,
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobeyed,
I struck him, and dismissed
With hard words and unkissed,
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet.
And I with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put, within his reach,
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there with
careful art,
To comfort his sad heart.
So when that night I prayed
To God, and wept, I said:
Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We make our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath, and say,
"I will be sorry for their childishness."

—*Coventry Patmore.*

THE LIGHT OF LIFE.

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the setting sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of the whole life dies
When love is done.

—*Selected.*

TIME, THOU GLIDEST WITH SWIFT MOTION.

Time, thou glidest with swift motion,
As the eagle on his flight,
As the river to the ocean,
As the shooting stars of night,
As the ships the sky-line nearing
Swiftly speed them on their way,
To the sight fast disappearing,
Lost in the light of some new day.

On the swollen tide thou bearest
All the pomp and pride of earth,
Nothing for our wishes carest;
And our prayers are little worth.
Vain our grief and supplications,
Vain resistance to thy force;
Gone like morning exhalations,
As thou speedest on thy course.

Where are childhood's pictures glowing?
Dreams of joy and dreams of fame?
Where the harvest youths were sowing
Ere the age of winter came?
Were they real? Were we dreaming?
Angel visions came and went!
Was it only cloudland seeming
Which some idle breeze had sent?

Ah! the things which Time has taken
Were but shadows of the true.
On those hills of God unshaken,
We shall find them fashioned new.
Time itself will yet restore us
Sweeter joys than earth has known.
What we've lost has gone before us;
What we've lost is still our own.

—*J. E. Rankin.*

BEREAVED.

Let me come in where you sit weeping,—aye,
Let me, who have not any child to die,
Weep with you for the little one whose love
I have known nothing of.

The little arms that slowly, slowly loosed
Their pressure round your neck, the hands you
used
To kiss,—such arms, such hands I never knew,—
May I weep with you.

Fain would I be of service, say something
Between the tears that would be comforting;
But ah! so sadder than yourself am I,
Who have no child to die.

—*James Whitcomb Riley, in the Century.*

SUBMISSION.

I will not call aloud for death again,
I will not pray for surcease of my pain,
I will but serve.

I will not strive to haste the new-born year,
I will not sigh because the far's not near,
I will endure.

I will not mourn for what shall ne'er be mine,
I will not cry, "My will, O Lord, not thine,"
I will accept.

And though endurance of my cross be long,
Yet shall I find acceptance make me strong,
And service glad.

—*Rosalie Childs.*

EDITORIAL NOTES.

Our friends, "the enemy," who are all the while saying that Unitarianism is dying, because they want it to die, will not find much comfort in our new Year-Book. Says the editor of that excellent little annual (and who knows if he does not?): "The last twenty-five years, in the history of our religious body, have been years of steady enlargement and of ever-increasing influence. The end of each year finds us

with more parishes to enroll on our list. National and Local Conferences, Women's Alliances and Associations, Unity Clubs, Guilds, Lend a Hand Circles, Societies of Christian Endeavor, and Unitarian Clubs have multiplied with bewildering rapidity. Most of these efforts for intellectual and Christian culture have their silent witness on the pages of the Year-Book. All branches of our work have prospered. The call for our literature doubles every three years."

It is with great regret and sorrow that we have to face the necessity that has come upon Mr. Knapp to give up, for the present at least, his connection with the Unitarian work in Japan. The state of his health seems to make it imperative for him to leave a post demanding so much labor and responsibility, and seek rest in a different climate. He goes at once to Southern France, to spend some time at medicinal springs there.

Our Japan Mission will, of course, be materially weakened by Mr. Knapp's departure, and yet not so much as might at first be supposed; for he had been re-enforced by some strong helpers, who have now been on the field long enough to be able to take up with efficiency every line of work in which he had been engaged. Rev. Clay MacCauley, who has been in Japan nearly two years and who has been closely associated with Mr. Knapp in everything, will take the leader's place. Rev. H. W. Hawkes from England is proving a most efficient co-worker. The three Unitarian professors in Tokio, Liscomb, Droppers, and Wigmore, are of great assistance to our cause. We are also getting some valuable native helpers. Then there is the vigorous new mission of our Universalist brethren, and the older mission of our German liberal brethren, both working for essentially the same ends as our own. Thus, notwithstanding the compelled withdrawal of one to whom so much is due as is certainly due to Mr. Knapp, the liberal cause in Japan steadily advances.

A recent number of the *Religio-Philosophical Journal* contains a sermon by Rev. J. H. Crooker of Madison, Wis., upon "Spiritualism." The main trend of the sermon is indicated in the closing paragraph, which, we think, states very well the attitude toward Spiritualism which is held by many Unitarians. The paragraph is as follows: "These facts which I have cited, and others, lead many to think that we are making the beginnings of a true psychical science, which will some day demonstrate the imperishable nature of the soul and establish immortality as a scientific fact. This would be a great achievement, and it is not impossible. Meanwhile, my own attitude toward Spiritualism, though critical, is sympathetic, believing it worthy respectful attention; and, while in suspense of faith respecting its peculiar and distinctive assumption, my hope of immortality is undimmed."

The new census announces that there are in the United States one hundred and forty different religious denominations. Surely, this should give Christians of all names food for reflection for many days.

A few weeks ago, Bishop Potter of New York drew the attention of his hearers to a large map of the section of that city between Seventieth and Eightieth Streets on the East side. Red balls were hung upon the map to represent saloons and black crosses to mark churches. There were two hundred and eighty balls and only eight crosses. And that in enlightened, Christian America! Is comment necessary?

The most generally interesting ecclesiastical event that has occurred in this country during the past month has doubtless been the trial for heresy at Cleveland of Rev. Howard MacQueary of the Episcopal church. The charges brought against him were that he denies the miraculous birth and the bodily resurrection of Jesus Christ. He made a powerful argument in defence of his right to remain in the church, claiming that nothing that is vital in spiritual or practical Christianity depends upon belief in these outgrown and incredible dogmas, and showing that, as a matter of fact, many Episcopal clergymen of all grades are left undisturbed in their work who are as heretical on these points as he.

It is hard to answer these claims put forth by Mr. MacQueary and his counsel, And yet for ourselves we question the real. deep-down honesty of them. The Episcopal church does stand for the dogmas which Mr. MacQueary has outgrown: they are central in its creeds, liturgies, and standard theologies. Ministers take an ordination vow, as we understand it, to preach faithfully the doctrines of these creeds and theologies. If so, it seems to us that, when the time comes, as to so many it does come, that they cannot longer honestly thus preach, they should say to the denomination frankly, "We do not any longer believe such and such things to be true: unless, therefore, the creeds and liturgies can be changed so as to leave them out, and give us honest freedom, we must withdraw and go where we can preach without hindrance or appearance of deceit what seems to us a better and more reasonable Christianity."

We believe that the trial of Mr. MacQueary will do good by setting people thinking, and thus opening their eyes to the stupidity and wrong of keeping such mediæval dogmas as those of virgin births and physical resurrections in the creeds and standards of Christian churches in the nineteenth century. Yet, so long as they do remain there, it seems to us that the only honest place for a man like Mr. MacQueary is in a distinctly Liberal Christian church,—a church that stands squarely and honestly before the world for the reasonable and enlightened views which it is plain that he now holds.

WOMAN'S WORD AND WORK.

THE NEW YORK WOMEN'S LEAGUE.

"Unitarian Activities" was the subject for consideration at the last meeting of the League, held January 2, at All Souls' Church, New York (Mr. Williams's). After the reading of the usual reports, Dr. Brown, on behalf of the Philanthropic News Committee, gave an account of the Messiah Home for children. The objects of this Home are "to provide a home for minor children who are dependent on working mothers for their support, or who are orphans and destitute, or who need temporary shelter on account of the sickness of their parents, or other exigencies," to educate these children and to assist them in obtaining situations of usefulness. The number of children who can be accommodated in the Home is thirty-five. They are admitted between the ages of two and ten. Those under five are taught in a kindergarten, while the older ones have attended a neighboring public school, and have had training in the New York cooking-school. There is no endowment, and the cost of running the house, with its matron, care-taker, cook, laundress, and housemaid, is about four hundred dollars per month. The mothers pay partially for their children's support while at the Home.

Mrs. Audrews of Boston, president of the Women's National Alliance, then read an interesting paper. After contrasting the methods of philanthropic work in the past with those of the present time, she said: Much work has always been done by women in our churches, but there have been until recently few opportunities of broad scope or general influence. Forty years ago, a group of women in one of our Boston churches organized a charity which has since been called the mother of the Boston Provident Association and the grandmother of the Associated Charities. Co-operation must be the economic lever on which charity must be bestowed. What is impossible to the few yields finally to the united efforts of the many. Not until ten years ago were Unitarian women roused to the fact that they had no way of accomplishing broad philanthropic work. This want was met by the formation of the Women's Auxiliary Conference.

To many a far-off, discouraged minister the existence of that conference has brought sunshine out of darkness. A bond of union between our women and thousands of others, not only in this, but in other countries, has been formed by the Post-office Mission. Millions of books and of tracts have been distributed. They have turned young men from the errors of their way and old men from the errors of their theology. Scotland, Germany, New Zealand, Japan, and India are represented in this correspondence. Individuals separated by land and by sea have thus caught glimpses of each other's hearts. As we enter another decade, we enter on another and broader experience. We find ourselves called to aid struggling societies, to build churches, to support the Montana Indian School, to help a theological seminary. These are some of the objects for which it is our privilege to work. We desire for the women of our faith and of other faiths a perfected co-operation. Where the work has the authority of truth, justice, and love, it becomes lasting. As we plant, as we water, so shall God give the increase.

Mrs. Whitman of Boston, the general secretary of the Lend a Hand Clubs, was

next introduced. She said: I am often asked if I think there is any use in clubs in our denomination. I am sure of it. They have been found useful because they embody new methods which in churches as well as in business are taking the place of old methods. Churches have found it most useful to have these clubs or guilds working in connection with the pastor. We come to church for various reasons, as the man proved by declaring that he went to a certain church because the parson kept his horse at the same stable he did. If three hundred families come together on Sunday, and separate as they came,—three hundred families, each absorbed in its own interests and ignoring the social or individual claims of the others,—we may have a *meeting-house*, but not a church. Clubs are four-sided, and develop the social. the intellectual, the religious, and the charitable sides of life. In the Unity Clubs, intellectual purposes predominate. Guilds are mainly for the training of the young in works of mercy. Mrs. Whitman mentioned the prominent guilds of different denominations and their distinctive characteristics. In the Episcopal church, the Brotherhood of St. Andrew is one of the greatest helps its clergy can have. The Lend a Hand Clubs are strictly undenominational, and many of them were formed outside of churches before they were formed within. Mrs. Whitman had seen whole Sunday-schools organized as clubs.

Mrs. Theodore Williams next spoke on "Japan." She spoke with great fluency; and, without a stenographical report, it would be most difficult to convey to your readers an adequate idea of the address, which was listened to with great interest. She spoke of old Japan, of Japan since the treaties of 1868, of the old religions, and of the deeply felt religious want among the most thoughtful Japanese of the present time. She traced the antiquity of the Mikado's line, and spoke of the absence of poverty in those feudal times when the Daimios were each responsible for the poor of his own clan. The Daimios often became the lasting patrons of art for the country, for the time of the worker was not to be taken into account, only the most beautiful piece of bronze to be wrought which it might be in the workman's power to execute; for these orders were given for the Daimio's friend, for his family, or for a temple. Railways have superseded the palanquin and the chair; and now telegraphs abound, and there are savings-banks in every post-office in Japan. Mrs. Williams then spoke of the ancient native religion, the Buddhist religion, and the Shinto, which last has three forms of worship,—the worship of the Mikado's ancestors, the worship of fire, the winds, etc., and the worship of one's own ancestors. The Shinto religion has no set of dogmas and no moral code: these are thought to be necessary only to an outcast. The vital strength of Shintoism is that it fosters an intense patriotism and love of nature. From Buddhism comes the spirit of self-effacement; from Confucianism comes self-subordination, not effacement. Eighteen Buddhist monks are about to come to America as missionaries. The religious habits they inculcate are gratitude (we ought always to say, "I thank you," in our hearts) and meditation on the Divine.

The simplicity of Japanese living is most striking. The houses are built on four posts, and, if burned, are easily replaced. There is no furniture whatever, only mats on the floor. The bed is a comforter laid on the floor, another above it, and a wooden pillow. In short, they have nothing they are not able to lose and be cheerful. Their cheerfulness, calmness, and courtesy are most beautiful. Woman is the drudge of the household, and must obey first her father, then her husband; and, if a widow, she must obey her eldest son. A woman must walk behind the male members of her household, unless she happens to wear European dress, when she walks in front. The eagerness of the Japanese to learn is very touching. There are no longer Daimios, only nobles and men. The present government has a constitution and two houses of parliament. Their navy is based on the English system, and their army on that of Germany.

While the common people are very much as they were, there is a ferment among the thinking people. Many of the highest officials use their influence to spread Unitarian doctrine; but they wish no one to preach to them, only the best teachers to instruct their own countrymen how to preach. They want the best man to do this and the best woman to help him. They have no sense of a living God.

The meeting closed with the singing of a hymn (written for the occasion by Mr. Savage) and with prayer. M. H. E.

Brooklyn, N.Y.

BOSTON.

The Suffolk Branches of the National Alliance of Unitarian and Other Liberal Christian Women have entered upon the winter's work with earnestness and spirit. The monthly business meetings were held in December and January, at which reports from the branches were given. Some reported renewed interest and increased attendance at the meetings.

Most of the fourteen branches in this conference are interested in Post-office Mission work, and several of them have a very large number of correspondents and send out a large amount of reading matter. Several

branches have correspondents in the Cheerful Letter Exchange. This department is usually carried on by the younger members, and proves to be a very satisfactory work.

One branch, that of All Souls' Church, Roxbury, is to conduct a series of Neighborhood Conference meetings on Sunday afternoons, in the parlor of the church. The discussion will be open to all who attend.

One branch is studying Mr. Savage's Catechism, another the Prophecies of the Old Testament, while others have papers written by their members, followed by discussion upon the topic treated.

The Montana Industrial School has received several contributions already, and will receive more later. Other places, both in the East and in the West, will before long, it is hoped, receive assistance, which will be an expression of the interest and sympathy of the members of these branches.

G. M.

Roxbury.

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

The following is the complete list of officers of the above organization:—

President, Mrs. Judith W. Andrews, Boston, Mass.

Vice-Presidents, Mrs. Kate Gannett Wells, Boston, Mass.; Mrs. Velma C. Williams, New York, N.Y.; Mrs. Frances Eliot, Denver, Col.; Mrs. Harriet K. Fay, Los Angeles, Cal.; Mrs. Caroline I. Chaney, Atlanta, Ga.

Directors, Mrs. Eliza M. F. Bartlett, Waterville, Me.; Miss Mary A. Downing, Concord, N.H.; Mrs. Sarah E. Hooper, Boston, Mass.; Mrs. Julia A. Nichols, Boston, Mass.; Miss Elizabeth P. Channing, Milton, Mass.; Mrs. Anne B. Richardson, Lowell, Mass.; Miss Phœbe M. Waldo, Salem, Mass.; Mrs. R. L. Hodgdon, Arlington, Mass.; Miss Laura D. Russell, Plymouth, Mass.; Mrs. Mary E. Cleveland, Providence, R.I.; Mrs. B. Ward Dix, Brooklyn, N.Y.; Mrs. Adeline E. H. Slicer, Buffalo, N.Y.; Mrs. Anna W. Longstreth, Philadelphia, Pa.; Mrs. Mary P. W. Smith, Cincinnati, Ohio; Mrs. Elizabeth G. Mumford, Detroit, Mich.; Mrs. Victoria M. Richardson, Princeton, Ill.; Mrs. Caroline M. Hardy, San Francisco, Cal.

Recording Secretary, Mrs. Emily A. Fifield, Dorchester, Mass.

Corresponding Secretary, Mrs. Robert H. Davis, 1977 Seventh Ave., New York, N.Y.

Treasurer, Miss Flora L. Close, 25 Beacon Street, Boston, Mass.

The monthly meetings of the Executive Board will take place on the second Friday of each month, at 10.30 A.M.

Each branch will be responsible to its director for all detailed work, and must send to her a report of such work every month. Each director must send a monthly report to her vice-president, who will report at the monthly meeting of the National Board on the second Friday in each month.

Article VIII. of the constitution will, for the coming year, be construed to mean "one delegate for every thirty members of said branch, regardless of the amount of the *local* membership fees."

The number of members for delegates will be counted on January 1 of each year.

EMILY A. FIFIELD, *Rec. Sec'y.*

Boston.

WOMAN'S WORK IN THE CHURCH.

At the November meeting of the Essex Congregational (orthodox) Club, held in the Tabernacle Chapel, at Salem, an innovation was introduced, which proved that influential body to be fully in touch with the progressive spirit of the times. After the social hour at the tables, in lieu of the usual flow of ministerial eloquence, the brethren kept silence in their places while invited women speakers delivered a series of papers upon woman's church work, as follows:—

"In the Parish," by Miss Mary J. Floyd of Peabody.

"In the Sunday-school," by Miss Emma H. Short of Salem.

"In the Prayer Meeting," by Mrs. S. Fanny Moors of Lynn.

"In the Pulpit," by Mrs. Kate Tannatt Woods of Salem.

The interest largely centred in the last address, which consisted of an able review of woman's work in public religious instruction, from the dim past down to the present time. An impressive array of facts was marshalled concerning the work of the women preachers of to-day, rendered doubly vital by the presentation of a brief symposium of letters, received in answer to personal request from women preachers in nearly every State of the Union. The paper abundantly demonstrated the fact that woman's stand in the pulpit is already an accomplished fact, and, according to this consensus of opinion, a desirable fact. The clerical brethren, with fine gallantry, forebore to present counter-arguments, and the novel exercises of the club meeting go down on the records to help to make history.

UNIVERSALIST NOTES.

THE UNIVERSALIST YEAR BOOK.

The summary of denominational work which our careful secretary annually lays before us has come to hand, and it is a document full of gratifying facts and figures. Of course, the work of a Christian church cannot be entirely summed up in statistics, Nevertheless, these have a stimulating or

depressing effect, according as they show gains or losses, a movement forward or backward. For a number of years these documents of the general secretary have told an unvarying story of gain, progress, growth. This year continues the tale. Six parishes have been gained, and four hundred families. The church membership has increased by over a thousand, and the church property, less debt, by $105,000. The gifts for missionary and benevolent work administered by our various conventions have been nearly $88,000. The gifts to college and educational institutions have been nearly $341,000.

One of the interesting and suggestive facts in this epitome of work done is the number of stations in the South in which our missionaries are establishing themselves. The names of Southern cities and towns occur with increasing frequency in these annual reports. This year we note references to help given to movements in Meridian, Tex.; Norfolk, Va., where a little band of colored people maintains worship; Hopkinsville, Ky.; Morley, Mo.; besides aid to the convention work in Kentucky and in Texas. The Southern States have never proved inviting fields to the liberal faith. It is a hopeful and a pleasing sign to note in these outposts advancing into this untried region the evidences of a new courage on the part of our church, and possibly of a new hospitality on the part of Southern people.

NEW METHODS.

The opening of a free reading-room in one of the rooms in the chapel of All Souls' Church, Brooklyn, is one more instance of the tendency referred to in these notes to enlarge the scope of church work and to increase the usefulness of the church building. The daily kindergarten in St. Paul's Chapel, Chicago, and (we believe) the reading-room in the church at Buffalo are other instances in which our churches are beginning to open their doors every day in the week for the public good. The effect cannot be in doubt. It is unqualifiedly good. It is much to be hoped that the fashion may become general. Too many of our noblest church buildings are talents in napkins six days out of seven, taken out and put at interest only on the seventh day.

It is to be regretted that our denominational press is not alive to this new tendency, —more prompt to recognize, more strong to foster. It is a force we are bound to cultivate, if we are to live and thrive. It is a power which deserves the heartiest encouragement as it develops. At present, Dr. Crowe's *Monthly* is about the only one of our papers to turn its sails to this new breeze. In this respect, its new departure deserves the warmest praise.

JOHN COLEMAN ADAMS.

Brooklyn, N.Y.

LITERARY NOTES.

In response to the increasing demand for the *Unitarian* for Post-office Mission use, we shall offer it hereafter for Post-office Mission purposes and all purposes of free missionary distribution for *half-price*, or *50 cents a year*.

Many persons will be glad to learn that a memorial of Rev. Dr. Allen, late of Northboro, Mass., is soon to be published in the form of a small volume, with portraits, correspondence, etc. The editors of the volume are Dr. Allen's daughters. It will be sold by subscription, at the price of $1. Address Miss E. W. Allen, Northboro, Mass.

Mr. John Fiske is to write the volume on Theodore Parker in the series on "American Religious Leaders."

Mr. Charles Booth, who has undertaken to write an account of life and labor as seen in the East End of London, a chapter in present English history of more importance than speeches in Parliament, is well on the way with his second volume, his plan embracing four. This second volume will probably be ready in March. It relates to the southern and central districts, and will be illustrated with "poverty maps for all London," carefully colored to show the various grades of social misery.

The new Unitarian church in Oakland, Cal., will have in the stained-glass windows of its fine reception-room life-size portraits of Dr. Channing, Dr. James Freeman Clarke, Dr. Henry W. Bellows, Rev. Starr King, and Dr. L. Hamilton. The portrait of Dr. Channing is the gift of the Arlington Street Church in Boston; that of Dr. J. F. Clarke, the gift of the Church of the Disciples; that of Dr. Henry W. Bellows, the gift of friends in All Souls' Church, New York; that of Starr King, the gift of the Church of Our Father in Portland, Ore.; and that of the late Rev. Dr. L. Hamilton, the noble pastor of the one-time Independent Church in Oakland, the gift of his family. A bust of Emerson will be placed in the chancel of the church.

A letter from Mr. Herbert Spencer to the secretary of the Brooklyn Ethical Association has been made public, in which he says: "Though, as you know, I have habitually declined honorary memberships and correspondentships, yet I feel obliged in the case of the Brooklyn Ethical Association, founded especially to diffuse evolutionary views, to make an exception to my rule. It would, of course, be out of the question for me to show such want of sympathy with the aims of the Association as would be implied by non-acceptance of membership. You must not, however, ex-

pect from me anything beyond passive membership. More and more I find my time is frittered away in details, and more and more I perceive the need for being extremely rigid in the resistance of all distractions."

Perhaps nothing of more value is promised in any of the reviews or magazines for the coming year than a series of papers on "Results of the Census," by Gen. Francis A. Walker, in the *Forum*.

The January number of *All Souls' Monthly* contains a powerful sermon by Dr. Newton on "Municipal Misgovernment."

The *Christian Union* of January 5 contains a group of admirable articles on the important question, "How to Prevent Crime," by Warden Brush of the Sing Sing Prison, Prof. Dwight of Columbia College, Z. R. Brockway of the Elmira Reformatory, and others almost as well qualified to speak.

The *Dawn*, the Boston organ of Christian Socialism, has been changed from a monthly to a fortnightly. Rev. W. D. P. Bliss continues its editor, and its price will be $1 a year as heretofore.

With the 1st of January our honored representative of Unitarianism in England, the London *Inquirer*, entered upon its fiftieth year. Most of our readers have probably never seen this veteran of our faith on the other side of the sea, yet many, we are sure, have learned to appreciate it, as well as its companion periodical, the *Christian Life*, by the many excellent things that we have reprinted, at one time or another, from their columns. We congratulate it on its half century of courageous and always able service to the cause of reasonable and enlightened religion.

According to the "Essex Hall (English Unitarian) Year Book for 1891" there are in Great Britain 344 places of worship connected with the Unitarian and kindred congregations; 92 congregations use liturgies; Dr. Martineau's "Hymns for the Christian Church and Home" is used by 137 congregations, and his "Hymns of Praise and Prayer" by 70 others. The Year Book of our English brethren is a little larger than our own, leaving out nothing, seemingly, that one could wish to know about the liberal churches, ministers, Sunday-schools, educational institutions, periodicals, books, and denominational activities of the United Kingdom. It is neat and attractive in appearance, and gives every indication of accuracy. Its price is sixpence. It is issued by the British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London.

"The Faith of a Free Church" is a little book of sixty pages that Rev. S. M. Crothers of St. Paul, Minn., puts out as a help toward an answer to the question, "What is the attitude of the Unitarian church toward the central faiths of Christendom?" The book contains six chapters, with the headings, The Centre of Faith, Our Faith in Christ, Our Faith in God, Our Faith in Man, Our Faith in Prayer, Our Faith in Immortality. It is a reverent, earnest, thoughtful book, full of spiritual insight, rich with the Christ spirit, good to read, good to ponder, very helpful. It appeals to the deepest experiences of the soul. We want more such statements of Unitarian faith as this.

"Over the Teacups." By Oliver Wendell Holmes. Houghton, Mifflin & Co. Price $1.50.—The series of charming papers by Dr. Holmes that have been appearing in the *Atlantic Monthly* for a year past are before us in handsome book form. For persons who have not seen the papers in their magazine form, a sufficient description of them will be to say that they are in the same vein as the famous "Autocrat of the Breakfast Table" series, and, in our judgment, equally good. It is hard to think that the wit and brilliancy of forty-five or fifty can continue unabated at eighty, but so in the present case it seems to us to do.

"Judaism and Christianity." By C. H. Toy, Professor in Harvard University. Boston: Little, Brown & Co. Price $3.00.—American biblical scholarship has not produced much writing that is of any considerable value, but here is a book that is an exception. By his former work, "Quotations in the New Testament," Prof. Toy showed himself to be at once a scholar and a writer of independence, candor, and insight. The present book fully equals the earlier one in scholarship, while it goes far beyond it in comprehensiveness of aim and grasp of thought. The author calls his work "A Sketch of the Progress of Thought from Old Testament to New Testament." But this claim is not large enough. The book is a very careful and altogether a masterly study of the sources from which all the more important ideas of the New Testament come, covering not alone the gap between the Old Testament and the New, and not tracing the New Testament ideas back to the closed canon of the Old and stopping there, but following up these ideas to their earlier origins in the conditions of life and thought out of which the Old Testament itself grew, and even outside of the Old Testament altogether. We have read Prof. Toy's work with great satisfaction. We should say, without hesitation, that it will be found to come nearer to being *indispensable* to all persons who would understand the results of the best biblical criticism than any other book produced in America.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

Unitarian Review (January).

Papal Tradition: I. Peter. By Ernest de Bunsen.

The Case of Roger Williams. By William F. Allen.

The Massachusetts Convention. By Edward Everett Hale.

A Remembrance of Hungary.

Andover Review (January).

Dr. Martineau's Criticism of the Gospels. By Edward Y. Hincks.

The Question of Disestablishment in Scotland from the American Point of View. By A. Taylor Innes.

The Preludes of Harper's Ferry. II. John Brown, Guerilla. By Wendell P. Garrison.

Ethics and Economics. By J. H. Hyslop.

Universalist Quarterly (January).

Higher Uses of the Imagination. By Marion D. Shutter.

Some Aspects of the Miraculous in the New Testament. By G. M. Harmon.

Christianity not a Development, but a Revelation. By J. S. Lee.

The Making of a Nation. By G. H. Emerson.

Some Aspects of Modern College Life. By Charles D. Fay.

John Henry Newman. By Charles Follen Lee.

The Arena (January).

Are there Objective Apparitions? By Alfred Russel Wallace.

Migration a Law of Nature. By Solomon Schindler.

Was Christ a Buddhist? By Felix L. Oswald.

North American Review (January).

The Future of the Indian Question. By Nelson A. Miles.

Ireland in the Light of History. By W. E. H. Lecky.

The Restriction of Immigration. By Henry Cabot Lodge.

The Forum (January).

The Division of Africa. By Emile de Laveleye.

Formative Influences. By Timothy Dwight.

The Shibboleth of Liberty. By W. S. Lilly.

Conservative Progress. By George D. Boardman.

The Coming Billionaire. By Thomas G. Shearman.

Does the Negro seek Social Equality? J. C. Price.

Lend a Hand (January).

The Executive Power. By Charles Carroll Bonney.

A Pressing Need among the Omahas. By George T. Kercheval.

Hampton Institute. By S. C. Armstrong.

The Sanitarian (December).

Sanitation. The Duty of the Church. By Alfred Carpenter.

A Further Communication on a Cure for Tuberculosis. By Robert Koch.

Old and New Testament Student (January).

The Biblical and the Philosophical Conception of God. By George T. Ladd.

The Origin of the Hebrew Sabbath. By J. T. Nichols.

Atlantic Monthly (January).

Two Philosophers of the Paradoxical. I. Hegel. By Josiah Royce.

Individualism in Education. By N. S. Shaler.

The Lesson of the Pennsylvania Election. Henry C. Lea

The Century (January).

An Irish Gentlewoman in the Famine Time. By Octave Thanet.

The Memoirs of Talleyrand.

Scribner's Magazine (January).

The Pygmies of the Great African Forest. By Henry M. Stanley.

Japonica. II. Japanese People. By Edwin Arnold.

PUBLICATIONS RECEIVED.

Judaism and Christianity. By C. H. Toy. Boston: Little, Brown & Co.

Hindu Literature; or, Ancient Books of India. By Elizabeth A. Reed. Chicago: S. C. Griggs & Co.

The Science of Thought. By C. C. Everett, D.D. Boston: DeWolfe, Fiske & Co.

Gustavus Adolphus and the Struggle of Protestantism for Existence. By C. R. L. Fletcher. New York: G. P. Putnam's Sons.

Socialism of Christ. By Austin Bierbower. Chicago: Charles H. Sergel & Co. Price $1.00.

The Atonement, or Reconciliation through Christ. By R. L. Carpenter. London: *Christian Life* Office, Essex Hall, Essex Street, Strand.

Christian Types of Heroism. By John

Coleman Adams, D.D. Boston: Universalist Publishing House.

A Key to the Secret Vault. By Robert Wilson Murphy, M.D., San Francisco.

The Genius of Galilee. By Anson Uriel Hancock. Chicago: Charles H. Kerr & Co. Price $1.50.

The Faith of a Free Church. By S. M. Crothers. St. Paul: D. Ramaley and Son.

Hymns of the Church Universal. Compiled by the Rev. Henry Wilder Foote. Revised Edition. Boston: John Wilson & Son.

A Tale of the World's Fair. By Tennyson. Chicago: F. T. Neely. Price, paper, 25 cents.

Golden Boat Action Songs. By Mrs. L. Ormiston Chant. London: J. Curwen & Sons. Price 1*s*.

Pamphlets.—Appendix to Third Edition of the Evolution of Immortality. By C. T. Stockwell. Chicago: Charles H. Kerr & Co.—Annual Report of the Postmaster-General of the United States. Washington: Government Printing Office.—Happiness: Some of its Sources and Conditions. A New Year Sermon by Joseph May, Philadelphia.—Industrial Partnership and Profit Sharing. By N. P. Gilman. Boston: Geo. H. Ellis.—A New Year's Greeting. From the Western Unitarian Sunday School Society.

NEWS FROM THE FIELD.

Ann Arbor, Mich.—Mr. Sunderland has just been giving a course of five sermons on "The Doctrine of a Future Life, in the Light of To-day." The subjects of the different sermons have been:—

1. Proposed Substitutes for a Future Life; or, "Immortality in this World."
2. Materialistic and Other Objections to the Doctrine. The Attitude of Science.
3. Possibilities; Hints; Foregleams.
4. Probabilities; Grounds for Rational Belief.
5. Nature and Conditions of the Future Life. Retribution; Hell; Heaven.

He is now in the midst of a series of Sunday evening lectures on "Visits to Famous Places in the Old World." The subjects of the series are:—

1. A Visit to Worms, and the Story of the Life of Luther.
2. A Visit to the Home of the Pilgrim Fathers in Holland.
3. A Visit to the Home of Calvin, Servetus, and Rousseau in Switzerland.
4. A Sunday in the English Lake Region, at the Home of Wordsworth.
5. Sundays in London: Services in St. Paul's; Hearing Stopford Brooke, Spurgeon, and Canon Liddon.

—With the first of January, the Students' Bible Class entered upon a new course of study, to last until June, on "The History of the Religion of Israel, and the Origin of the Books of the Old Testament."

—On a recent Sunday, nine hundred tracts were distributed at the church-door. The number not infrequently rises to nearly or quite that number; and these tracts are not only read by the students and others, but they are sent in great numbers all over the country and to foreign countries.

—Word comes from Japan that another of the young men who became converted to Unitarianism in Ann Arbor has entered upon an influential career in his native country, in connection with the *Zi Yu Shinbun* (the *Liberal News*), a paper which he has been instrumental in establishing in Tokio, the capital. He is a man of much ability and sterling character, and will be a very valuable aid to the Unitarian cause.

Atlanta, Ga.—It has been with deep regret and sadness that the people of the Unitarian church have consented to part with their pastor, Rev. George L. Chaney, and his esteemed wife, who organized the church, and have been here all through the eight years of its history, endearing themselves more and more to all their congregation, and making for themselves an increasingly large place in the educational and benevolent work of the city each year. It is expected that Mr. Chaney will devote himself hereafter to general Unitarian missionary work in the South.

Bangor, Me.—A farewell reception was given to Rev. George C. Cressey just before his departure for Salem to enter upon his work there. Addresses were made, expressive of regret at his going, by Hon. Hannibal Hamlin and others. Also, resolutions were passed, speaking in the highest terms of the value of Mr. Cressey's work in Bangor. During the six years of his ministry, new church parlors have been built, and the society has much increased in prosperity.

Baraboo, Wis.—The annual meeting of the Free Congregational Society was held Tuesday evening, January 6. The financial report of the Board of Trustees was encouraging. The following officers were elected: Mr. S. G. Marriott and Mrs. H. W. Abbott, trustees for three years; Mr. Ransom Jackson, president; Mr. William Ellis, vice-president; Mr. E. Augustus Runge, secretary. The Ladies' Society, the Sunday-school, and the Unity Club gave carefully prepared reports of their work and prospects. Plans and suggestions for the coming year were discussed, and the following resolution adopted: "*Resolved*, That it is the opinion of this society that all church property should be taxed." It was thought by some that the society should offer its property for assessment, and steps in that direction may be taken. In closing the meeting, the president said the reports were fuller and the general interest more pronounced

than at any previous annual meeting of the society he had ever attended.

Bloomington, Ill.—The *Evening Leader* of January 5 prints in full an excellent sermon upon "God as a Father," by Rev. Mr. Hoffman, pastor of the Independent Church.

Bolton, Mass.—Mr. Henry M. Green was ordained and installed as pastor of the First Congregational Church in Bolton on January 14. Rev. J. F. Moors, Rev. E. E. Hale, Rev. G. M. Bartol, and Rev. Calvin Stebbins were among the ministers who took part in the exercises.

Boston and Vicinity.—Rev. Edward Hale of Boston has accepted an invitation to the new Unitarian church at Orange, N.J. Mr. Hale has been for the past five years assistant minister at the South Congregational Church in this city, where he will be greatly missed.

—We are very glad to hear that the American Unitarian Association has just had a legacy of $20,000 left to it by the late Mrs. Elizabeth Fogg of New York.

—Most of the Boston churches were open on Christmas Day. The decorations at King's Chapel and Arlington Street Church were especially beautiful and appropriate.

—The course of lectures on "The History of Religious Thought and Life in New England" is now being given in Channing Hall. The lecturers thus far have been Judge Mellen Chamberlain, Mr. Winslow Warren of Dedham, and Mr. William B. Wheedon of Providence, R.I. The course promises to be very successful.

—We commend to our readers away from Boston a very interesting article in the *New England Magazine* for December, called "Harvard's Better Self." Those who have had the impression that Harvard, with its constantly increasing numbers of students, is a wicked place will find how unfairly they have judged. The fact is, there is probably no band of young men anywhere in the world of equal numbers among whom there is a better average of work, or more real religious life. The experiment, begun some five years ago, of abolishing the obligatory attendance upon college prayers and services has been more successful than was ever hoped for. When Prof. Henry Drummond of Edinburgh University made his tour of American Colleges in 1887, he said that the daily chapel services at Harvard were the most religious services, public or private, he had ever seen. The present Board of Preachers, with Prof. F. G. Peabody permanently at the head, are Dr. Phillips Brooks, Dr. Lyman Abbott, Rev. W. Lawrance, Rev. Brooke Herford, and Dr. H. Van Dyke.

Cedar Rapids, Ia.—The *Evening Gazette* prints in full an excellent sermon by Rev. J. W. Palmer, on "The Leading of the Star."

Chicago, Ill.—On Sunday, January 11, Rev. David Utter preached his closing sermon at the Church of the Messiah, after a pastorate of eight years of very earnest and devoted labor. He had won the confidence and esteem of a wide circle. Besides his pulpit work, he had attained a wide hearing through the press, a particularly large number of his sermons having been printed in the Chicago dailies, especially during the past two or three years. He will be much missed in the city, not only in Unitarian ranks, but outside. After his farewell sermon, he went at once to Salt Lake City, Utah, where he will probably take charge of the very important new Unitarian church that has been established there.

—The Chicago Board of Education has unanimously voted down the proposition that extracts from the Bible should be read daily in the public schools. The report on which the vote was based said simply that the Committee on School Management, after hearing the arguments advanced in favor of Bible reading, had carefully considered the subject, and decided that for the general welfare of the schools the prayer of the petitioners ought not to be granted.

—The Universalist ministers have been discussing the question, "Shall we have a Universalist Club in Chicago?" Surely: why not?

Cincinnati, Ohio.— The Fortnightly, the literary club of the First Congregational Unitarian Church, has just begun a series of studies on Holland, promising to be very interesting and instructive. The Unity Club of this church has carried on for twelve years a course of Sunday afternoon lectures, which have always proven very successful. This year the course consists of ten lectures, given by the following speakers: Major Henry C. Dane, Mr. James A. Green, Mr. James E. Murdoch, Mr. John De Witt Miller, Madame Alice Le Plongeon, Mr. Edward L. Wilson, Mr. Henry H. Ragan, and Mrs. Mary A. Livermore.

Davenport, Ia.—The Unitarian church recently held its annual sale, which was very successful, as it netted about $600. Among other attractions there were on sale copies of Mr. Judy's photograph taken by himself while abroad.

On Christmas, the ladies of the church presented the pastor with a gift of $50.

The Christmas festival of the Sunday-school was unusually interesting this year. The platform was decorated with evergreen trees, among which walked the children in long, white robes, each carrying a branch of evergreen tipped with a lighted candle. A cottage was also represented, from which the people looked out, wakened by the songs of the carol-singers. Later, Santa Claus arrived in his sleigh, assisted by little brownies, thus completing a very picturesque and charming scene. The church was crowded

with spectators, and all went away well pleased with the entertainment.

Denver, Col.—Three young men from the Denver Unitarian church are studying for the ministry. The activities of the church are now so many that it has been found necessary to call an assistant pastor to relieve Mr. Eliot of a part of his heavy labor. The assistant who has been engaged is Rev. Ernest C. Smith, late of Seattle, Wash.

Florence, Mass.—A very sad accident occurred here three weeks ago, resulting in the death of a daughter of Rev. Frederick A. Hinckley and a son of Dr. Learned. Six young persons were riding in a sleigh. While crossing a railway track, their sleigh was struck by the locomotive of a passing train, resulting in the injury of all the six and the death of two. All the party were attendants upon Mr. Hinckley's society.

Geneseo, Ill.—After twenty-two years of faithful and devoted service, Rev. M. J. Miller has resigned the pastorate of the Unitarian society. Mr. and Mrs. Miller have both greatly endeared themselves to the society, and to a large circle of friends outside. Resolutions expressing strongly the regret and love of the church were passed at a recent church meeting. Mr. Miller organized the society, and has been its only pastor.

Kansas City, Mo.—A very lively discussion has been stirred up here on the subject of the theatre, in which Rev. S. C. Rankin of the Centenary Methodist Episcopal Church and Rev. J. E. Roberts of the Unitarian church have taken prominent parts, Mr. Rankin condemning the theatre indiscriminately and violently, and Mr. Roberts defending its legitimacy when kept within proper bounds.

Laconia, N.H.—The Unitarian church held a special service of reopening and reconsecration on December 25, in connection with which there was a formal presentation of a beautiful memorial window by Hon. John C. Moulton. The church is now very handsome.

La Porte, Ind.—The society here is kept busy under the leadership of its minister, Rev. M. F. Tupper. A club of ladies, known as Unity Circle, meets on alternate Saturday afternoons, to read and discuss Frances Power Cobbe's "Duties of Women." The Unity Club has a double programme of study laid out for the season. A "Shakspere Section" is to make a study of "Richard III." and "Henry VIII."; and an "Outlook Section" will consider such topics of the time as the McKinley Bill, suffrage qualifications, etc.

Madison, Wis.—The Madison *Democrat* prints in full a sermon by Rev. J. H. Crooker, entitled "The Bible in the University," deprecating the present low condition of Biblical scholarship in this country, and urging the importance of a chair of Biblical Science in the university.

Meadville, Pa.—The sum subscribed toward the James Freeman Clarke Professorship Fund is now a little over thirty-two thousand dollars.

Oakland, Cal.—Rev. W. R. Alger of Boston supplied the pulpit of the Unitarian society during the month of January, to allow Mr. Wendte a little rest. The new church edifice nears completion. It is to be a beautiful structure, and very perfect in all its appointments. We will wait until its dedication before giving a description of it.

Philadelphia, Pa.—A member of the congregation of the First Church has printed Mr. May's excellent New Year's sermon on "Happiness: Some of its Sources and Conditions."

Puyallup, Wash.—We take pleasure in printing the following communication, which comes to us from the pastor of the Unitarian church:—

"*Dear Mr. Editor,*—The Unitarian society in Puyallup, Wash., is making plans to open and maintain a public, liberal reading-room, and needs some assistance from our Christian brotherhood at large in order to make it a success. We will very thankfully receive from the subscribers of the *Unitarian* such good literature (books or magazines) as they may be able and willing to contribute. Whatever is sent may be addressed to me.

"HERMAN HAUGERUD, *Pastor.*"

Seattle, Wash.—Rev. Roderick Stebbins of Milton, Mass., whose call to the Unitarian church of this city we noticed last month, has decided to spend two months in Seattle, and defer his decision as to aceptiing the call until the close of his visit.

Tacoma, Wash.—The *Morning Globe* prints in full a sermon by Rev. Thomas Van Ness, preached to a large congregation in the Unitarian church. The subject is "A Social and Economic Problem."

Westboro, Mass.—The Unitarian society have extensively repaired and improved their church edifice, putting in a number of handsome memorial windows, given in memory of persons long connected with the society and highly esteemed. With all the rest, the choir has been brought down out of the gallery and placed beside the pulpit, which gives much better satisfaction.

Winona, Minn.—The Contemporary Club of the Unitarian society of Winona meets weekly. Papers on current topics, including literature, social, political, and natural science, are read fortnightly; and a class under Rev. W. F. Greenman studies "Romola" the alternate weeks. The Winona branch of the

Women's Alliance and the Lend a Hand Club gave a fair in December, which netted $150. The society is increasing its Post-office Mission work in adjacent counties, and Mr. Greenman has been preaching in neighboring towns, hoping to gain a permanent supply to the congregations of the church, which is disturbed by the changing population of Winona.

DR. MARTINEAU'S BIBLE CLASS.

Dr. Martineau has informed Mrs. Humphry Ward that he will teach a Sunday afternoon class for religious inquiry at the new University Hall, Gordon Square, London,—the class to begin at once. In a letter explaining the aim which he has in view, Dr. Martineau says:

Within easy reach of Gordon Square are many large trade establishments, worked by a host of young men and women severed from the shelter of well-ordered homes and left to self-direction, amid the perilous cross-currents of London life. Numbers of these remain constant to their simple habits and Christian convictions, and maintain their connection with their church and Sunday-school. But hundreds of others become affected by companions, or in clubs, or through the press, by the sceptical reaction of the age, and having from their education little resisting power, except the protest of a hurt piety, are flung into conflicts of mind destructive of peace and dangerous to character.

On such religious perplexities we have learned to look, not as a sin, but rather as a divine call to seek a purer light; and this gives us an advantage in the attempt to relieve them. Believing as we do that the danger lies in *shirking*, and not in *facing*, them, we can offer sympathetic help from teachers conversant with them and intent on seeing things simply as they are.

From experience of the changed conceptions demanded by the newly gained knowledge of Christian antiquity, I feel profoundly anxious that the inevitable reconstruction should be calm in its process and clear in its limits, and should cast away no true sanctity.

IN DARKEST CHICAGO AND THE WAY OUT.

In a recent sermon on Gen. Booth's "In Darkest England and the Way Out," Rev. David Utter of Chicago said: "For $100,000 we could do for Chicago what it would cost him $1,000,000 to do for London. We could have a city colony and a farm colony in operation in two years, so that it would be right to have a city ordinance under which every beggar would be immediately arrested and sent to the city shelter for the offence of asking for assistance. And, for one, I am willing to turn over the matter of the establishing of such a city shelter and farm colony to the lieutenants and officers of Gen. Booth's Salvation Army, if they will undertake it for the city. If they will not undertake it, I deeply feel that somebody must."

HOPE.

FROM THE GERMAN OF F. V. GAUDY.

Hope aye slumbers in the heart, as in the lily's cup the dew;
Hope emerges, as from blackness after storm the heaven's blue;
From the naked wall of granite it uplifts a tender stem;
Through the tear-drops oft it flashes, as through water gleams a gem.

Poor, weak human heart, a thousand-fold illusioned and deceived,
Ever turnest thou toward Heaven, hoping, trusting, though bereaved,
As Arachne, undiscouraged, daily spins anew her net,
Though the hand of Fate, remorseless, daily 'gainst the threads is set.

ALFRED FREE, PH.D.

Turner's Falls, Mass.

JOTTINGS.

The late Rev. Dr. Frederic H. Hedge said to an intimate friend in a time of severe sickness, "All I have had in the way of honor I would give up to be freed from pain; but, if I have done any good in the world, that I would not, even for such deliverance, give up." Such a spirit as that makes the ordinary pains and troubles of life seem small.

A mother's love is but as a spark struck from the flint of human affection when compared with the love of God, which is like unto the unconsuming conflagration enkindled by the sun, whose kind, obliterating rays blot out night, tip the mountains with gold, set beauty on the wave, and woo the countless flowers into bloom.—*Lee Fairchild.*

A friend calls attention to an oversight which we are very glad to correct, in Mr. Douthit's article in the December *Unitarian*, announcing the discontinuance of *Our Best Words*. In naming the "first and most faithful friends of that paper," the honored name of George Partridge of St. Louis

ought to have been included, as his appreciation of the value of the paper was particularly high, and his benefactions to it were particularly liberal. The very last gift of his life was a printing-press, to enable the printing of the paper to go on, at a critical time when it was felt that its continuation was very important. Of the sympathy and assistance of no one was Mr. Douthit more appreciative, as we personally know, than of those of Mr. Partridge.

Word comes from Mrs. Ormiston Chant that Dove Cottage, the home of Wordsworth at Grasmere, has been purchased, and is now secure. She writes: "I was very grateful to the *Unitarian* for taking the Dove Cottage scheme under its kindly wing. We now have the money all right; and the sacred spot is safe for the possession, in the highest sense of the word, of all people." She expresses appreciation of the contributions received from America, which, though not very numerous or large, yet helped appreciably toward the end desired. These have been acknowledged to the individuals from whom they came in all cases in which the donors' names were made known. Concerning herself, Mrs. Chant writes, "I have done much preaching the past autumn, and have a very full programme laid out for the spring."

Emma Abbott leaves a fine bequest of $5,000 to the Church of the Divine Paternity (Universalist), New York. She was the leading soprano in the choir of this church during Dr. Chapin's pastorate, and several wealthy members contributed funds to enable her to get her musical education in Europe.

It is well known that Rev. C. H. Spurgeon's health for some time past has been seriously impaired. But he has recently written from the south of France, where he has been spending some time, that he is slowly but he believes surely getting rid of his trouble, and regaining his old health and vigor.

Writes Rev. H. M. Simmons in *Unity*, "The wars of Christendom in the last forty years have destroyed over two millions of men, but have been less rebuked by the Church than the doubt whether Noah built the ark."

The Societies for Christian Endeavor have arranged for the general observance of Feb. 3, 1891, throughout the United States and Canada as Christian Endeavor Day.

We are told that a petition, sixty feet in length, signed by the women of India, is on its way to the queen, urging that the age at which a marriage may be legally entered upon in India shall be raised from its present limit of ten to fourteen years.

The *Christian Union* says that there are now seventeen thousand Chautauqua circles in the world.

Says the *Universalist:* "It is gravely asserted that some churches are managed on the modern kodak principle. The pastor 'presses the button' for aggressive work, and the people 'do the rest,' but do not do much beside *rest.* The sad joke contains a moral."

A New York judge makes the somewhat startling statement that there are twice as many evictions for rent in New York and Brooklyn as there are in Ireland.

Says the London *Christian Life:* "Gen. Booth continues to be favored with a plentiful supply of criticism as to his scheme; but he has so far got the start of his critics that he must by this time have almost secured his £100,000, either in money or in promises. It rests with him now to set to work and justify the calls on the co-operation of the public that have been so freely responded to."

The Dean of Ripon takes exceptions to Gen. Booth's representations regarding the "submerged tenth." In a recent sermon, he said: "Hundreds and thousands of agencies have been at work for years past for the help and relief of this class. That more than £10,500,000 have been spent in this country in public charities, and at least £7,000,000 in private charity among the poor, is a proof that the submeregd 3,000,000, as they have been termed, have not been overlooked altogether."

THE UNITARIAN.

AN ANNOUNCEMENT.

With the beginning of 1891, we take pleasure in being able to announce another step forward in the history of the *Unitarian.*

Three years ago we doubled the size of our little monthly, and added a cover. A year ago we obtained the subscription list and good will of *Reason*, the liberal religious and literary monthly of Minneapolis, Minn. Three months ago we came into possessorship of the good will and subscription list of *Our Best Words*, edited and published for eight years by Rev. J. L. Douthit at Shelbyville, Ill. With last month's issue (January, the beginning of our sixth year), we placed our business management in the hands of Mr. Geo. H. Ellis, of Boston, the well-known publisher.

We have always felt that for the *Unitarian* to reach its greatest efficiency it should be issued from one of our largest cities,—Boston, New York, or Chicago,—and by an experienced publisher, with better facilities than we could command for getting it

before the public and pushing its business interests. This change has now been effected; and Mr. Ellis, who from the first has been our Boston agent, now takes full charge of the publishing and business management of the magazine.

It is hardly necessary to inform our readers that Mr. Ellis is the principal publisher of distinctively Unitarian books in this country, as well as of a considerable line of works not Unitarian. He is also the publisher of many periodicals, among them the *Christian Register*, the *Unitarian Review*, and Mr. Savage's *Unity Pulpit*. This indicates the competency of the hands to which the business interests of the *Unitarian* have been committed.

Our Office of Publication will hereafter be at 141 Franklin Street, Boston. Our Western Office will be Ann Arbor, Mich. Subscriptions, advertisements, and business communications of all kinds should be sent to the Boston office. Editorial communication should be sent to Ann Arbor.

The character of the *Unitarian* will continue to be essentially the same that it has been from the beginning. While broad and undogmatic in its interpretations of religion, hospitable to all truth, and ever progressive in spirit, its position will be unequivocally theistic and Christian. It will endeavor to fill its pages with the best, the freshest, the most suggestive and helpful thought obtainable, not only from our own Unitarian writers in this country and England, but also from others outside of our own ranks. It will aim to strengthen every interest of our churches and our denominational life, and to carry our gospel of light and love far and wide to ever-increasing numbers.

And now, with the still brighter prospects for the future of the *Unitarian* that open with the better place of publication and the new and stronger business management, we appeal with new confidence to our friends for their co-operation and support. We want to make the missionary effectiveness of the *Unitarian* greater than ever. To this end, we offer to our Post-office Mission committees and other missionary workers special rates, lower than the past. We want to put the periodical in larger numbers than ever into the families of our parishes everywhere, believing that no Unitarian home should be without a Unitarian paper. We want to send it to thousands inside the orthodox churches and outside all churches, who are inquiring for a better religion. Help us to make it a growing power for the dissemination and building up of our faith.

J. T. SUNDERLAND.

Ann Arbor, Feb. 1, 1891.

PUBLISHER'S NOTICE.

As announced in another column, the publication office of the *Unitarian* is now 141 Franklin Street, Boston.

It is safe to say that never in this country has any Unitarian publication attained so large a circulation within so short a time as has the *Unitarian;* and this transfer has now been made by Mr. Sunderland, its founder and successful publisher, in the belief that through this alliance still greater service may be rendered.

We want the earnest and hearty co-operation of all our friends in extending the circulation of both the *Register* and the *Unitarian*. We say co-operation, for we propose to do our part. We want every subscriber to consider himself or herself a special agent, from now until the 1st of April, to obtain new subscribers to either publication, or to themselves subscribe for additional copies of one or both, on the following terms: Any present subscriber to either publication may send us new subscribers to the *Register* for one year, retaining one-third of the subscription price,—*i.e.*, remit two dollars, and we will send the paper for one year to the address of any person not now a subscriber; or any present subscriber to either may send us new subscribers to the *Unitarian* for one year, retaining one-half the subscription price,—*i.e.*, remit fifty cents, and we will send the *Unitarian* for one year to the address of any person not now a subscriber.

This offer to remain open only to April 1, 1891. Sample copies furnished free upon application. Address as above.

GEO. H. ELLIS.

Boston, Feb. 1, 1891.

THE UNITARIAN

A Monthly Journal of Liberal Christianity.

VOL. VI. MARCH, 1891. No. 3.

THREEFOLD RESURRECTION.

A SERMON FOR EASTER BY REV. WILLIAM BALLOU, FARGO, NO. DAK.

Says Ruskin: "The real meaning of any myth is that which it has at the noblest age of the nation among whom it is current. The farther back you pierce, the less significance you will find, until you come to the first narrow thought which indeed contains the germ of the accomplished tradition, but only as the seed contains the flower. As the intelligence and passion of the race develop, they cling to and nourish their beloved and sacred legend. Leaf by leaf it expands under the touch of more pure affections and more delicate imagination, until at last the perfect fable bourgeons out into symmetry of milky stem and honeyed bell."

Whenever we open our Homer, or our New Testament, or our Virgil, we light upon a myth which completely accords with the conditions which Ruskin describes. The tales of Homer's heroes, Ruskin would say, are the perfect flower of Hellenic tradition, "budding out into symmetry of milky stem and honeyed bell." The myths of Greece, Rome, Judea, and of every nation and age, have manifested themselves in all the necessary and various stages of the process of growth and decay. Nineteen centuries ago the polytheistic religion of Southern Europe was—to press again into service Ruskin's metaphor—losing its leaves and its petals. The belief in Jupiter and his Olympian court, in Pluto and his Stygian realm in the nether world, was "in the sere and yellow leaf." The reader of Virgil, the poet of the time, is conscious of that fact latent underneath all the deferential piety of his verse; and in his successors the fact was no longer concealable, but manifest to all. Ovid's popularity was hardly compatible with aught else than a crumbling faith in the legends of the Roman gods. The poems of Silius (Italicus) and of Papinius Statius would, if we had time to read them, seem like the obsequies of a religion.

And, while the polytheism of Southern Europe presented this aspect, there was lying embedded in monotheistic Judaism the germ of a new religion,—a faith destined to make a nominal conquest of Paganism in a contest wherein we may now discern that Paganism equally came out conqueror. This germ was the belief that the body of Jesus of Nazareth had been reanimated, and that after his death he again walked the earth in corporeal reality and talked with his friends. We do not say that this fact, but that the sincere enough belief that this was a fact, was a necessary prerequisite to the later developments of Christianity. Without this belief, the followers of James and Paul could never in the latter half of the first century have taken their farewell of Israel's faith.

The testimony that is offered us on the group of incidents that have come to be spoken of as Christ's resurrection may be shortly summarized. First, it appears that there was somewhat of indefiniteness attaching to the word itself: "As they came down from the mountain, Jesus charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean." (Mark ix. 9, 10.)

Jesus' own conduct and language were not such as to make his meaning explicitly understood; he did not encourage his followers' natural desire for familiar explanation: "The Son of Man is delivered into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they understood not that

saying, and were afraid to ask him." (Mark ix. 31, 32.)

It is even pertinent for us to ask if the implicit meaning in his own use of the word was clear to himself. The thought of the resurrection was a part of the general stock of Hebrew religious conceptions in his time. Did he select among the current and shifting significations of the word one fixed meaning? My impression is that he did not thus pin himself to a dictionary definition, that it would have been much less possible for any one, even a prosaic mind, to do that then than now, and that it was directly contrary to the poetic characteristics of Jesus so to limit himself.

Secondly, the oldest account we have—the Gospel according to Saint Mark—is silent concerning all those appearances of Christ to the disciples after the burial, upon which the evangelists writing later find so much to say. The account in Mark affords only the most shadowy of evidences and the most insecure of foundations for belief in any resuscitation at all having taken place. Three women of the number of Jesus' friends, so the story runs, go to the tomb, and learn that the body is not there. A man sitting by asks the women to tell the disciples that Jesus has gone into Galilee to wait for them there. The selection of the women as messengers appears not to have been a judicious one. They were overwrought with nervous excitement, and had not even presence of mind to deliver the message intrusted to them. "They went out and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid." (Mark xvi. 8.) So the Gospel according to Mark concludes.

Let us make no mistake on this score. The account of Christ's reanimated body is not verified history, but legend,—legend, too, that is without verisimilitude. It is only by violating one's intellectual conscience that one can in our generation cozen himself into the notion that it *is* history. But, while men believe it no longer, they believed it once; and it was out of an unhesitating certitude that the ancient creeds were framed. "I believe that Christ was buried; that he descended into hell; the third day he rose from the dead. . . . I believe in the resurrection of the body." Words like those which the mediæval church uttered with assurance are not for us to recite. Those who still attempt to do so repeat them with faltering lips; for the unquestioning conviction of the early church has given place to a timorous doubt whether it may not be better to continue through force of habit to use the time-honored formula even at the expense of sincerity rather than be at the trouble of putting it away. I believe that the men and women about us who make up the membership of the Catholic and evangelical churches are doing themselves an injury in this matter. They are wasting their strength in trying to retain a hold upon their belief in Christ's bodily resurrection, while a deeper and infinitely truer thought knocks vainly at their heart's doors for permission to enter and become an inspiration in their lives. We have, most of us, bade farewell to the old thought of the resurrection as our ancestors conceived it. We have ceased anxiously to strain our eyes toward that far-off episode of Oriental story. Are we ready to welcome a new conception,—the idea of the renewal that now is?

On this Easter Sunday the Catholic church through the whole earth celebrates Christ's bodily resurrection. The flesh, she tells us, which on Good Friday was committed to the tomb, was reanimated on that first Easter morning, and again walked the earth.

I believe that Easter is too valuable a festival to be lost. And yet I am just as thoroughly persuaded that it will become obsolete unless some new reason can be found for recognizing it, some reason based on the natural truth of things.

How shall we keep Easter-tide, since the prevalent insistence on a questionable occurrence can no longer interest us? To me it seems the time best suited of all for the consideration of our attitude of mind toward the world,—or, if you please, a reconsideration of that attitude.

The worthier import of the resurrection is the renewing power in nature. It is precisely this significance of the word that is useful and verifiable; while the apocalyptic meaning is confessedly not matter of experience, and is seen to be less and less helpful to the religious life of men.

Few of us have not at some time noted the life of an infant, and felt a fulness of

awe in its presence. We do not ordinarily try to analyze the feeling or ask ourselves why this enigmatical accession to the human race rouses an emotion very near to reverence. It is only that what was not now is, and we bow in silence before it. In a less degree, the same thing repeatedly occurs, or might occur, would we let it, through other provocation. The woman who fills a tin can with dirt wherein to plant a half-dozen flower-seeds, and places it on the outer ledge of the window for sun and rain to reach it, is preparing for herself a few contemplative moments of exquisite peace. One of these comes when first she sees the green blade emerge from its germinal tomb and greet the air; another, when the bud, which before held hidden the promise and potency of its complete beauty, throws open its petals. In like manner, every man who buries seed-grain in the ground, and day by day watches for its return from death to life, is consciously or unconsciously in the very presence of the resurrection. Who does not at once recall Christ's parable about the "man who should cast seed upon the earth, and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how"? For "except a grain of wheat fall into the earth and die, it abideth by itself alone." And there is the hardly less significant canticle of the old temple singer, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves."

But it ever remains true that a child is yet more intrinsically the worthy representative to us of the eternal regeneration of the world. To men and women of every condition the child appeals not so much by its dependence as by its character of infinite possibility. Here, if anywhere, is the microcosm. At the cradle-side we see the world in little,—the world and all that therein is. Is it any wonder that every wide-spread cultus must have its Holy Child to picture and make statues of, whether it be the Egyptian child-god Horus or the Catholic *bambino*? The systems of worship that "have had their day, and ceased to be," as well as those that remain, could not by other means have so vividly expressed their sense of life's mystery. Nor is it pure wonderment, even religious wonderment, that affects us. There is joy, too, as of the Bedouin women when a man-child is born into the world,—thankfulness that, out of the very dust of the earth, mute and sightless and irresponsive to our weak senses, the miracle has been wrought in the pre-natal days. And now this body prepared for the breath of life is actually a living being, with sense, capacity, and responsiveness to the impressions of the outer world. These persistent blinkings at the sunlight, these infinitely varied experiments of touch and taste,—let us beware of thinking slightingly of them, for they are prophetic of an intelligence absolutely unique and unlike any of its fellows. Standing there by the cradle-side, you see the first faint flickerings of a spark that shall mount into a steady flame and be the inseparable beacon to one human life. For this infant mind which is struggling to get into relation with the outer world is the organ of intellectual truth. Whatever of knowledge the child shall in his lifetime possess must in the last resort be the outcome of this small and at first sight purely sensitive beginning.

The story is told of the painter Millet that he used to note the progress of his infant grandchild, and to detect the first marks of intelligence in him. In Millet's leisure moments he habitually sketched pictures and placed them before the little Antoine, to see if he could recognize the subject. "One evening Millet said, 'I will make a picture now which I don't think he will understand, but we will see.' So he drew the little Antoine, with his cheeks puffed out, blowing at a candle with a large flame. The baby looked intently at this for a while, and then turned with satisfaction and blew at the candle on the table." Every father and mother can match that story out of the richness of their own stores of domestic lore. They will tell you that their child first knew them when he was so many weeks old, and rightly hold that day of recognition as a sort of birthday, and as worthy to be so called. They may never feel that their child is fully their own till some token of mutual knowledge has been exchanged.

This being the case with the upspringing of intelligence, experience itself points us on to a yet more vital crisis in later years. Just as the mind is latent and hidden in the physical being of the young infant, so the moral

and religious nature is latent and hidden in the mind of the child. To one as to the other there comes a day of renewing and of resurrection. Be it early or late, there comes a time when man feels the force of his duty to men and relation to God, and can no longer govern his life as if such duty and such relation did not exist.

Some of us have read in the Life of Theodore Parker an account that has to do with this awakening to a knowledge of duty. When, as a careless child, he one day lifted his hand to the performance of a bit of thoughtless cruelty, he was prevented by a voice as of a person, saying, "Don't." Looking about, he found himself alone, and stopped his sport and ran to ask his mother of the mysterious voice. Said she, "My child, some call it the voice of conscience, but I prefer to call it the voice of God speaking in the soul." Ordinarily, it is not with this suddenness that the awakening of the moral life comes, oftener by slow degrees and without any sharp break of surprise. But this instance from the early life of our great Unitarian leader, and similar ones from other lives, serve to put in more vivid form a general fact. Not more surely does the child's living body come forth from those primal elements which we in our ignorance or thoughtlessness call inanimate matter, not less mysteriously does the mind emerge from the meshes of sensitive being in which it is entombed, than does the moral and religious consciousness own its parentage to the mind. But the times and seasons of each of these resurrections are hidden. Not only when, but how, these transitions occur is a mystery to our wisest, as it will be till all knowledge has been searched out to perfection. Like Magdalene in the legend of that first Easter morn, however watchful we may be for the rising of the Lord, we always miss the moment; and he has risen from the dead and gone ere we are aware.

I have specified the three great resurrections in the history of the individual man because they most insistently press upon the attention; namely, the awakening at birth, the awakening of intelligence, and the awakening to religious and moral obligation. But, in reality, these are only as the salient peaks and mountain tops in an unexplored country. Man's life teems with experiences of transformation, of passage from death to life, of new birth, of resurrection from the dead. A true man or woman is not merely what Saint Paul calls a "living soul," but a life-giving, or, as the old version has it, "quickening" spirit. Of such a one the daily and hourly resurrections from death can as little admit of enumeration as the grass-blades in the magical outburst of spring. The fact that your opinions undergo change, that your "thoughts and prayers and hopes and fears" are not to-day what they were yesterday or an hour ago, implies a constant putting off of the former man and a constant putting on of the new. If we are watchful, we cannot fail to catch the divine symbolism of the nature without us and within.

"The fading of the leaf
  And blending of each hue
The coming hour still hold in truth,
  When change the old and new.
There's naught in Nature's hymn,
  Of earth or sea or sky,
But is prophetic of the time
  When birth to death is nigh."

Each added vision of speculative truth and each newly won conquest of truth in action, or obedience to conscience, is deeply fraught with the inmost meaning of Easter phrases and Easter hopes. Can we not now discern in some measure the ultimate form which the Easter legend tends to assume? In the next generation it will have achieved the true end of its development in fulfilment of the law which Ruskin denounced. Its buds are already opening out into the flowers of its final form. To the men of the twentieth century resurrection will mean the never-ending renewal of life and thought and will. The life of man springing forth from its grave in the dust; the mind, from the sense-impressions of the body; the ethical will, from the rational processes of the mind,—this threefold resurrection they will own.

And more than this,—the powerlessness of death will have become a real conviction to them. They will see that the continuity of thought and will is not destroyed by physical dissolution. They will not need to go about, as the churchmen do in our day, collecting evidence in behalf of immortality; for that will seem simply the necessary condition of man's eternal progress. Nor need we gaze wistfully abroad for continued tid-

ings when lives pass out of our sight. It is no fixed and immobile condition into which they go and toward which we tend, but the first term of a new series of existences. Our own consciousness can tell us that. And to this native consciousness that the individual is deathless the rash testimony of Hebrew writers eighteen hundred years ago that the body of Jesus was reanimated is an impertinence. The tradition can add nothing now to our hope of immortal life. Its only help to us is in a historical way to see what was the primitive shape of our later belief, the seed-germ from which has come at length the flower.

Let us concede to the full extent and gladly recognize the immense power which the Easter belief has had in the world,—nay, that it still has in many parts of the world. This Easter morning, in some of the countries of Europe, the form of salutation is simply, "Christ is risen"; and at the good word men embrace and kiss one another, so powerful an emotion is it that sweeps society before it and melts the barriers of indifference between man and man. In the olden time this exhilaration was everywhere in Europe a concomitant of the holy festival. According to tradition, the planets shared men's joy; and, though the morning stars might not sing together, everybody knew that the sun danced in the sky on Easter morning. Though we have no share in the expressions of the Apostles' Creed when it says, "I believe in the resurrection of the body," or of the Westminster Confession, which in its fourth article declares that "Christ did truly rise again from death, and take again his body with flesh and bones," there are undoubtedly a considerable number who derive benefit from the repetition of those ancient phrases. To us the words are inadequate and ring false. But may the older churches by all means continue to shadow forth their aspirations in images, however materially conceived, so long as they are able to discern therein any dim likeness to the profound fact of the soul's natural history. What it concerns us to do is to seize upon the spiritual reality that underlies the gospel of the resurrection, and use it so far as it is applicable to our own needs. It is not that afterthought of a too easy credulity—belief in Christ's reappearance after death—that we can find of worth, but the thought which in the patience of the long ages is entering into its place. Man ever in all his walks and ways is in the presence of the resurrection. When we go abroad in this early spring weather, the grass and the budding trees tell us of it. And, when we abide at home, much more are the dramas of moral choice, unseen by the world, transfigured by it. Man's high privilege is to share it in its threefold form. By it his body is raised from inorganic to organic life, from organic life in its simplicity on through sense-perception to knowledge of the world, and from the possession of intellectual truth to realization of God and obedience to conscience. Life is its first great gift to him. Its next is truth. Its last is the inborn moral law. They are, briefly, the life, the truth, the way. And the greatest of these is the last. The power whereby man meets the demand upon him to say "Yes" to right and "No" to wrong is the sole requisite for all true and lasting satisfaction in life.

Consider, each for himself, the personal experience herein. Does not the expectation of a deep and radical change of character—the old sinful self supplanted by the new righteous self—persist and increase, when it has its foundations in the solid rock of numberless spurnings of temptation, countless amendments in little things, manifold dyings toward sin,—persist because it is so rooted and fixed? He who thus experiences in person the power of resurrection to life makes Easter all the year. For the season of renewal for the individual soul is always at hand. If we will, your spirit or mine may at any hour put itself in harmony with God and duty, and find that, whereas it was blind, it now sees, whereas it was dead, it now lives. Let us keep our faces to the light of truth, our steps in the right way, and so make the resurrection a living reality of the day that now is.

It may be that Christendom is just now recovering a significance of resurrection that was lost nineteen centuries ago. There is some reason to believe that Jesus himself used the word in a sense that modern liberalism would recognize as its own. In his talk with Martha, the sister of Lazarus, he applied the word to himself as descriptive of his chief characteristic, and that characteristic was his strenuous pursuit of an

ethical ideal. But, whether or not that was his meaning, the passion for perfection is what it increasingly tends to signify to us. Living up to the level of our best moments and impulses, that is the ultimate form and flower of the resurrection idea,—rising from the lower level of life to the higher level, living much, as Emerson says, in the upper stories. This later development of the idea has been a long time preparing, has been tardy in its coming; but, soon or late, it will fulfil Ruskin's prophetic word. The ultimate thought of resurrection will be seen to compensate for all the preceding forms that led up to it. We can watch in history the story of the resurrection, seeing its inner idea, like the aloe Whittier describes:—

"Its steady purpose hold,
And, year by year, its patient leaves unfold,
Till the young eyes that watched it first are old.
But sometime, thou hast told me, there shall come
A sudden beauty, brightness, and perfume,
The century-moulded bud shall burst in bloom."

That day of its accomplishment is what we await expectantly, for religion in America will rise from the dead on that day.

AN EASTER HYMN.

'Tis Easter Day,
Now and alway,
When spirit triumphs over earth's decay.
O soul, be strong,
On wings upborne
Of aspiration and triumphant song!

Flowers pierce the sod;
The senseless clod
Stirs with new life, touched by the hand of God.
O soul, believe!
Thou, too, receive
From Him thy portion; he will not deceive.

Not shroud and bier,
Nor falling tear,
Fill up the measure of the passing year.
Joy shall prevail:
These do but veil
Life that still lives and love that cannot fail.

For thee and me
Eternity!
If we will choose that such our portion be.
Illusions fall
And pleasures pall,
When loud and clear we hear the Spirit's call.

Then hope alway,
On Easter Day
Or when the sun gives forth no cheering ray.
Thy trust renew
The whole year through,
And breaking clouds shall show thee heaven's blue.

CHARLOTTE C. ELIOT.

St. Louis, Mo.

THE IDEAL AND ACTUAL CHRIST.

BY JAMES FREEMAN CLARKE, D.D.

No one will deny, I suppose, that the world has in its mind and heart a Christ who embodies its highest idea of human goodness. We look upon him as one who realized his own two commands. He loved God with all his mind, heart, soul, and strength, and loved his neighbor as himself. He lived to obey God and help man, and died in that work. He came to teach that God is a father and friend, that man is brother to man, that there is no such thing in reality as death. He is the standard of virtue, the model of goodness. He is the way to God and to heaven. That is the idea which the Christian world has of Jesus.

This idea is the highest, broadest, and most profound that has existed in the world. One proof is that it has displaced so many others. Seneca, Epictetus, Socrates, Cicero, all wrote and spoke nobly of human duty; all gave the world their best notions concerning the good and the beautiful in life and character. But their own Roman world did not take their teachings as its standard of human virtue. It did adopt the life and teachings of Jesus, and he has become to the highest civilization of earth the divinest revelation of goodness. The good man who desires to be better holds before his mind the character of Christ as his example. The example and teaching of Jesus have been the inspiration of prophets, the hidden fire in the heart of saints, the finest, noblest, purest impulse given to the human race.

No one can deny that this idea, which has gone before the souls of the noblest workers for humanity like a pillar of fire in the night of ignorance, sin, and woe, is a reality. The ideal Christ is the greatest reality the world has had, if we are to judge it by the power it has exercised.

Whence did this ideal come? The old answer was simple enough. It came from the actual life and teaching of Jesus, as recorded in the Gospels by his immediate disciples. This is a simple and intelligible answer. The man, Jesus of Nazareth, gave this impulse to the history of the race, and communicated these living truths to the souls of men. This answer accords with the analogies of history. Similar movements, if inferior in quality or extent, have been initiated by other prophets. Single souls—like Moses, Zoroaster, Buddha, Mohammed—have, in different regions and ages, created new and vast movements, the results of which have not been exhausted after thousands of years. Every one admits that the religion of Islam came from Mohammed, that of Buddhism from Sakya-Muni, the Jewish faith from Moses. Why, then, should we doubt that this system of truth which we call Christianity originated with Jesus of Nazareth?

No one would doubt it for a moment, were it not that modern criticism on the letter of the New Testament has been thought to cast doubt on the origin of Christianity. It is said that we do not know when the books of the New Testament were written, nor by whom; that there are contradictions between one part and another; that the Jesus of Matthew, Mark, and Luke differs from the Jesus of John, and that the Jesus of John, again, is different from the Christ of Paul. Hence it is inferred that we do not know anything about Jesus with certainty. And thus our Master seems to be taken from us. This dear human friend of our childhood and our youth, this comfort and strength of our manhood, this guide of life through the trials and mysteries of human existence, this Saviour of the soul in temptation, sin, and misery, is supposed to be argued out of existence by critical students of the New Testament; and many are afraid that they may have to lose him altogether.

But there are certain considerations which may remove such fears. Let us suppose that the results of honest and learned criticism shall make it uncertain when, where, or by whom the books of the New Testament were written. After all, *the books themselves remain*, with all their contents, exactly as they were before. The Sermon on the Mount will still be there, with all its Beatitudes, its command to love our enemies, its heavenly morality of generous goodness. The story of the Prodigal Son will still be there, illustrating for all time the forgiving tenderness of the Infinite Father. The story of the Good Samaritan will be there, teaching how every sufferer whom we can help is our neighbor. The goodness of God who sends his sun on the just and unjust will still be there. The providence of God, without which not a sparrow falls to the ground, will be taught as before. The life of Jesus,—spent in doing good, in helping the despised and forsaken of mankind, in breaking down barriers of sectarian division, in overthrowing the walls of narrow bigotry, in putting the spirit above the letter, the life above forms,—this generous and noble life will stand as before in these precious documents. The Four Gospels, whoever wrote them, will be the most sacred possession of the human race. If they came to us without any names, they would still hold up before our touched and trembling hearts the picture of this divine friend and brother. He speaks from them to us with all the reality of nature. The Jesus of the Gospels is no invention of some unknown man of genius. We are quite capable of distinguishing between a work of imagination and an historic fact. A thousand inimitable touches, a thousand undesigned coincidences, give us the very presence of the times and the scenes; and amid them stands the unexampled glory and beauty of the Son of God and the Son of Man. One century after another has drunk at this fountain of life, and it remains as fresh and pure as at first, quenching forever the thirst of the soul. Nothing in the world is like it, nothing second to it.

No doubt the portrait of Jesus as given in the first three Gospels differs in many traits from that which comes to us from John. But the Fourth Gospel does not contradict the others: it supplements them. The first three evangelists give more of the outward facts of the life of Jesus, more of those conversations with the common people in which he used pithy sentences which they could understand and remember, stories which would interest them, illustrations taken from common life,—the man sowing grain, the woman baking bread, the knavery of a steward, the forgiving tenderness of a good

father. But John gives another side of the life of Jesus,—his deeper utterances, his loftier aspirations, his discussions with his learned countrymen at Jerusalem. And Paul gives yet another view. He shows us the ascended Master, still a heavenly friend of his disciples, dwelling in their hearts by faith, strengthening them in their trials, a perpetual inspiration, giving them an inward life hidden with his own in God.

It is said by some modern thinkers that Christianity, as we have it, came from Paul; that Paul, not Christ, was the real fountain of Christianity. There is a certain truth in this statement. It was given to Paul to develop the universal side of Christianity. He found it a Jewish sect: he left it a religion for mankind. He found it in its aspect to the world an Oriental superstition, one among the many that swarmed in the Roman Empire, one of the thousand Asiatic beliefs which, as the Romans said, poured out of the Orontes into the Tiber. He left it a religion rooted in Europe, ready in a few centuries to take possession of the Roman Empire. He found it still encumbered with Sabbaths, clean and unclean meats, feasts of the new moon, passovers, circumcision, the notion of a descent from Abraham. He emancipated it from all these traditions; left it a spiritual life, born out of faith in man as the son of God, in God as the father of man, in Christ as the image of the unseen God, the head of the whole creation. He dropped everything else belonging to Judaism: he only kept the idea of the Messiah, the Christ, King of the world. He made it a religion without ceremony, ritual, priest, or altar, with Jesus the Christ, the Son of God, as its great high priest, its passover, its sacrifice, its propitiation. Judaism was too narrow to be developed into a world religion. If Paul had not come, Christianity would have still been a part of Judaism. It is therefore due to Paul that it has become the religion of mankind.

But now the question comes, "Where did Paul himself get this idea?" Paul was a Jew, a limited, narrow, bigoted Jew, until the hour when he became a Christian. According to his own account of himself, he was exceedingly jealous of the law, he was a zealous advocate of all its ritual. All at once he is changed: he has become another man. He describes this change himself, and says that he owes it to the influence of Jesus. That was what made him a new creature, another man. "If any man be in Christ, he is a new creature. Old things have passed away. Behold, all things have become new!" Paul does not claim to be the inventor of a new gospel. He does not call himself the founder of Christianity. He declares that all his faith, his power, his convictions, his strength, came from Jesus. "The life I now live in the flesh I live by faith in the Son of God." "I live, but not I: it is Christ who lives in me."

The Christ of Paul is an ideal person: it is the soul of Christ which Paul preaches, the spiritual Christ in whom he believes. Of the historical Christ he knows little or nothing. He has nothing to say of his miraculous birth; hardly a word to say about his miracles, except that of the resurrection. He only mentions a single sentence out of all his teaching. Nothing of the story of the four Gospels is to be found in Paul, and yet the whole gospel is there. The Christ of Paul is the divine manifestation of truth and love,—him in whom we have peace, by whom we are justified; he who died for the ungodly, to bring all mankind to God; he by whom we are reconciled and saved, by whom the infinite beauty, the heavenly love, the divine tenderness, are revealed to the world. Evidently, Paul cared to say little about the historic Jesus. He could not interest the Greeks and Romans in that story, sweet as it is, tender and noble and touching and tragic as it seems to us. But the one thing they needed to know was Christ Jesus, the power of God and the wisdom of God, the new manifestation of divine life. It is a new law of God revealed to man. "The law of the spirit of life in Christ Jesus makes us free from the law of sin and death." It was a new spirit put into human hearts, by which they were enabled to look up, out of the darkness and night of human ignorance, and say, "O my Father! my Father!" "God has put his spirit into our hearts, by which we cry, Abba, Father!"

It is Christ Jesus "who is made unto us wisdom and righteousness and sanctification and redemption." Christ, according to Paul, is our life in the present, our hope in the future. "When Christ, who is our life, shall appear, we also shall appear with

him in glory." "As in Adam all die, even so in Christ shall all be made alive."

It is evident, then, that Paul preached no doctrine of his own. He would willingly have made of himself a mere echo, an image, a voice, and nothing else, to manifest Jesus to the world. This ideal Christ of Paul has its roots in the historic Christ of the four Gospels. The universality of Christianity is already there. When Jesus said to the woman of Samaria, "Not in this mountain, not in Jerusalem, shall men worship the Father: God is a Spirit, and only to be worshipped spiritually and truly," then he already stated all that Paul afterward taught concerning the breadth of the gospel. When Jesus said, "Come to me, all ye that labor and are heavy-laden, and I will give you rest," he announced the whole Pauline doctrine of reconciliation and justification. When he said, "I am the resurrection and the life,"—not postponing the resurrection to any far-off day, but making it the immediate ascent of the soul into a present heaven,—he gave the Pauline doctrine of death swallowed up in the complete victory of life. The entire essence of the Pauline theology is already in the four Gospels. The Christ of history is the only possible source from which the ideal Christ of Paul could have come.

But, when I say this, I do not mean that the ideal Christ of the later church was all in the Gospels or in the Epistles. Neither the Gospels nor Epistles ever called Christ God. They teach that he is a divine man, a man full of the spirit of God,—one word of God made flesh, and dwelling among us, an image of the unseen God, a manifestation of his fulness. All this; but they never teach that Christ was a human God. They never tell us that the man Christ Jesus, born a little child, was the Infinite Ruler of the universe; that he who was tempted by the devil was that God who is never tempted with evil; that he who was seen every day by his friends was the God whom no man hath seen or can see; that he who prayed so earnestly was the Being to whom he prayed; that he who said, "Why callest thou me good?" was the Infinite Goodness; that he who declared "the Father is greater than I" was equal with the Father; that he who said that he did not know the day and hour of his own future return was the omniscient God, who knows all things; that he who suffered agonies in the garden was the Being who is above all suffering; that he who died on the cross was the God in whom alone dwelleth immortality.

Long after Paul had passed away, this whole system called Orthodoxy arose. History describes every step of its formation, shows us how by slow degrees it was built into a compact system. Every part of it, no doubt, rested on some truth; but, as a whole, the system was false, and belittled the gospel. Instead of teaching that man is the child of God, beloved and dear to him, it taught that he was born totally depraved, and hated by his heavenly Father. Instead of teaching that Christ died to reconcile man to God, it declared that he died to appease the divine wrath, and to reconcile God to man. So it threw darkness and gloom over the brightness of revelation, and partially extinguished the glory and beauty of the Master's gospel.

All this is passing away. But what will never pass away is that ideal Christ, who is the same yesterday, to-day, and forever, the Christ who was already in Jesus of Nazareth, the roots of whose life are in the four Gospels. To that historic Jesus, the man of Nazareth, we must trace back all the sublime faith which has made the world new, brought souls to God, which is the source of all modern reforms and philanthropies, which is the blessed comfort for sorrow in ten thousand homes, the chief hope of immortality in all our bereaved hearts. There can be no great effect without some adequate cause. We know the tree by its fruit. When we find bushels of apples, we infer an apple-tree; thousands of bushels of peaches, we know that there must be orchards to produce them. So, when we find this vast religion coming from Judea, spreading over Europe, conquering the Roman Empire, assimilating many phases of life, and then purifying itself of their evils, making the world more reasonable and pure as the years pass by, we say: "For all this there must have been a cause. The tree is known by its fruits."

There is this current of spiritual life which has been flowing down through the centuries, always having Christ for its centre, always turning to him as its source and its strength. Augustine and Ambrose,

Anselm and Bernard, looked to Jesus as their hope and power. The saints of all ages chant their hymns to their Master, the Rock of Ages. Every soul which comes to God finds the easiest road through Christ. All sing the same old, old strain. All say,—

"Seeking me, thy tired feet hasted,
On the cross such anguish tasted,
Let not all these pains be wasted."

The Master of mankind is also the personal friend of every soul. Jeanne d'Arc cries, "Jesus, Jesus!" from her pile of fire. Uncle Tom, beaten to death by Legree, whispers, "Master Jesus" with his last breath. In the love of Jesus, orthodox and heretics are united. The Unitarian Bowring sings,—

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

Theodore Parker speaks to Jesus as if present, saying,—

"Yes, thou art still the life; thou art the way
The holiest know,—light, life, and way of heaven;
And they who dearest hope and deepest pray
Toil by the truth, light, way, that thou hast given."

Christ is as much at the centre of the profound philosophy of Swedenborg as in the ecstatic faith of Saint Theresa or Madame Guyon. Luther and Loyola, sworn enemies to each other's speculative belief, were both devoted soldiers of the same Christ. No system of faith or philosophy can do without him. The great tropical wave of Methodism which has swept round the earth during the last century had its impulse from faith in Christ, and the calm soul of the Quaker is equally centred on that one great Master.

Is there any danger, then, that criticism of the letter will ever remove this Friend of man from his place in human belief and love? Negative criticism is, no doubt, necessary and right; but it is one of the smallest functions of the intellect. It deals with the letter, the husk, the dead body of truth. With the immortal spirit it has nothing to do. It belongs to nobler faculties to appreciate and appropriate that sublime essence. Criticism may remove some parts of the present letter of the New Testament. It may modify other parts. But I think we may safely say it will never remove the central figure of Jesus. It will never essentially change what we see in him there. The ideal Christ who is with us, the living Christ, by our side, will remain, in all his pure lineaments, like the historic Christ of the Gospels. That historic Jesus is the source of the faith and life which have come down through the centuries;

"For, as high summits, in their airy sweep,
Require foundations in proportion deep,
And lofty cedars as far upward shoot
As to the nether heavens they drive their root,"

so deep and solid must be the historic foundation of any great earthly superstructure.

Christ is as near to the mind and heart of our race to-day as ever. His earthly history was never more interesting than now, his ideal presence never more precious. His wonderful Galilean life still stands as the highest point ever reached in the development of the human soul. His spirit in our hearts is more dear, more necessary, than in any former age. One of the sweetest poets of our time, in what I think his greatest poem, shows us how necessary Christ is to-day to the purest spirits and freest thinkers of our century:—

"We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown.

"Our outward lips confess the name
All other names above;
Love only knoweth whence it came,
And comprehendeth Love."

THE TRUE RICHES.

I may not be a child of fame,
No breeze may ever waft my name,
No strong ambition lure me on
Till Toil shall speak her benison.

I never may high office hold,
Or find my way to mine of gold;
Grim want may stalk before my door,
My clothing may be scant and poor;

Miscarriage may my plans attend,
And I may sorely need a friend,
In poverty may die alone,
And not a soul my death bemoan.

And yet my fortune is untold,
My wealth is more than mines of gold.
I *know*, I *love*, I *feel*, the *right*,
Am thrilled with expectations bright.

On wings of thought abroad I roam,
The boundless universe my home.
All truth and good by right is mine,
My being's texture is divine.

Oh, what is fame or wealth to me
Compared with what it is to *be?*
A living, an unfolding soul
While the eternal ages roll!

No flaming world that swims the sky
E'er thought the thought of saying "*I.*"
Almighty God can say no more;
His offspring, I my God adore.

E. F.

Los Angeles, Cal.

GROUND OF BELIEF IN A FUTURE LIFE.

I believe in the immortality of the soul. Why? Various reasons weigh with me; but, so far as I understand myself, that upon which I most steadily and calmly rely is my faith in the rectitude of the universe, or, perhaps, better, my faith in the reasonableness, fidelity, and justice of God.

Of course, if we are in a universe whose only guiding principle is chance, then we can put no dependence upon anything beyond the grave. But as little can we on anything this side. The fact that we have learned by experience that nature can be trusted, at least in this world, shows that we are not in a universe of chance.

Again, if we are in a universe whose guiding principle is malignity, of course we cannot depend upon immortality; or, if we could, it would be an immortality of pain and misery. But, believing as I do that nobody with a healthy mind, living in the midst of earth's beauty and joy and human love, can entertain for an hour such a theory, I need not stop to discuss it.

The only alternative is the theory that the universe is the embodiment of law, order, reason, rectitude.

Very well, granted such a universe, how are we going to escape the conclusion that man is made for more than earth, more than the little inch of time that is meted out to him in this world?

Reasonableness adapts means to ends, expenditures to results.

Reasonableness does not cut and polish with infinite care, and set with costliest setting, a poor, dull, common stone. It reserves such cutting, such polishing, such setting, for diamonds and rarest gems.

Reasonableness does not plant oaks in a garden intended for a single season, but in grounds where they may grow for generations and centuries.

Reasonableness does not build a house of solidest foundation and costliest material and thoroughest workmanship for a mere week's occupancy in summer camping. For that short use a canvas tent is enough. The solid and costly structure indicates the intention of a permanent home.

Reasonableness does not build a splendid Cunarder, and place it on a little inland pond, but on the mighty sea, for which its massive bulk, its ribs of steel, its tremendous engines, are fitted, and without which their construction is idiocy.

May we not, *must* we not, apply the same reasoning to man and his destiny?

Can we believe that reasonableness in this universe would have built the most costly and splendid thing this world knows, —a man,—for a mere day,—nay, to blot him out of existence as soon as made?

If man was made for a day only, and for the narrow bounds of earth only, why was he given hopes that pierce the very heavens, aspirations that know no bounds, affections that spurn death, a mind that can weigh and measure the stars, longings that nothing but the infinite and the eternal can satisfy?

Is it replied that all this is only faith, that it is not demonstration? Yes: I grant that it is only faith; but does that weaken its evidentiary power? Do we not know that demonstration itself—the most rigid demonstration the mathematician ever made —is based on faith? Every one understands that all mathematics starts from axioms. But what are these axioms? Only postulates of faith. No one attempts to prove them. The mind looks at them, they seem true. Therefore we accept them as true, because we have faith in the rectitude of our mental processes, the reliability of our senses, and the constancy of the laws of nature. Thus it is that all mathematics—yes, and science, and all possible human knowledge—is based on faith. Thus we see that for any of us to say that we accept a theory or a doctrine on faith is *not* necessarily to say that we accept it without evidence. Our faith may be itself the strongest of possible evidences: the only necessity is that it shall be faith well grounded,—that is, grounded in the reason

and nature of man and the nature of things. It should be borne in mind that there are two kinds of so-called faith. One is trust in the unverified,—unverified imagination, unverified speculation, unverified testimony, unverified authority. Indeed, this kind of so-called faith often goes so far as to scorn verification, declaring that he who accepts with least questionings or proofs does that which best pleases Heaven, while he who proposes verification is a sceptic and an infidel. This so-called faith is only credulity: it is unworthy the great name of faith. It is the enemy of intelligence, it is the mother of superstition. Coming into science, it destroys; coming into religion, it degrades.

The other kind of faith—faith that is genuine and worthy—is trust in truth, trust in reality, trust in the nature of things, trust in the rectitude of the universe. It seeks to build all its edifices upon reality. Having found that, it rests, as upon a solid rock. In the very nature of the case, therefore, it tests and verifies everywhere, that it may get down through the superficial and the apparent and the false to the real and the true. So profoundly does it believe in the true that it must seek for it. So deep is its trust in the real that it cannot brook any sham, or any suspicion of sham, but must probe and probe until reality is found.

It is this kind of real faith that science builds on; it is this kind of real faith that all sound philosophy builds on; it is this kind of real faith that all worthy religion builds on. Science, philosophy, and enlightened religion, all alike, would sweep away shams and superficialities and credulities and illusions, and get down to the great and eternal realities of nature, of the soul, of God.

This shows us in what direction we must look if we would find a really firm basis for a belief in immortality. We must look to the soul, we must look to nature, we must look to the universe, we must look to God. These are primal authorities. These offer testimonies than which there are no higher. If we can find that these deep realities furnish a basis for a faith in immortality, then we can build securely.

Do they furnish such a basis? It seems to me there can be but one answer to him who will look candidly and deeply.

I think the scale on which man is formed, the precious ingredients which enter into his making, and, above all, the splendid faculties and powers with which he is endowed, all declare that he must be more than an ephemera. To confess that he is *only* an ephemera, would it not be to confess that there is no God of Wisdom, that the Power at the heart of the universe is incomparably less rational than man himself?

It is interesting to notice the acceptance given to this train of reasoning by so careful and scientific a thinker as Mr. John Fiske, —and the acceptance given to it, too, in the full light of the doctrine of evolution. In his able and very candid book, "The Destiny of Man in the Light of his Origin," Mr. Fiske traces the whole evolutionary process from fire-mist to man; and this is the conclusion he reaches:—

"The more thoroughly we comprehend," he says, "that process of evolution by which things have come to be what they are, the more we are likely to feel that to deny the everlasting persistence of the spiritual element in man is to rob the whole process of its meaning. It goes far toward putting us to permanent intellectual confusion; and I do not see that any one has as yet alleged, or is ever likely to allege, a sufficient reason for our accepting so dire an alternative.

"For my own part, therefore, I believe in the immortality of the soul . . . as a supreme act of faith in the reasonableness of God's work. . . .

"I can see no insuperable difficulty in the notion that, at some period in the evolution of humanity, this divine spark may have acquired sufficient concentration and steadiness to survive the wreck of material forms and endure forever. Such a crowning wonder seems to me no more than the fit climax to a creative work that has been infinitely beautiful and marvellous in all its myriad stages."

Mr. Fiske believes in the immortality of the soul "as a supreme act of faith in the reasonableness of God's work." Could ground for belief be more firm than that?

If there is any one thing that all the experience of mankind on the earth and all science teach as more certain than anything else, surely it is the order, the progress, the harmony, the beauty, the law, the wisdom, manifested everywhere in the universe; that is, it is the reasonableness of all

God's work. But does not that reasonableness break down at last, and come to naught utterly, if that for which all the rest is only a preparation turns out to be a bubble?

If nature finds its consummation in man, and man ends in—smoke, in nothing, where is nature's reasonableness?

If God has carried forward his evolutionary process through all the ages, lifting it up and ever up to higher ends, bringing out of it ever nobler and nobler products, until at last, as the crowning work of all, we have a self-conscious intelligence like his own, capable of understanding this marvellous and almost eternity-long process, and able to know and commune with the Creator himself, and then, as the result and final outcome of all, if this crowning product of his creation, this topmost blossom of the ages and the worlds, this child of his own nature, is to be blotted out of existence, and be no more, does it not go far to put us to permanent intellectual confusion?

I confess I cannot see how thoughtful men, especially those who believe, as most are coming now to believe, in evolution, can reach any other conclusion than this of Mr. Fiske.

So, then, I, for one, at least, find myself compelled to say with him, "I believe in the immortality of the soul, as a supreme act of faith in the reasonableness of God's work."

I see not how anything can be more clear than that human life as we behold it in this world is incomplete. Does that incompleteness mean nothing?

Go with me to the nest of a bird. Take an egg which is nearly through its process of incubation,—what do we find? We find partly formed eyes and feet and wings. But why? What use can such organs serve to a birdling in a shell? They are prophecies of a time when he shall be freed from his shell, and his home shall be in the light, on the broad earth, in the free air.

Are not the faculties of man's soul which spurn the finite, and his thoughts that

"Wander through eternity,"

similar prophecies of a larger life?

Go with me into the studio of the painter. We find on his easels pictures in various stages of progress: here is one half done; here is another carried so far that its meaning and much of its beauty appear; here is a third that is just begun. What inference can we draw from all this, only that the process which has gone thus far is to go farther, and that the pictures are to be completed in the artist's good time?

Or, instead of going to an artist's studio, suppose that we go into an outlying section of one of our fast-growing cities, and there find beginnings made for a multitude of buildings. On all sides are stone and brick and mortar and lumber. Here are excavations made for cellars. Here are foundations laid, some small as for single houses, some large and massive as for great blocks and warehouses. There are walls that are beginning to rise, and yonder others that are half-way up. Thus everywhere are preparations and beginnings, but nowhere completeness. Can we believe that all this is a finality? Can we believe that nothing more is intended? No: we can interpret what we see only by supplementing it with the faith that something more is coming. These foundations and partly constructed walls are prophecies.

And now turn to man. What do we see here? Incompleteness everywhere, completeness nowhere. As Dr. Hedge strongly, but none too strongly, puts it: Everywhere we see "great powers and small performances, vast schemes and petty results, 'thoughts that wander through eternity,' and a life that

"'Can little more supply
Than just to look about us and to die?'

. . . Whoever lived to accomplish his utmost aim? What career so complete as to comprehend all that is wanted of this world? We all retire with imperfect victory from the battle of life. The campaign is not finished when we strike tents. . . . The scholar has still unsolved problems at which he is laboring. The philosopher is summoned in the midst of experiments he cannot stay to complete. The philanthropist is overtaken in projects of reform that are to add new value to human life."

Martineau, at more than eighty years of age, standing near the close of a career marvellously full of attainment, exclaims: How small a part of my plans have I been able to carry out! Life, even at its fullest on earth, is a fragment.

Sir Isaac Newton, at the end of a life that achieved more for science than almost any other of modern times, compares himself to a child who has merely picked up a few pebbles on the beach, while the vast ocean lies beyond unexplored.

Victor Hugo in his old age declares: "For half a century I have been writing my thoughts in prose and verse. History, philosophy, drama, romance, tradition, satire, ode, and song,—I have tried all. But I feel I have not said a thousandth part of what is in me."

Now, what is the explanation of all this strange, dark riddle, of the incompleteness of human life, the fragmentariness of even the fullest earthly career? If man is at the beginning of his existence, all is plain. If he is at the end, all is midnight darkness. So far as I at least can see, the only philosophy that gives any light is that of Hugo, who completed the passage that I have quoted from him by adding: "When I go down to the grave, I can say, like so many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley: it is a thoroughfare. I close on the twilight to open with the dawn."

Here, then, for one, I rest,—rest, and find great joy and peace. I cannot doubt the sanity of nature. I cannot doubt the reasonableness and justice of God. I could as easily doubt that the sun would rise tomorrow. I feel far more confidence in God than I do in myself, or in aught else that exists. Why then should I fear that he may cheat his world, or let his children fall out of his hand?

That God's work of creation means something great and worthy I do not even know how to question. I should much sooner think of questioning my own sanity. But, if it does mean something great and worthy, then man is safe, and safe forever. Surely, God cannot love his lower creation without loving the highest of all. If he is faithful to the atom of hydrogen that floats in the sun, or the minutest wave of light that beats on distant Uranus, I am sure he will not be unfaithful to me, his child. Writes Emerson, "All I have seen teaches me to trust the Creator for all that I have not seen."

So, then, I simply cannot believe that death ends all for man: I am compelled to believe in immortality. And the supreme reason why, the one rising above all other reasons, is that I have faith in God; faith in the reasonableness of the great plan of things; faith in the human soul; faith that man, in whom alone nature seems to find a permanent significance, and its marvellous evolutionary process a goal, cannot be without meaning; faith that a career which begins with such unspeakable possibilities and promise as are wrapped up in man's very nature must be destined for more than earth's hand-breadth; faith that the Creator of all things has not made us and endowed us with intelligence and all other high qualities of our being, akin to his own, to mock us; faith that what nature has produced at infinite cost is of infinite value, and cannot therefore be allowed to perish; faith that

"All we have willed or hoped or dreamed of good shall exist:
Not its likeness, but itself; no beauty, nor good, nor power,
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conceptions of an hour."

J. T. SUNDERLAND.

Ann Arbor, Mich.

THE INCLUSIVENESS OF CHRISTIANITY.

One of the first things learned by the student of Christian theology and of ecclesiastical history is that Christianity has more sources than one. There *is* such a thing as the religion of Jesus, and it can be traced with satisfactory directness to him as its founder. But the religion of Jesus is only one of the elements which have gone to the making of that extremely composite affair which we call Christianity. Other elements which have been powerful in moulding its theology, ritual, and organization are Judaism, Alexandrian Platonism, Roman Paganism, and Roman views of government, the mythology of the Gothic barbarians, and, in general, the dominant philosophic and religious ideas of every age through which it has lived and of every race which has acknowledged its authority.

The great festivals of the church, Christ-

mas and Easter, were not originally Christian festivals, and their pagan precursors are perfectly well known. Many of the customs connected with the worship of the ritualistic churches have as little connection with anything established by the unconventional religious leader, Jesus of Nazareth. Indeed, history tells a tale which, in the mind of the candid reader, scatters such pretensions. Christianity found no people without religion. The ground was occupied before it appeared upon it. And, in the course of a century or so, it learned, as a means of hastening its conquests, and at the same time of disarming in a measure the hostility of the adherents of the old religion, to adopt one after another many of their customs. These it baptized with the Christian name, and infused into them Christian meanings. Pagan and Christian traditions gathered around the same centres, and became blended in a very amicable way. And, as Paganism was an outworn faith, and Christianity was fresh and vigorous, it came to pass, in time, that memory of the pagan share in the establishment of important matters of the church was nearly forgotten. Prominent among Christian converts were men learned in the philosophy and speculation of their day. To a great extent, involuntarily, but none the less genuinely, did their former ideas modify their views of Christianity. Its principles were fused in the crucible of their powerful minds, and the resultant product differed in important respects from the religion which first appealed to them.

We would not have it thought that we mention these matters merely for criticism, or that we regard it as altogether a reproach to Christianity that it has, first and last, come to shelter so many customs, opinions, and rites not ordained by Jesus. This facility of adaptation which Christianity has shown, this sympathy with the intellectual and religious atmosphere about it, while it has been a source of great weakness, has at the same time imported some elements of strength. It has exposed the faith to many impositions, but it has also led it in some cases to larger and deeper grasp of important truth. Whatever we may believe as to the religion of Jesus being a divine revelation, the human element in the establishment and development of Christianity has been very pronounced. And, as the history of humanity in general shows a richer development than it would, had fewer forces combined to instruct, discipline, and upbuild it, so Christianity, with all its faults, is a larger, freer, more helpful and hopeful institution than it would have been, had it resolutely excluded from its system everything in the realm of thought and practice which existed in its surroundings.

Of course we do not mean to say by this that the simple religion of Jesus would not have been preferable to the Christianity which the world has had. Neither do we mean to apologize for the time-serving and worldly spirit which has so often characterized Christianity, and which unquestionably prompted many of its compromises. To restate our conviction in regard to the matter in a single sentence, it is this: In the process of giving and receiving which, more or less from earliest times, has been going on between the church and surrounding faiths and philosophies, pure religion has gained as well as lost.

Christianity once established as a church, with a system of doctrine and government, it would have been altogether disastrous for it to have been closed absolutely and fortified against surrounding influences. Whether the teachings of Jesus might not better have been left in the unlabored form in which they came from his lips than to have been wrought into a theological system, whether the church might not better have been left to do its work as the apostles and their contemporaries did theirs, is quite another question. But it is only fair to say that there is room for two opinions, even here. Our own opinion is that the embodiment of the teachings of Jesus in a definite theology and the development of doctrine concerning himself were matters which the unwritten laws of the human mind rendered inevitable. Every word which is recorded of Jesus stimulates thought. His life is matter of undying wonder. The more these things were studied, the more necessary must it have seemed to systematize and coordinate the conclusions to which they pointed.

And, then, as to the church: when it became evident that the "kingdom of heaven," in the sense of a redeemed and perfected state of human society upon earth, was not

coming to pass at once; that the work of Christ would occupy generations, centuries, perhaps ages,—what more natural than that Christians should feel the need of fixed organization, of regulated authority, of a carefully prepared ritual? We cannot see any evidence that the development of Christianity in these ways was directed by artifice or priestcraft. Rather does it appear to have been guided by necessity, as so many of our earthly affairs are. And, like most of our earthly affairs, the working of Christian organization has been imperfect. It has done some things very well, and other things very ill. It has perpetuated the force of religious conviction, of Christly charity and magnanimity, of Christly love and sacrifice. It has kept alive, also, a good deal of bigotry, narrowness, ignorance, and dislike.

Now, the fact that Christianity bears so many marks of the influences surrounding it throughout its history, proves its largeness, its adaptability to meet the needs of mankind. Had it never affiliated at all with the thought, aspiration, and life of peoples among whom it sought to establish itself, it would have found it difficult or impossible to gain any strong hold upon them. There is, however, a natural elasticity about the religion of Jesus which permits its fraternization with truth from whatever quarter it may come, and an element of growth which may absorb moral and spiritual nutriment wherever these are to be found. Whatever of wisdom, of goodness, of profound thought upon great themes, anywhere exists, should find itself at home in Christianity. Revelation was neither begun nor ended in Jesus. Revelation has been from the beginning, will be forever.

Not to develop and add to the expression of the religion of Jesus would be a poor tribute to his teaching. His words are seeds of thought and life. Great in themselves, they contain the potency even of that which is greater. The expanding life of man gives them new openings continually; and we see how they enter into the highest philosophy and the most advanced science, touching the philosophy and the science with a divine sanctity, and gathering larger meaning and ampler illustration to themselves from the contact. The gospel is no longer contained in the four books which bear the names Matthew, Mark, Luke, and John. It is to be found in a million books, and is to be traced through the whole circle of the world's noblest literature. The word of God has come to many a soul from poem or story or scientific treatise or sermon; the eyes of many a person have been opened to the beauty of the Divine Life through looking upon some beautiful and gracious life near to his own. More and more, we believe, will Christianity absorb truth from sources round about it; more and more, in tracing its history, shall we have to take account of the great currents of thought and faith which animate the civilized world. I trust I hold the New Testament in reasonable reverence; but I am convinced of this fact, that, as Dr. Hedge says, though it "is the highest, it is by no means the only authority in matters of Christian doctrine. We cannot claim inspiration for the Scriptures and deny it to the church."* Indeed, I should go farther even than this. We cannot claim inspiration for the church and deny it to noble and gracious souls outside of the church.

"The white wings of the Holy Ghost
Stoop, seen or unseen, o'er the heads of all."

It is the glory of Christ that the noblest and the wisest bring their tribute to him when they know him. It is the glory of his religion that it is large and deep and grand enough to acknowledge the genuineness of goodness and truth wherever these may appear, and to incorporate such goodness and truth with itself.

CHARLES E. PERKINS.

Athol, Mass.

GOD IS OVER ALL.

The mellow moonlight bathes the world,
And God is over all.
Down through the tree-tops gleam the stars,
And God is over all.
The world lies draped in a mantle white,
And all things glow with a soft, pure light,
And God is over all.
Softly the town bell chimes the hour,
Its mellow tones float from the tower
Out o'er the sleeping world,
And God is over all.
Silence, like death, lies on the town,
Out of the sky the moon looks down,
Cold and chaste, without a frown,
And God is over all.

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* The Way of Historic Christianity.

Sparkles the snow upon the ground,
And the trees in their white robes stand around,
Silent and ghostly, with upheld arms,
And God is over all.
Sleep, my soul, in the silent night,
Dream thy dreams of a future bright;
See, through the dark, the dawning light,
For God is over all.

SOLON LAUER.

Chicopee, Mass.

CHARLES BRADLAUGH.

It was during the early sixties that I first became personally acquainted with Mr. Bradlaugh. The political Radicals of England, under the leadership of Mr. Edmund Beales, were then engaged in agitating for a further extension of the suffrage. I became acquainted with Bradlaugh when we were both ardent supporters of that movement. A Tory government was then in power; and the movement met, of course, with the usual Tory opposition. It was then that the government endeavored to prevent the people from exercising what they deemed their ancient right of public assembly in Hyde Park, London. The leaders of the movement had announced that a great Reform Demonstration would be held, on a particular day, in Hyde Park. The government issued a proclamation to the effect that the meeting would not be permitted to take place. The people, however, were determined; and, when the day came, a dozen or more great processions were wending their way from various parts of London to the Park. On their arrival, the people found the entrances to the Park closed, and guarded by police. The people were determined to hold their meeting, and to hold it *in* the Park. They were there in such vast numbers that, by bringing a little pressure to bear upon the stout iron railings surrounding the Park, the railings were found to be giving way. Another push, and down the railings went, prone on the ground; and then the people streamed by thousands upon thousands into the Park, held their meeting, passed their resolutions demanding reform and denouncing the government, and then, in all peaceableness, wended their way home again.

Charles Bradlaugh headed one of the divisions of that vast procession, and was one of the speakers on the occasion. He was then one of the recognized Radical political leaders of England. We all felt, especially those of us who knew him most, that there was a fine political career before him in the English House of Commons, if he could only manage to get himself sent thither. I knew, and some others knew, that this was his one great ambition. The reform agitation of Edmund Beales was more than successful. The Reformers were very modest in their demands. The qualification for exercising the suffrage was then a ten-pound rental for towns and cities. The Reformers demanded that it be reduced to a six-pound rental. This proposal was denounced by the Tories, headed by the late Earl of Derby and Disraeli, as a proposal for "Americanizing our glorious English Constitution." Within six months after thus denouncing the proposal, the Earl of Derby, who was then Prime Minister, instigated thereto by Disraeli, and with a view of "dishing the Whigs," consented to the passing of a measure of reform which went further in the direction of lowering the suffrage qualification than even John Bright had ever thought it safe or prudent to go. Thus the railings of Hyde Park did not go down in vain. The right of the people to assemble there for the discussion of their political and other grievances was vindicated, and the cause for which the people had marched in procession to the Park was more than successful.

This lowering of the suffrage gave Charles Bradlaugh the great opportunity of his life. When I read the news that Bradlaugh was "up" for Northampton, I was the minister of Stoke Newington Green Unitarian Chapel in London. I at once packed my gripsack and travelled down to Northampton, with the view of doing what I could to aid in sending him to Parliament. Night after night, until the day of election came, I stood by his side, addressing meetings in the Northampton Market Square. I am prouder of having done this than I am of all other things I ever did in my life. My reasons for doing it were simple enough. I admired Charles Bradlaugh for *himself*, his massive ability and his quite incorruptible honesty. I was in full sympathy with his political views and aspirations. Although I had no sympathy whatever with his atheism, I did not hold him in any sort of disesteem on account of it; and I was, moreover, foolish

enough to believe that no amount of heresy, on matters theological, ought to be allowed to disqualify a citizen from the enjoyment of the rights and the performance of the duties of citizenship. On this latter ground particularly, John Stuart Mill sent a very handsome sum toward liquidating Bradlaugh's election expenses. For myself, I was the only man in England at that time who, possessing any sort of conventional or other right to tack "Rev." on to his name, ventured to utter a public word in favor of sending Charles Bradlaugh to Parliament. The Unitarian minister of Northampton at the time sent a letter to the London *Inquirer*, the official Unitarian journal of that period, in which he grievously complained of the fact that, while he had been laboring to get the orthodoxies of Northampton to think well of Unitarianism, Mr. Applebee had more than undone all his work.

Events have fully justified the wisdom of giving Bradlaugh a place in the national legislative body. He did good and important work there,—work that only *he could* have done. When permitted to take his seat, he speedily won the regard and the esteem of all parties in the House. Even the preachers of Northampton, orthodox and others, soon ceased to oppose his election. At the last election for Northampton, three Unitarian ministers, I have been told, spoke in his behalf, and this without causing any of the hostile comment with which I was honored twenty-and-odd years ago. The world moves, and Unitarians move with it.

The first and last impression Bradlaugh made upon you was an impression of strength. As Browning would say, he "was ever a fighter." As you walked behind him in the street, by the peculiar swing of his massive shoulders he gave you the impression of a man bound for some goal, and determined, in spite of all opposition, to reach it. Yet, knowing him intimately, you soon found that beneath the strength there was a depth of sweet and gracious tenderness. He was inclined to be a little masterful at times, but always in a cause about the justice of which there could be no reasonable doubt. For myself, I had an unbounded faith in him,—in his integrity of purpose, in his fine sense of honor, in the simple uprightness of his life. I always felt that I could confide anything to his keeping, and that all the wealth of the world, coined or uncoined, would not be sufficient to induce him to betray the trust. If he is now in that eternal world, in the existence of which he did not and could not believe, I am sure that he is already finding honorable work there. JAMES KAY APPLEBEE.

A NEW PROFESSION FOR WOMEN.

A SKETCH OF THE WORK OF THE ST. LOUIS TRAINING SCHOOL FOR NURSES.

It was in 1883 that the St. Louis Training School for Nurses began its work in a small house on Lafayette Avenue, opposite the City Hospital. At the start high standards were established. Sixty applications for admission to the school were received during the first year. Only twenty of these applicants were received on trial, and of these twenty but nine were accepted as pupil nurses. This number was soon increased, and it became necessary to rent an adjoining dwelling in order to accommodate the growing school. In a short time the necessity of more room was again evident. The houses were old and poorly built. Small rooms and dark, narrow passages gave a cheerless welcome to the tired women who came at night from a long day's work. What could be done to make the place more homelike was done; but the results were meagre. It was, after all, only a sleeping place. The pupils found little comfort in their cramped quarters, and the work of the school suffered. It was felt that a real home was indispensable, and the struggle to obtain it began. This is not the place to tell the story of this struggle. It is enough to say that the efforts of the school to raise money to carry on properly a good work met with a generous response.

Ground was secured on Dillon Street, not far from the hospital, and the William G. Eliot Home for Nurses* was built. The house is admirably planned and well constructed, and is in all respects a comfortable home. The school is open to women who have had a plain English education, and

*The history of the Mississippi Valley has been enriched by hardly another life so large and beneficent in its influence as that of Dr. William Greenleaf Eliot, the organizer of the First Unitarian Church of St. Louis and the founder of Washington University. One of the later outcomes of that noble, wise, and unselfish life is this Home for Nurses.

who have, or give promise of acquiring, that quiet refinement so necessary in a sick-room. Applications may be sent to the Superintendent of the St. Louis Training School for Nurses, 1224 Dillon Street.

Applicants should be from twenty-five to thirty-five years of age, and, preferably, of medium size and weight. A sound physique is indispensable.

On the approval of her application, the candidate is admitted to the school for two months, on probation, during which time her board and lodging are furnished free of charge. In the weeks of probation, the candidate is examined in reading, writing, simple arithmetic, and English diction. The examination is to test her ability to read aloud well, to write legibly, and to spell correctly, to take notes of lectures, and to keep simple accounts. If these tests give satisfactory results, the "probationer" becomes a pupil nurse, dons the neat uniform of blue and white gingham, the white apron and cap, and is a full member of the busy little community.

The training continues two years from the date of entrance into the school. The pupil divides the day between the bedside and the class-room. The instruction includes:—

1. The dressing of blisters, burns, sores, and wounds; preparation and application of fomentations, poultices, cups, and leeches, and of minor dressings.

2. The administration of enemas, the use of the catheter, and the management of appliances for uterine troubles.

3. The management of helpless patients, making beds, changing clothing, giving baths in bed, prevention and treatment of bed-sores, and the best methods of friction to the body and extremities.

4. Bandaging, making bandages, and lining splints.

5. Care of patients' rooms; changing sheets while the patient is in bed; the best methods of supplying fresh air, and of warming rooms and hospital wards.

6. Certain emergencies, and how to treat them.

7. The preparation and serving of food to the sick.

The pupils are also taught to make accurate observations, and reports to the physician, upon the state of the secretions, expectoration, pulse, skin, appetite, temperature of the body, intelligence,—as delirium or stupor,—breathing, sleep, condition of wounds, eruptions, formation of pus, effect of diet, of stimulants, and of medicines; also, the management of convalescents. Lectures are given by a staff of physicians on elementary anatomy and physiology, urinology, toxicology, and many other subjects.

For the services of the superintendent and nurses on duty in the hospital the city of St. Louis pays, each month, a sum which varies with the number of nurses employed. Out of this a monthly allowance of $10 for the first year and $12 for the second is made each pupil. This sum is allowed for dress, text-books, and other personal expenses, and is in no wise intended as wages, it being considered that the instruction given is a full equivalent for services. Board and washing are furnished without charge, and in illness all pupils have gratuitous medical attendance. The nurses have one day off duty once a month, and one-half of each Sunday. A vacation of two weeks is allowed in each year, and some time is given for daily exercise in the open air.

When the full term of two years is ended, the nurses thus trained are at liberty to choose their own field of labor, whether in hospitals or in private families.

Schools for training nurses have done much to make clear the evils of untrained nursing. Intelligent people see that the best results are to be expected only when the directions of the trusted physician are implicitly followed, and that the modern treatment of disease demands the continuous, thoughtful attention of a trained expert. The intelligent family is no longer content to trust a fight, whose loss means saddest bereavement and years of hidden pain, to the sole direction of a commander who is on the field of battle only half an hour in the twenty-four. He must have a lieutenant, an executive officer, who will see his orders carried out, who will call him to the spot if an emergency arises, and who can be trusted to act wisely in those crises where the right thing must be done at once.

There are now, happily, many who know by experience the relief given and the confidence inspired by the presence of a trained

nurse at the bedside. But it is the doctor who can best bear witness to her usefulness. No one but a physician can appreciate the odds against recovery when the severely ill are left to the tender but awkward mercies of their own flesh and blood. It is not too much to say that the treatment of typhoid fever, of a severe pneumonia,—of a dozen other maladies,—in a private house, without a trained nurse, is a calamity. At the best, it is giving the enemy a very long start.

Hospital training does not make nurses callous or unsympathetic. It is absurd to suppose that an untrained nurse is more a woman than a trained nurse. Far from it. The influence of a good school is all for true womanliness. Constant contact with suffering humanity does not make hard a tender heart. Tenderness, like all physical qualities, grows with the demand. It is the oil in the widow's cruse. Hospital training teaches merely that the eye must not be dim during an operation, nor the hand tremble which holds the fractured arm while the surgeon binds on the splint.

A trained nurse cannot be made in a private house. Only in a great hospital is to be found the immense number of cases necessary to secure that repetition and variety of experience which give confidence. The trained nurse is quick and helpful in the emergencies of private practice because she has repeatedly met similar emergencies in the hospital. She has been tried in the fire.

But the well-conducted school for training nurses does much more than make the hand skilful and the eye observant. The golden rule of the trained nurse is a soldierly obedience to the orders of the physician. She is taught that gossip is dishonorable, and that skeletons should be kept in closets; that she must be ready with the hand, and not with the tongue; that her calling is a noble one, and worthy of the best efforts of refined and cultivated women.

The life of a trained nurse in a great hospital is an arduous one; yet it is so full of human interest, so crowded with thinking and caring for others, that the days pass swiftly, and the momentous two years soon slip away. It is an exciting life. The early breakfast, the first sight of the great, sunny wards with their long rows of cots, the quick glance from bed to bed, noting a vacant place where yesterday was none, the coming of the stretcher men bearing between them a new patient already bathed and clothed in the hospital uniform, the feeding of the very ill, the giving of the morning medicine,—so the day begins. It is eight o'clock and the doctor enters, going from bed to bed, questioning the nurse about the symptoms during his absence, and stopping now and again to explain some point of diagnosis or of treatment. Later come recitations, the surgical clinics, a bandaging class, or a half-hour in the autopsy-room. The afternoon is gone, directions for the night are given, and the nurse goes home.

What a beautiful home it is! Not every house has a character. This house has. It is wide and not too high. The windows are large and clear. The eaves project. The dark red walls of pressed brick rise from a fresh, green lawn. Hospitality, comfort, neatness, and order seem inseparable from such a house. The interior is charming. How different from the hospital wards is this broad corridor with its graceful stairs, these large, bright, low-ceiled rooms! How different and how restful! This is the sitting-room, with its study table; and beyond is the well-appointed class-room. The comfortable dining-room has china for thirty guests. In it is held the Thanksgiving feast. On the upper floors are capital bedrooms.

Here we may leave the trained nurse to find in the beauty and comfort of her surroundings compensation for the toil of the day, and consider if this strenuous life of hers is worth living.

Does it pay? Pecuniarily, it certainly does. A graduate of the St. Louis Training School for Nurses may confidently expect employment three hundred days in the year.

For this service she receives $2.50 to $3 a day and her board and lodging. Few women earn so much. Private nursing means contact with people of wealth and refinement,—people who appreciate the devotion of the nurse and who as a rule do what lies in their power to make her stay in their house pleasant.

But there are higher considerations than these material ones. The woman who seeks to make her life useful to others can find no better opportunity than this. It is a calling

in which the best pecuniary success is inseparable from persevering adherence to a high ideal.

A WOMAN'S OBSERVATIONS IN GERMANY.

The military element in Germany strikes the American forcibly and unpleasantly. Forts and fortifications all down the Rhine, and on the frontiers of each petty state! Soldiers everywhere, until it seems as if all the young men of Germany must be in the army! What a tax upon the wealth of a nation to support such an army, and what a poor use to make of money and men!

After all, our boasted nineteenth century civilization has not wholly destroyed the savage element in society. The great powers, all armed to the teeth, defy one another to combat; and it is only the costliness of war and the uncertainty of the issue which prevents a great European war, and has prevented it for the last fifteen years. It will be for this more than for any other reason that there will cease to be wars: they are becoming so expensive and so destructive that even victory may ruin a nation.

Modern Germany rests upon an essentially military basis. The great railroads, the postal system, and the telegraph are all under government control, officered and managed on the same general basis as the army. In some respects this paternalism works well: accidents are extremely rare on German railroads, and, consequently, there is much greater security for life and property than on American railroads. But the American public is much better served, the American cars are much more comfortable, luggage is transported without extra expense, and transportation is much more rapid.

The rate of speed of travelling in Germany is about fifteen miles an hour. It would take about a week to make the journey between New York and Chicago at the average rate of German trains. The American could never endure this, and would prefer a little more risk with much more speed.

Everything in Germany being regulated by government, from the making of beer and bread to the management of the universities, no wonder Germany is the hotbed of socialistic theories. People accustomed to seeing government interfere in so many things conclude that, if all things were managed, and differently managed, by government, there would be plenty and comfort for all. And, in those disposed to be rebellious under the existing order, theories of anarchy naturally spring up from irritation at the continual interference of government.

It is astonishing how little poverty comes to the surface in German cities. Even in Vienna, where there is always great suffering among the poor, no beggars are seen on the streets. The people look comfortably fed and clad, and, with the continual drinking of beer, there seems to be no drunkenness; but the beer certainly must be of different quality from the American, and there must be something in the climatic conditions enabling people to drink it in larger quantities without apparent evil consequences.

The fact is, the Germans eat and drink at all hours and at all times. The German stomach must be differently constructed from the American, for this defiance of all hygienic laws produces no bad results. The German men and women and children thrive in bad air, upon unwholesome food eaten, not three times, but from five to eight times a day, and on an unlimited quantity of beer and very strong and bad coffee.

Food is much higher and poorer in quality than in America. Living is dearer in German cities than in American, if the same manner of living is adopted. Americans can and do live much more cheaply abroad than at home, because they live very differently. Dresden is one of the most desirable cities for Americans wishing to live in Germany. The beauty and healthfulness of its situation are enhanced by its broad and modern streets and beautiful buildings. The climate is very trying, but perhaps not worse than our New England coast. There is very little sunshine in winter anywhere in Germany.

Good apartments can be rented in Dresden for three or four hundred dollars per year; but there are none of the conveniences and comforts of American apartment houses,—no bath-rooms, no water save in the kitchen, no furnaces, and seldom gas. The sojourner abroad must be reconciled to mounting many flights of stone stairs, to cold halls, dark

and unattractive entrances,—in fact, to do without many of the comforts and all of the æsthetic attractions of American homes. Having accepted the situation, living will be found reasonable in cost, and tolerably comfortable. Food and fuel are dear all over Europe. Labor of all kinds, skilled and unskilled, is cheap. A good cook can be hired for fifty dollars a year, a good housemaid for thirty; and, at the other end of the social scale, the professor will receive but a few hundred dollars per year, and a skilled physician, one with a great reputation,—a court physician, even,—charges but a dollar and a quarter a visit. Lessons of all kinds are very cheap; and the professors are excellent, for the Germans are born teachers.

The housekeeper's paradise, however, is not in Germany; for servants, as a rule, are untidy and inefficient. The German *Hausfrau* spoils her domestics by working with them too much, and expects and obtains no such daintiness of service as the American housekeeper generally contrives to obtain from the most unpromising material. The æsthetic element in living is not a quality found or expected in middle-class German households. But in America many women contrive to surround their families with the same air of refinement, the same daintiness in food and table service, with the help of one inefficient domestic, as is found in homes of the wealthy where a number of servants are kept. Perhaps the price paid is out of proportion to the value of the result, for it means a tremendous wear and tear of the nervous energy and physical strength of the housewife.

German housekeeping is much simpler than American housekeeping. The breakfast is invariably bread, butter, and coffee, with, perhaps, an egg or a little jam or honey, but usually it is simply bread, butter, and coffee; dinner at one o'clock, not at all elaborate; and supper at seven, consisting of a hot chop, or cold meat, bread and butter. All bread, cake, and nearly all desserts are bought at the baker's and confectioner's. Washing is reduced in most German households to the smallest possible quantity, and wash-day comes only once every five or six weeks. Some families with large supplies of linen wash only once in three months. In all *pensions* in Germany, clean linen is dealt out very sparingly, and the German idea of the quantity essential to cleanliness differs greatly from the American.

But in educational advantages Germany excels the world. Yet her polytechnic schools and her universities resolutely close their doors to her daughters. If a German girl wishes a higher education, she must go to more liberal England or Switzerland. Music and art alone are open to girls; and the instruction in both branches is excellent, and very reasonable in price. The conservatories of Leipzig, Dresden, Munich, Berlin, Stuttgart, Düsseldorf, and many other cities offer the best of instruction at prices which sound very cheap to Americans. All these cities have excellent theatres and operas, partly supported by government, so that prices of admission are very low. Good seats can be bought for the opera in Dresden for fifty cents each, and the singers are always of real ability. Good concerts, good music in the *café*, in the parks, and in the churches, educate the musical taste of the people. The galleries with their beautiful pictures, found in every large city in Germany, cultivate a love for art.

There is, however, a different theory of education in Germany from that we are accustomed to in America. In our public schools mathematics is the test study. If a child can be brought up to grade in mathematics, the rest is easy. In Germany languages are given the prominent place in the school curriculum. Latin and French are both required studies in the schools which correspond to our grammar schools. In the higher schools English is taught as an optional study.

This study of languages has given the Germans special advantages over the French and English in many lines of business. In both France and England many Germans are employed in business houses because of their linguistic ability. Of course, in Europe, where different nationalities are so near together, and have so much business intercourse, a knowledge of foreign tongues is much more necessary than in America, though it is growing to be more important for Americans to speak French and German. The great numbers of Germans in our country, and the increasing business dealings with Europe, make knowledge of

French and German more valuable each year to the business man.

For general culture and for purposes of travel, there is no questioning the great value of a knowledge of French and German. It has been held a good bit of sarcasm to ask, "What is the use of being able to say nothing in many tongues?" The poor traveller in a foreign land, with no ability to speak anything but his native English, would thankfully repeat the phrases of Ollendorff, and ask for "the shoes of the wife of his cousin," if he could make any one understand even that sentence, so hard is it to be shut off from all speech with our fellows.

Even a smattering of French and German is a great help to the traveller; for, with such a smattering and the aid of one of the many good conversation phrase-books, a good deal can be accomplished toward simplifying travelling and finding out much of the real life of the people in a foreign land. What the traveller requires is not a grammatical knowledge of the language, but a small vocabulary of words in ordinary use and a knowledge of the most common idioms and phrases. A few weeks under a good teacher will do a great deal toward furnishing an available knowledge of French or German, and the traveller in Europe will be very thankful for the hours he has devoted to learning to speak either language.

MARIE C. REMICK.

Stuttgart, Germany.

THE TRIAL OF REV. HOWARD MACQUEARY.

The trial for heresy of Rev. Howard MacQueary by the Protestant Episcopal church is an event of so much interest and significance in the theological world that we should hardly be justified in not giving a more full report of it than we did in our last. We have seen no report better than the following from the *Christian Union* :—

Many features of the trial of Rev. Howard MacQueary, rector of St. Paul's Church, Canton, Ohio, held in Cleveland, Ohio, before a diocesan court, make it remarkable and worthy of reporting. It is asserted, on good authority, that it was the first trial of its kind in the history of the Protestant Episcopal church. The charges against the defendant were of the most serious kind, and based on statements in a book which has had wide circulation. The testimony of the witnesses was written, not oral, thus shortening the trial and lessening the opportunity for misunderstanding, and entirely excluding that display of feeling and hatred which witnesses too often exhibit. The prosecution and the court gave to the defendant every right and courtesy which it was possible to give. At no time during the trial was there the slightest display of feeling, and the tone and spirit of the entire proceedings were on a rare, high plane of Christian courtesy,—disappointing, doubtless, many who had hoped for an opportunity to point with sneers at a "bear-garden scene" and say scoffingly, "Behold how these Christians love one another," and gratifying to those who had predicted that the dignity and gentility of Christian "churchmen" would prevent them from participating in a conventional, bitter, unchristian heresy trial.

Moreover, those who had formed their opinion of the character and ability of the defendant from the distortions of his utterances which have appeared in the secular and religious press, and expected a sensational, virulent, specious defence, were gratified to discover the ability and sincerity which Mr. MacQueary possesses. Men who have not the slightest sympathy with his doctrinal views were compelled to acknowledge the ability of his defence and the purity of his motives. Justice to the prosecutor demands that it should be said that he prosecuted because ordered to do so, and because it was a matter of loyalty rather than because he really wished to convict the defendant. At the conclusion of the arguments, the court retired with testimony and argument, and its verdict will be announced only after careful review of testimony and argument, and then to Bishop Leonard, who has the power to mitigate, but not increase, the court's sentence, or to order a new trial, and from his decision there can be no appeal.

The trial began Wednesday morning and ended Thursday afternoon. The court, which was elected by the diocese long before Mr. MacQueary's case became prominent, and hence was chosen, not because of any especial fitness for the duty of trying him, nor because the canon contemplated trial for

heresy,—the rather, trials for breach of morals, etc.,—this court included Rev. Messrs. Y. P. Morgan, A. B. Putnam, and H. D. Aves of Cleveland, W. B. Gallagher of Painesville, and George F. Smythe of Elyria, and had for counsellor Hon. George T. Chapman. The prosecutor appointed by the Diocesan Standing Committee was Rev. Dr. C. S. Bates of Cleveland, and the defendant had as legal adviser Judge MacMath, both of the lawyers being lay members of the church.

The presentment against Mr. MacQueary made by the Standing Committee of the diocese to Bishop Leonard was a lengthy document, in which extracts from Mr. MacQueary's book were quoted to sustain the formal charges, namely: (1) "That, by printing and publishing the book, 'The Evolution of Man and Christianity,' and by still holding and teaching the opinions therein set forth regarding the origin, birth, and resurrection of our Lord, he has held and taught, and is now holding and teaching publicly and advisedly, doctrines contrary to those held by the Protestant Episcopal church in the United States of America"; (2) "That, by holding and teaching these views, he has violated declarations and engagements made by him at the time of his ordination, and thus has done that which renders a breach of his ordination vows."

The passages from Mr. MacQueary's book especially brought to the attention of the court were:—

(P. 218.) "All the earliest narratives of our Lord's life and teachings fail to furnish us even approximately satisfactory proof of the virgin birth, but the evidence adducible rather seems to favor the view that Joseph was the father of Jesus."

(P. 221.) "The story of the virgin-born, as it stands in the gospel, is so improbable, and the evidence supporting it so uncertain, that criticism cannot accept it."

(P. 223.) "It were much better for the cause of religion frankly to acknowledge the meagreness and weakness of the evidence adducible in support of the traditional views, and to offer an explanation which, while it robs the birth of the supernatural drapery, yet retains the great fact that an avatar of God was born of Mary and Joseph."

(P. 225.) "The earliest tradition concerning Christ's resurrection simply teaches that it was a spiritual appearance,—he showed himself in spirit to the apostles; and this was not a subjective hallucination of theirs, but a real objective manifestation of the spirit of Jesus from the unseen sphere. Around this kernel gradually grew the husky narratives of the gospel, whose authorship is so uncertain, whose conceptions are so grossly materialistic, so inconsistent with the conceptions of the unseen sphere which scientific theology forces upon us."

The defendant pleaded "not guilty." Testimony being called for, the prosecutor offered a copy of the book, "The Evolution of Man and Christianity," and later submitted the Prayer-book and Canon of the church, calling especial attention to the phrases in the Apostles' and Nicene creeds referring to the origin, birth, and resurrection of Jesus, to the collect for Christmas, the Epistles and Gospels for Monday and Tuesday in Easter week, and the Scripture lessons appointed for the Advent, Christmas, and Easter seasons, and the prefaces for Christmas and Ascension Days; also, the fourth Article of Religion.

The defendant's counsel offered statements of Mr. MacQueary's, as found on pages 220, 225-227, 286, of his book, which explain and modify his views on the Incarnation and Resurrection; also 1 Corinthians xv., Isaiah vii., the Four Gospels, portions of the Acts, quotations from Justin Martyr's "Dialogue with Trypho," chapter xlviii.; from the article on "Creeds" in the Encyclopædia Britannica, from the decisions of the Privy Council of the English church, and from the published works of Rev. Messrs. E. A. Abbott, H. R. Haweis, and R. Heber Newton.

The argument of the prosecutor in support of the presentment emphasized these points: 1. The question raised is not at all regarding the inherent value of the defendant's views and teachings, but simply as to the relation of those views and teachings to the doctrines of the Protestant Episcopal church. The canons of the church do not say that the holding and teaching of any kind of doctrinal belief is morally culpable; but they do say that the holding and teaching of some kinds of belief is not to be allowed on the part of those who stand in the church's pulpits. 2. We may be en-

tirely sure that the canons regard the Apostles' Creed and Nicene Creed as of doctrinal authority. 3. If the sixth article—namely, "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith," etc.—is authoritative in its supposed grant of liberty and private judgment and latitude in teaching, then the eighth article,—namely, "The Nicene Creed and that which is commonly called the Apostle's Creed ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture,"—and the fourth article,—namely, "Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to man's nature," etc.,—these articles must be equally authoritative in limitation of such private judgment.

Mr. MacQueary spoke in his own defence, speaking over two hours,—using manuscript,—never betraying a trace of bitterness, and showing a self-control, mastery of his argument, and exemption from crude, startling, sensational expressions which surprised and gratified those who had prejudged him.

He first replied to the charge that he had violated his ordination vows. He quoted these vows and several of the Articles of Religion to prove the contention that the church taught the doctrine that the individual must test and interpret creeds and articles by Scripture, and not Scripture by creeds and articles. The church allows differences of opinion upon the doctrines of inspiration, the atonement, the sacraments; and the clergyman must test these by Scripture. But there is a limit beyond which he cannot go,—so it is said,—and that limit is the creeds. "I maintain that this limitation to the exercise of private judgment is not only imaginary, but disproved by Article VIII."

He then showed why the church had never allowed the decisions of the early church councils to be considered infallible, and why the church or the individual ought never to believe that, because the majority believed a thing to be true, it must therefore be true. But, if it was insisted by some that he was advocating new theories, he wished to call attention to the fact that the original form of the Nicene Creed (cf. Principal Tulloch's article on "Creeds," Encyclopædia Britannica), formulated by a council called for the express purpose of defining the doctrine of the Incarnation, contains no reference to the virgin birth of Jesus, and does not define the resurrection; also to the fact that Justin Martyr, in his "Dialogue with Trypho," tells that many Christians in his day—140 A.D.—believed that Christ was born man of man; and, while not agreeing with those who so believed, Justin tells Trypho that so to believe did not of necessity forbid belief in the Incarnation.

To the charge that he denied the incarnation and divinity of Christ he replied:—

"It is false. On page 286 of my book I say, 'Defining the divinity of Jesus Christ to consist in a perfect union of his human spirit with the divine, we must be able to prove that this spirit existed.' That is simply another way of expressing the doctrine embodied in our second article of religion, which I believe. I think that the mode of Christ's birth and the fact of his divine character are two entirely different questions."

To the charge that he denies the miraculous conception he replied:—

"This also is false. On page 220 of my book I say: 'I hold with Keim and many of the evolutionists that as great a miracle was wrought at the birth of Jesus as was wrought when life or self-conscious mind was introduced on our globe. A distinct leap was made in the process of spiritual evolution at his birth, whereby the goal toward which humanity is moving was realized in one case. Jesus was therefore the possibility of the human race made real.' In other words, I believe that Jesus was a sinless being, that he had a perfect moral and spiritual nature, and that this perfect nature was produced by a special operation of the Divine Spirit. The human spirit of Jesus was infused into a human body by a special exertion of the Divine will. That is, he was 'conceived by the Holy Ghost,' acting along the lines of natural generation, albeit on a higher plane than that of his ordinary action. A perfect man would be a moral miracle; and, believing as I do in Christ's sinlessness, I must believe that it was due

to the God within him. I therefore differ from many, not all, theologians, simply in interpreting this article of creed. I hold that there are two views of Christ's birth in the New Testament, one of which assigns him only one earthly parent, and another giving him two parents, and therefore we must make a choice; and, exercising the liberty which the church gives me, I claim that I may adopt either one of these views which seems to me the more reasonable and credible."

The Scripture cited by Mr. MacQueary in support of his views on the virgin-birth are Matthew xiii. 55, John vi. 42, Luke ii. 41-48; also the fact that Paul, who was the first to write about Jesus, says nothing of the miracle, nor does Mark, while Matthew and Luke give the genealogy of Joseph, the one carrying it back to David, the other to Adam.

To the charge that he denied the resurrection he said:—

"On pages 225-227 of my book, I explicitly accept the doctrine of the resurrection, as stated by Saint Paul in First Corinthians xv., which is the doctrine of this church in her burial service. I do indeed claim, and I give fact and reason to support the claim, that Saint Paul's account of the resurrection was written before the gospel account; that it must be interpreted by his vision on the way to Damascus, by his statement that there is a natural body and there is a spiritual body; that flesh and blood cannot inherit the kingdom of God, and that the body which is buried is not the body that shall be the organ of the soul in the spiritual world. I hold that Saint Paul treats Christ's resurrection as the prototype, 'the first fruits' of our own; and, since he distinctly says that God will give us different bodies in or after death from those which are buried, it follows logically that Christ's resurrection body was not that body which was crucified and laid in the sepulchre. I hold, further, not that the Gospel accounts are false, but that they are substantially true: only a few additions seem to have been made to the primitive Pauline account. I hold that the theory of a spiritual appearance of Christ after death explains the Gospel narratives themselves, with the exception of a few passages, better than the old doctrine; and those excepted passages cannot be rationally and fairly explained by the old view."

Then, to show the eminently respectable and scholarly companions in heresy—if heresy it be—he has in the English and American clerical ranks, he quoted aptly and freely from "The Kernel and the Husk," by Rev. Edwin A. Abbott, "Christ and Christianity," by Rev. H. R. Haweis, an article by Canon Fremantle in the *Popular Science Monthly*, June, 1887, "Church and Creed," by Prof. Alfred Momerie of King's College, the last two Bampton lecturers, "Foundation of the Creeds," by the Bishop of Carlisle, and from a sermon by Rev. R. Heber Newton of New York City, as well as from personal letters from American clergymen (without revealing the authors' identity), all showing the latitude of belief tolerated within the English church and the spread of similar views in the United States.

Mr. MacQueary devoted the latter part of his argument to a statement of the peculiar characteristics of the present age, the lack of wisdom, as it seemed to him, in the church's attempting to decide minor points of doctrinal belief in a time of theological transition and flux, and a summary of his entire argument and restatement of his belief in the essentials of the faith.

The prosecutor, in rebutting Mr. MacQueary's argument, did not deny the correctness of the defendant's statement about the original form of the Nicene Creed, but contended that it was by the Nicene Creed in its present form that he was to be judged. Nor ought the court to be influenced by any opinion it might have of what the standards of belief might be in the future. They simply had to consider the standard of to-day.

He granted that creeds should be interpreted by Scripture, and not Scripture by creeds; but he would not grant to individuals the power to reject and accept at pleasure, no matter what the church might say on the subject.

He would not for a moment contend that, if a man found creeds contrary to Scripture, he must use them; but a clergyman is where he must use them. He is a teacher in a teaching church: he cannot be forced to teach that which he does not believe, but it is his place either voluntarily or involun-

tarily to give up his place as teacher, when he begins to tear down rather than build up. The Scripture which expresses the mind of the church on the doctrinal points in dispute is found, naturally enough, in those portions which the church has selected to group around the holy days of the birth, death, and resurrection of the Saviour; and these portions clearly contradict the teachings of the defendant.

Mr. MacQueary, in a brief reply to the prosecutor, pointed to several "fatal" admissions in the prosecutor's plea; namely, "that creeds must be interpreted by Scripture," "that various interpretations of Scripture and creeds have been and still are permitted by the church," "that the use of 1 Cor. xv. as the church's burial service forbids all dogmatizing on the nature of the resurrection," "that the Council of Nice did not insist on the virgin-birth and the physical resurrection."

To the prosecutor's contention "that, while the church has no authorized theory of inspiration and method of interpretation of Scripture, she has selected certain portions for use in the service on certain days, upon which she has set her approval," he replied: "In other words, the church offers certain parts of Scripture as authoritative doctrinal standards, but lets us do as we please with the balance. This contention is of a piece with that which holds that, while the Thirty-nine Articles may be interpreted by facts and reason and Scripture, yet the creeds may not be so interpreted. In selecting portions of the Gospels and Epistles for use on certain days, she does not exalt these portions above other parts which deal with the same subject. On the contrary, it is distinctly said in the Twentieth Article that we must not so expound one place of Scripture that it be repugnant to another. Hence, when we find two conflicting accounts of the birth and resurrection of Jesus in the New Testament, we must not reject both as worthless, much less resort to a far-fetched reconciliation; but we must give preference to that which seems the more rational, probable, credible." G. P. M.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

THE POETIC ATHANASIAN CREED.

Nothing reveals the intrinsic beauty of such doctrines as the trinity, the fall of the race in Adam, total depravity, and an eternal hell, as does putting them into poetry. The music of rhyme and the melody of rhythm seem just what are wanting to bring out their hidden loveliness.

We never fully realized how inspiring is the Athanasian Creed which our brethren of the Church of England cling to with such heroic and tender devotion, until we chanced to come across it lately tuned to poetic numbers. Here it is. It is taken from a delicious old "blackletter" "Book of Common Prayer," dated 1662, "collected into English Meeter by Thomas Steinhold, John Hopkins, and others, . . . with apt notes to sing them withall. Set forth and allowed to be sung in all Churches, of all the people together, before and after Morning and Evening Prayer, and also before and after Sermons; and moreover in private houses, for their godly solace and comfort, laying apart all ungodly songs and Ballads, which tend only to the nourishing of Vice, and corrupting of youth."

THE CREED.

What man soever he be
  that salvation will attain,
The catholick belief he must
  before all things retain.
Which faith unlesse he wholly keep,
  and undefiledly,
Without all doubt eternally
  he shall be sure to die.

The catholick belief is this,
  that God we worship one
In trinitie, and trinitie
  in unity alone:
So as we neither do confound
  the persons of the thrée,
Nor yet the substance whole of one
  in sunder parted be.

One person of the Father is,
  another of the Sonne,
Another person proper of
  the holy Ghost alone.
Of Father, Sonne, and holy Ghost,
  but one the Godhead is:
Like glory, coeternall eke
  the majestié likewise.

Such as the Father is, such is
  the Sonne in each degree:
And such also we do believe
  the holy Ghost to be.
Uncreate is the Father, and
  uncreate is the Sonne:
The holy Ghost uncreate, so
  uncreate is each one.

Incomprehensible Father is,
  incomprehensible Sonne:
And comprehensible also is
  the holy Ghost of none.
The Father is eternall, and
  the Sonne eternall so:
And in like sort eternall is
  the holy Ghost also.

And yet though we beleeve that each
  of these eternall be:
Yet there but one eternal is,
  and not eternals three.
As ne incomprehensible we,
  ne yet uncreate three:
But one incomprehensible, one
  uncreate hold to be.

Almighty so the Father is,
  the Sonne Almighty so,
And in like sort Almighty is
  the holy Ghost also.
And albeit that every one
  of these Almighty be;
Yet there but one Almighty is,
  and not Almighties three.

The Father God is, God the Sonne,
  God holy Ghost also:
Yet are there not thrée Gods at all,
  but one God and no moe.
So likewise Lord the Father is,
  and Lord also the Sonne:
And Lord the holy Ghost, yet are
  there not thrée Lords, but one.

For as we are compell'd to grant,
  by Christian veritie,
Each of the persons by himselfe,
  both God and Lord to be,
So Catholique Religion
  forbiddeth us alway,
That either Gods be thrée, or that
  thrée Lords be there to say.

Of none the Father is, ne made,
  ne create, nor begot:
The Sonne is of the Father, not
  create, ne made, but got.
The holy Ghost is of them both,
  the Father and the Sonne:
Ne made, ne create, nor begot,
  but both procéed alone.

So we one Father hold, not thrée,
  one Sonne also, not thrée:
One holy Ghost alone, and not
  thrée holy Ghosts to be.
None in this Trinity before,
  nor after other is:
Ne greater any than the rest:
  ne lesser be likewise.

But every one among themselves,
  of all the persons thrée:
Together coeternall all,
  and all coequall be.
So Unity in Trinity,
  as said it is before:
And Trinity in Unity,
  in all things we adore.

Therefore what man soever that
  salvation will attain,
This faith touching the Trinity,
  of force he must retaine.
And néedful to eternall life,
  it is that every wight,
Of the incarnating of Christ,
  our Lord believe aright.

For this the right Faith is, that we
  believe and eke do know:
That Christ our Lord the Sonne of God,
  is God and man also.
God of his Fathers substance got,
  before the world began:
And of his Mothers substance borne,
  in world a very man.

Both perfect God and perfect man
  in one, one Jesus Christ:
That doth of reasonable soule,
  and humane flesh subsist.
Touching his God-head, equall with
  his Father, God is he:
Touching his man-hood, lower than
  his Father in degrée.

Who though he be both very God,
  and very man also:
Yet is he but one Christ alone,
  and is not persons two.
One, not by turning of God-head
  into the flesh of man:
But by taking manhood to God,
  this being one began.

All one, not by confounding of
  the substance into one:
But onely by the Unity,
  that is of one person.
For as the reasonable soule
  and flesh but one man is:
So in one person God and man,
  is but one Christ likewise.

Who suffered for to save us all,
  To Hell he did descend:
The third day rose again from death,
  to heaven he did ascend.
He sits at the right hand of God,
  th' Almighty Father there:
From thence to judge the quicke and dead
  againe he shall appear.

At whose return all men shall rise
  With bodies new restor'd,
And of their own works they shall give
  account unto the Lord.
And they into eternall life
  shall goe that have done well:
Who have done ill shall go into
  eternall fire to dwell.

This is the Catholick belief:
  who doth not faithfully
Believe the same, without all doubt
  he saved cannot be.

To Father, Sonne, and holy Ghost,
  All glory be therefore,
As in beginning was, is now,
  And shall be evermore.

HELPFUL THOUGHTS.

Sweet, true rest is no cheap, idle, undeserved relaxation. It comes most gratefully after large-souled action, heroic or simple, as in "The Cotter's Saturday Night." How mean and earthly the lying-down hour of delving selfishness! Blessed be the repose that crowns long devoted Christian work! On high and happy vantage-ground are they who are diligently earning precious Sabbatical rest and divine quietude.

When Paul had "fought a good fight" and was about to come off the field of valiant service, then was the season of celestial calm and well-pleasing introversion, with we know not how much accumulated light in his face, such as never shone on land or sea.

It is not good that religion be too much on the wing with inordinate buzzing, and with many liabilities to sting. Let religion settle down among nature's opening petals and fair humanities, and make ever so much needed sweetness.

All being of divine origin, the arms of the Almighty are beneath all. But it is one thing to lie in God's embrace like a senseless block on the lap of earth; another thing to lie in the Father's arms, looking up into his face with tender, childlike, loving recognition.

God is the Source and Revealer of all truth, is in the science of Watt, Whitney, and Bessemer as well as in the religion of John, Channing, and Parker. Science knows only as God first knows. He is near to humanity in engine and telephone, no less than in grace, love, and mercy proper.

W. M. BICKNELL.

Malden, Mass.

THE LORD'S SUPPER.

The chief feature of the rite of communion is that it identifies the disciples with their Master in his moment of utter humiliation and surrender, and so bears witness to the great truth that the very essence and crown of our religion is self-sacrifice. We cannot embrace his cross, and yet refuse our own. We cannot raise the cup of remembrance to our lips without a secret pledge to him, to one another, to the great company of the faithful in every age, that we, too, hold ourselves at God's disposal; that we will ask nothing on our own account; that we will pass simply into the Divine Hand, to take us whither it will. Be this the vow of our hearts, and "so let us take of this bread and drink of this cup."

Few, perhaps, even among favored men, are free from some haunting sorrow; and to every faithful mind, however placed, there is an inward heroism, a secret self-renunciation, not only possible, but indispensable, which may well make the form of Jesus toiling on to Calvary the dearest and holiest image to the thoughts. Angels only can serve the perfect Will without a painful self-denial.

There are times, indeed, of kindled purpose and high affection to us all, when the spirit is willing and the faculty is strong, when the mighty stream of resolution sweeps rapidly away, and plays with difficulties as with the momentary bubbles that eddy on its wave, when a purer atmosphere seems to clean and swell the soul, and every speck of evil passion melts and disappears; and then, indeed, to the meek and holy there is no cross to bear. But duty is constant, affection transient. Obligation often rises while the spirit sinks; and, after the divine freshness of the morning air, a sluggish mist damps down, and turns life which had looked brilliant as Eden into a flat, weary marsh. And then it comes to pass that we know the path wherein we should go, but love it no more. Ease bids us stay at home, inclination shows us a pleasanter way; or, if we set out on the thorny track, we begin to pity our own bleeding feet and reward with admiration our half-spent strength. When the soul has lost its earliest tension, evil with close collapse presses in upon it again, worthless temptations resume a dreadful force. Yet one loss of the quick and willing spirit does not alter or abate the solemn charge committed to our hands. The elastic love is gone, the binding duty stays: the only difference is that the ceaseless pressure of circumambient necessity unfelt by the full soul becomes a painful strain upon an exhausted nature. This is the cross daily we are called to bear, notwithstanding the languid mind and heavy heart, to maintain an ever persistent service, to go with patience

on and on, assured that, if we will, we can take just the next step well. This inward denial, this resolute self-mastery, is the peculiar service which, as human, and not always inclined to the best, yet, as Christians, bound never to do the worst, we are expected to render. Our work must be achieved, if not from momentary love of it, yet from persistent love of the God who gives it. Ay, and the burden must be borne, not with elaborate effort and audible sighs and pains that self-complacency takes care to reckon, but with a cheerful spirit that can put the poor, obtrusive self aside, with an unsparing mind that never counts the cost at which a duty must be done, with entire relinquishment of rights, desiring only leave of service, with sedate and tranquil frame like that of Christ through his last day, which beneath a divine composure concealed a universe of thought.

We have fallen, alas! on restless days of too much speech; and few there are that can do a noble thing and say nothing. But God loves the silent sacrifice, and no offering is stricken for him unless it bleeds on the hidden altar of the heart. For his children, struggling faithfully with the burden of life, his heavenly pity is ever on the watch; nor does he leave them long in the languor of a weary mind, but comes himself with the blessed inspiration that renews their strength as the eagle's. There is nothing true in earth or heaven, if it be not a law of his that holy deed shall end in holy thought and holy love and patient obedience. Down upon the dust mature the rapid wings by which to soar, and gladly worship at heaven's gate. But let not this be a care to us: it is a selfish religion that grows querulous at its own coldness, and cannot stir the will until it attains a rapture. Our sole business is to abide and serve, to keep our assigned place and grow. Meanwhile, what is to sustain our precarious patience? what to help us in the arduous hour?

There is no support like that which we feel when others in our sight have borne their burden well.

Who would turn and flee when brothers near fight the good fight, and are resolved to finish their course? And, as we sit beneath the cross, we turn our eye upon the Prince of Souls: we see the extremity of trial, the sublimest of victories. Let us be of good cheer: the faithful have a living Leader in the heavens.—*James Martineau, D.D., in the Christian Life.*

THE OBSERVANCE OF THE COMMUNION IN OUR CHURCHES.

A discussion has been going on among our English Unitarian brethren for some weeks, in the columns of the London *Inquirer*, over the subject of the Communion. Many ministers and laymen have freely expressed their views on the subject. There seems to be no greater uniformity of practice or of judgment regarding the celebration of this rite among English Unitarians than among Americans. A part of the churches in both countries esteem it highly, and practise it, some once in two months, some once in three or six months, some every month. Others have long ago given it up, or, if they are new churches, have never adopted it, believing that the objections to it are so great as to more than outweigh the good.

One interesting fact becomes plain: it is this,—that, whereas the observance of the communion is regarded by many, and doubtless with reason, as having a tendency to deepen spirituality among those who are attached to it and engage in it with affectionate zeal, it yet cannot be taken as a measure of a church's spiritual life, since many very dead societies practise it, and many of the greatest activity and consecration do not.

There can be no question that the rite is very closely connected in the minds of the people of Christendom in general with the orthodox doctrine of vicarious atonement. This has always been, and long must be, a very serious obstacle in the way of our using it. Nevertheless, there is an interpretation of it, and one which those among us who engage in its observance believe to be much nearer to the original thought of Jesus, which is wholly free from any taint of the objectionable "blood theology." The rational meaning of the Communion and the noble uses it may serve to the Liberal Christian are beautifully set forth in the article of Dr. Martineau printed above.

The question whether this rite shall be observed or not is clearly one which each church must settle for itself. Let no church

that observes it criticise unkindly the church that does not, and let no church that does not observe it look upon the church that does as therefore superstitious. Let each decide upon its own course, as before God, and carry it out in brotherly love.

HOW TO GET GOOD OUT OF LENT.

Unitarians usually make much less of Lent than do their Episcopalian or Catholic brethren. Indeed, many do not observe it at all, having no sympathy either with the abuses which they see so widely prevailing in connection with its observance, or with the theology that prompts the same. There are some of our ministers and churches, however,—and we think an increasing number,—who recognize in Lent possibilities of good too valuable to be cast aside. They see in it a season which may be used to advantage by our churches for a quiet and healthful quickening of their spiritual life. To this end some of our ministers hold special services or series of meetings of one kind or another. Others have confirmation classes, or classes of the young for special religious study. Many impress upon their people the importance of making it a time for private self-examination and the deepening of the streams of their personal faith and practical beneficence.

Dr. Heber Newton, in the last number of his *All Souls' Monthly*, urges upon his people some thoughts as to the true use of Lent that ought to commend themselves to all Christian people who care more for reality than for forms. With such an observance of the season as he proposes, none should be in more sympathy than Unitarians. Says Dr. Newton:—

"Lent returns to us once more. Shall we make a serious and systematic use of it, or shall we play with it in formal observances?

"Wisely and systematically to use it, let every one resolve upon these few points. First, let some special time be set apart for that which is crowded out of the rest of the year,—a chance for each one to be alone with himself. In the incessant round of social duties, always living in the presence of others, one is surprised at times to find how little of the year he really has had to himself and with himself. If Lent means anything at all, it means a retreat from the society of others to that best society which is found within every man. It may be well to know others: it is indispensable, now as of old, to know ourselves.

"That self which is within every man, if he will go far enough into the inner shrine of his being to find it, is always God. 'Know ye not that your bodies are the temples of the Holy Ghost?' Into that inner and most holy place of the true temple we rarely enter. Is it any wonder that we are found so often asking, Where is God? 'Oh, that I knew where I might find him!' Turn within, and search. *Never is a man alone with himself but that he is in the presence of God.*

"Take up some book for systematic reading during the Lenten season,—some book that bears directly on the culture of character, on the inspiration of the inner life. Such books are, happily, in abundance. No one need look far to find them. Every one must have his own favorites in this line, or, if he has not, it is high time that he has found out such favorites. Take them down from the shelves, and read them again carefully. We need, every one, to be at home in the great classics of the soul.

"Order for yourself some real self-discipline. We talk much about it; but how little do we practise it! Even in minor matters it is well at such a season for one to seriously discipline self, if for nothing else, that he may have himself well in hand and strengthen his will, and may thus create habits of self-control which may serve him in good stead in some hour of temptation. It matters little what direction the disciplining take, so that it be a curbing of our desires and inclinations, a checking of our too easy self-indulgence, and the making of a fast, not for our stomachs, but for our sins.

"Let your children learn through this Lent to deny themselves in something of which they are fond, and bring the proceeds to offer at Easter. It will do them good, and be a means of doing good to others.

"Attend the special services that shall be ordered in the parish, and attend them as regularly as possible. *Engage in some real practical bit of human helpfulness.*"

"He that ruleth his spirit is better than he that taketh a city."

JUBILEE POEMS.

At the recent delightful celebration of the fiftieth anniversary of the Unitarian church in Quincy, Ill., the following hymns, composed for the occasion by two former pastors, were sung:

ANNIVERSARY HYMN.

O Light, from age to age the same,
  Forever living Word!
Here have we felt Thy kindling flame,
  Thy voice within have heard.

Here holy thought and hymn and prayer
  Have winged the spirit's powers,
And made these walls divinely fair,—
  Thy temple, Lord, and ours.

What visions rise above the years,
  What tender memories throng!
Till the eye fills with happy tears,
  The heart with grateful song.

Vanish the mists of time and sense!
  They come, the loved of yore;
And one encircling Providence
  Holds all forevermore.

Oh, not in vain their toil who wrought
  To build faith's freer shrine!
Nor theirs whose love and hope and thought
  Have watched the fire divine.

Burn, holy fire, and shine more wide!
  While systems rise and fall,
Faith, hope, and charity abide,
  The heart and soul of all.

F. L. HOSMER.

IN MEMORIAM.

Serenely ends its fiftieth year,
  Our church of simple faith and free.
Of them who formed it, some are here,
  Some vanished in life's mystery.

And fifty years ten thousandfold
  The pavement of the stars shall ride:
Where shall be then the young and old
  Who here assemble, side by side?

We may not see, we may not tell,
  We may not name the holy place;
Yet all shall be — we know it well —
  Safe in the One Eternal Grace.

Dear church, for thee our thanks we give;
  We bless thy hallowed faith serene,
And our One Lord in whom we live,
  The souls that are, shall be, have been.

We bless thy prayers, each hymn, each thought,
  That have sustained and judged our life:
We bless thy healing influence, fraught
  With love and peace above all strife.

Blest be thy future as thy past,
  Dear church of simple faith and free!
In all thy truth divine stand fast,
  In all thy human charity!

J. V. BLAKE.

WHAT DOES UNITARIANISM MEAN?

Unitarianism means:—

God, the Universal Father, living and loving;

Religion, obedience to the voice of God;

Christ, the brightest example of God's holy spirit working in man;

The Bible, a record of a nation hearkening to the voice of God;

Humanity, upgrowing and immortal, though still incomplete;

Character, conquest of sin the only solution;

Worship, personal contact with God;

Service, to do good the supreme purpose of life.

FREDERICK B. MOTT.

Salem, Mass.

GEORGE BANCROFT.

Much has been said in the papers of this country, and indeed of the world, regarding the death of our great historian, George Bancroft; and much more will be said. Though his work has been only indirectly connected with religion, yet the fact that in early life he studied with a view to the Liberal Christian ministry, and actually preached a few times, and especially the fact that he has filled so distinguished a place in the literary, political, and social history of the country for so long a period, make it fitting that we should devote a little space to a rehearsal of the leading events of his career. We cannot do better than reproduce some paragraphs from articles that have appeared in the press of Boston and New York. From an extended article in the Boston *Advertiser*, we cull the following paragraphs:—

The city of Worcester was the birthplace of George Bancroft, and Oct. 3, 1800, the date of his birth. He was the son of Rev. Aaron Bancroft, D.D., who was a clergyman of some reputation. Young Bancroft pursued his preparatory studies at Phillips Academy, Exeter, N.H., and at the early age of thirteen years he entered Harvard College. In 1817 he graduated with the second honors of his class, and in the following year he sailed for Germany. Here, at Göttingen, he remained two years, applying himself to German, French, and Italian literature, the Oriental languages, and literature of Greece and Rome, besides pursuing a thorough course in Greek philosophy. In 1820 he received at Göttingen the degree of

doctor of philosophy, and afterward for a brief period continued his studies at Berlin. During these years he had been a close observer of the methods of Prussian government, and he seized every opportunity of visiting localities of historic interest and of meeting the remarkable men of the time. In a Göttingen vacation he had seen Dresden, and at Jena had made the acquaintance of Goethe. At Heidelberg he studied with the historian Schlosser. In Paris he knew Cousin, Alexander von Humboldt, and Benjamin Constant. In 1821 he passed a month in England, travelled on foot through Switzerland, and spent eight months in Italy, where at Milan he met Manzoni; at Rome, Chevalier Bunsen and Niebuhr.

Mr. Bancroft returned to America in 1822, and for a year acted as a tutor of Greek at Harvard. His earlier studies had been conducted with the ministry in view; and, during this year of tutorship at his Alma Mater, it is related that he preached several sermons which were well received. In 1823 he launched the first of his literary ventures,—a small volume of poems; and this was followed by a translation of Heeren's "Reflections on the Politics of Ancient Greece." Shortly before this, in conjunction with Dr. Joseph Cogswell, who afterward became noted for his connection with the Astor Library in New York, he had established the Round Hill School at Northampton, the purpose of which was to prepare young men for a collegiate course.

It was about this time that Mr. Bancroft first began to take an active part in political life. In 1830 he was elected, without his knowledge, a member of the Massachusetts House of Representatives, but declined to take his seat; and in a year after he refused a nomination, though certain to be elected, to the Senate of the State. In 1826 Mr. Bancroft had delivered an oration in Northampton, in which he declared himself for universal suffrage and uncompromising democracy. The work on his literary masterpiece, the History of the United States, had already been begun; and the first of the ten volumes appeared in 1834. . . .

Volume II. had appeared in 1837, and Volume III. in 1840. The fourth volume—the first of the History of the Revolution—was published in 1852, and the fifth volume in the following year, when the first three volumes had reached their fifteenth edition. In 1855 Mr. Bancroft published a volume of miscellanies, comprising a portion of articles which from time to time had appeared in the *North American Review*. In the preceding year the sixth volume of his History had made its appearance; and this was followed by the seventh in 1858, the eighth in 1860, the ninth in 1866, and the tenth, completing the work, in 1874. In 1876 he published a revised and much condensed edition of his work in six duodecimo volumes, having spent nearly a year in this labor. In 1882 he published volumes eleven and twelve, under the title of "History of the Formation of the Constitution of the United States." The last revised edition of the whole work appeared in 1885. In February, 1866, Mr. Bancroft delivered an oration before Congress in memory of Abraham Lincoln. In May, 1867, he was appointed Minister to Prussia; in 1868 he was accredited to the North German Confederation, and in 1871 to the German Empire. He was recalled at his own request in 1874. During his residence in Germany he concluded several important treaties with various German States, relating especially to the naturalization of Germans in America. At the time of his residence in New York, Mr. Bancroft had become the correspondent of the Royal Academy of Berlin, and also of the French. He made several visits to Paris to study the archives and libraries of that great city,—a work in which he received the assistance of Guizot, Lamartine, and De Tocqueville. In August, 1868, he received from the University of Bonn the honorary degree of doctor of laws; and in September, 1870, he celebrated the fiftieth anniversary of receiving his first degree at Göttingen. He was congratulated by many German societies and faculties, as well as by prominent men of many nations. His history, which has been translated into many languages, is especially popular in Germany.

Besides the labors mentioned above, Mr. Bancroft delivered at Springfield in 1836 an oration which was printed and ran through several editions. In October, 1855, he made an address on the site of the battle of King's Mountain, South Carolina, and another on Sept. 10, 1860, at the unveiling of the statue of Commodore Perry at Cleveland. In 1850, before the New York Historical Society, of which he was a member, he delivered a eulogium of Prescott, the historian. Mr. Bancroft had been the president of the American Geographical Society, and was a member of the Ethnological Society. In recent years the veteran historian and statesman has resided in Washington, frequently passing his summers at Newport, where a short time ago he celebrated in appropriate style his ninetieth birthday.

Mr. Bancroft was Newport's most distinguished summer resident, and a welcome visitor at all the important social gatherings of the season. In Newport, as elsewhere, he attended conscientiously to his literary work, and his stenographer met him every morning at nine o'clock. Before beginning work, it was his custom to carefully examine his famous roses, of which he had over three hundred varieties. It was his delight to send these fragrant flowers to friends, and to present bouquets to strangers who lingered near the cottage, admiring the wealth of flowers.

In Washington Mr. Bancroft's was one of the notable houses of the city. All strangers of distinction found their way there, and were sure to meet there at dinner or in

the evening the most notable of our own statesmen. The Senate ordered him admission to the floor of the Senate chamber,—a special honor granted to no other private citizen. Senators and representatives often sought his advice in difficult constitutional questions. The last literary work of Mr. Bancroft was a pamphlet on the legal tender decision of the Supreme Court. It was published in January, 1888, and was as bright and vigorous as anything from his earlier pen. It was entitled "A Plea for the Constitution, Wounded in the House of its Guardians."

One of the best articles upon Mr. Bancroft and his work that has appeared since his death is that printed in the *Nation*. We select the following paragraphs dealing with his qualities as an historian:—

Mr. Bancroft, as an historian, combined some of the greatest merits and some of the profoundest defects ever united in a single author. His merits are obvious enough. He has great enthusiasm for his subject. He is profoundly imbued with that democratic spirit without which the history of the United States cannot be justly written. He has the graphic quality so wanting in Hildreth and the saliency whose absence makes Prescott too smooth. He has a style essentially picturesque, whatever may be its faults. The reader is compelled to admit that his resources in the way of preparation are inexhaustible, and that his command of them is astounding. One must follow him minutely, for instance, through the history of the war for independence, to appreciate in full the consummate grasp of a mind which can deploy military events in a narrative as a general deploys brigades in a field. Add to this the capacity for occasional maxims to the highest degree profound and lucid, in the way of political philosophy, and you certainly combine in one man some of the greatest qualities of the historian.

Against this are to be set very grave faults. There is, in the first place, that error so common with the graphic school of historians,—the exaggerated estimate of manuscript or fragmentary material, at the expense of what is printed and permanent. A fault far more serious than this is one which Mr. Bancroft shared with his historical contemporaries, but in which he far exceeded any of them,—an utter ignoring of the very meaning and significance of a quotation-mark. When he quotes a contemporary document or letter, it is absolutely impossible to tell, without careful verifying, whether what he gives us between the quotation marks is precisely what should be there, or whether it is a compilation, rearrangement, selection, or even a series of mere paraphrases of his own. A drawback quite as serious is to be found in this,—that Mr. Bancroft's extraordinary labors in old age were not usually devoted to revising the grounds of his own earlier judgments, but to perfecting his own style of expression and to weaving in additional facts at those points which especially interested him. Laboriously revising his whole history in 1876, and almost rewriting it for the edition of 1884, he allowed the labors of younger investigators to go on around him unobserved. The consequence is that much light has been let in upon American history in directions where he has not so much as a window; and there are points where his knowledge, vast as it is, will be found to have been already superseded.

THE MONTH'S POEM-SHEAF.

EASTER MORNING.

A gentle tumult in the earth,
  A murmur in the trees,
An odor faint, but passing sweet,
  Upon the morning breeze,—
The heralds these, whom thou dost send,
  Dear spring, that we may know
How soon the land, from side to side,
  Shall with thy beauty glow.

And 'tis by tokens faint as these,
  O Truth that makest free,
That thou dost give assurance strong
  Of better things to be;
Of higher faith and holier trust;
  Of love more deep and wide;
Of hope, whose anchor shall not break,
  Whatever storms betide!

—*John W. Chadwick.*

A HOPE.

My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That, after Last, returns the First,
Though a wide compass round be fetched;
That what began best, can't end worst;
Nor what God blessed once, prove accurst.

—*Robert Browning.*

A NEW EASTER.

O chime of sweet Saint Charity,
  Peal soon that Easter morn
When Christ for all shall risen be,
  And in all hearts new-born!
That Pentecost when utterance clear
  To all men shall be given,
When all shall say *my brother* here,
  And hear *my son* in heaven!

—*James Russell Lowell.*

AWAY.

I cannot say, and I will not say,
That he is dead. He is just away!

With a cheery smile, and a wave of the hand,
He has wandered into an unknown land,

And left us dreaming how very fair
It needs must be, since he lingers there.

And you,—O you, who the wildest yearn
For the old-time step and the glad return—

Think of him faring on, as dear
In the love of There as the love of Here.

Think of him still as the same, I say:
He is not dead: he is just away!

BECAUSE I LIVE, YE SHALL LIVE ALSO.

Say not of thy friend departed,
"He is dead" He is but grown
Larger-souled and deeper-hearted,
Blossoming into skies unknown.
All the air of earth is sweeter
For his being's full release;
And thine own life is completer
For his conquest and his peace.

Roll the stone from sorrow's prison,
White-robed angel, holy Faith,
Till with Christ we have arisen,
And believe the word he saith.
Heaven is life to life brought nearer,
Love withdraws more love to give,
"Hearts to hearts in me are dearer,
Lo! I live, and ye shall live!"

—*Lucy Larcom.*

IMPERFECTIONS.

I wonder if ever a song was sung
But the singer's heart sang sweeter!
I wonder if ever a rhyme was rung
But the thought surpassed the metre!
I wonder if ever a sculptor wrought
Till the cold stone echoed his ardent thought!
Or if ever a painter, with light and shade,
The dream of his inmost heart portrayed!

I wonder if ever a rose was found,
And there might not be a fairer!
Or if ever a glittering gem was ground,
And we dreamed not of a rarer!
Ah! never on earth shall we find the best,
But it waits for us in the land of rest;
And a perfect thing we shall never behold
Till we pass the portal of shining gold.

—*James Clarence Harvey.*

EDITORIAL NOTES.

February 8 was the twenty-fifth anniversary of Prof. Swing's ministry in Chicago. The great preacher commemorated the day by a sermon on "The Pastorate," from the passage in 2 Timothy, "Preach the word." It has been given to but few men in the nation to do a quarter-century of so influential and beneficent work as has been done by the pastor of the "Central Church."

We well remember Prof. Swing as the minister of the old Westminster Presbyterian Church on the North Side, when he first came to Chicago. The writer of this, then a college student, went to hear him one Sunday out of curiosity, and was so charmed with the poetical beauty of his thought, but especially with his breadth and "sweet reasonableness," that thereafter no other Chicago preacher could win him away from the Westminster church. We were then "orthodox," and had little suspicion of the latent unsoundness of Prof. Swing's teaching; but we now see that in the very breadth and sweet reasonableness that were so attractive to us lurked incipient heresy. Only a few years were allowed to pass before the heresy-hunters were on his track. He was arraigned by his brethren, tried, and formally acquitted. But the trial made it so plain to his own mind that his thoughts were not their thoughts nor his ways their ways that at once he virtually, if not formally, withdrew from the Presbyterian body. Then a large number of thoughtful and earnest people, of his own and other religious connections, and many from outside all, joined themselves together and formed an independent society for him in the heart of the city, which took the name of the "Central Church," and adopted, as its basis, simple discipleship to Christ. To this society he has ministered ever since, preaching first in McVickar's Theatre and later in Central Music Hall, to the largest congregation in Chicago and one of the largest in the world.

Besides the great hearing given to his sermons on Sunday, they have been carried in printed form all over the West, and almost the world. For many years all the large morning papers of the city printed them each week in full. Now the *Inter-Ocean* prints them entire, and the other papers print abstracts and occasional discourses. In addition to his preaching, he has lectured much, printed several books, and written a good deal for the periodical press.

As to his theological views, Prof. Swing has been from the first quietly progressive. With a mind ever open to truth, he could not fail to grow. Now he is distinctly Unitarian,—abreast in his thinking with our broadest and most forward-looking men. The quality and finish of his sermons have always been extraordinary. His sense of the beautiful and the poetic is keen and

always alive. Indeed, his mind is half Greek. Combine the lofty and exquisite idealism of Plato with the tender naturalness and simplicity of Jesus, and we have the thought of Prof. Swing. During these twenty-five years he has exerted an influence that has been as powerful as it has been wholesome upon the religious thinking of the West. It has not been the influence of the thunder or lightning or storm, but of the warm sunshine, quietly quickening everything it touched into healthier and more beautiful life.

We print elsewhere an extended account of the MacQueary heresy trial. The pitiful side of the affair appears in the fact that it was made explicitly and avowedly not a trial of the accused for offence against the truth, but for offence against the standards of the Episcopal church. The prosecution did not even ask, "Are the defendant's views true?" but only, "Are they in harmony with the ancient creeds?" as if truth were nothing, and mere dead words and forms were everything!

The death of Charles Bradlaugh calls to mind the debt that the world owes him.

Perhaps nothing in the life of our honored Dr. Channing is more noble than his conduct in the famous Abner Kneeland case. In the year 1838, in the teeth of general public sentiment, Channing headed a petition to the Governor of the State of Massachusetts, asking pardon for Kneeland, when the latter had been sentenced to prison for giving public expression to atheistical sentiments, and taking the ground boldly that no man ought to be punished for opinion's sake, but that the political and civil rights even of the atheist must be guaranteed and protected by the government with the same fidelity as the rights of the theist and the Christian. Naturally, this advanced position maintained by Channing made him many enemies. But the better judgment and conscience of Massachusetts and the world came at last to see that he was right; and his brave action in this important case is now one of the foundation-stones on which rests his enduring fame as a leader in the sacred cause of the world's political and spiritual emancipation.

A much harder battle has been raging in England for more than half a generation, involving essentially the same principle as that which Channing fought for in connection with Abner Kneeland. It is to be hoped that the battle there is at last won. At least, it is clear that certain very important ground has been gained. To whom is the victory, or so much of victory as has been achieved, due? There can hardly be more than one answer. It is certainly due primarily to Charles Bradlaugh. He has had many noble helpers. But his has been the stout heart that has dared, as no other has dared, to brave ecclesiastical bigotry and tyranny in high places and low, in church and State, in the heat of popular elections and in Parliament, and demand, with a voice that rang over England, and would never be hushed even by threats of violence and imprisonment, the *absolute equality of Englishmen before the law, irrespective of their religious opinions.*

We need hardly say that Charles Bradlaugh's atheism* we deeply regret; his fierce and often indiscriminating iconoclasm we regret; that he was in many respects a very illiberal liberal we are well aware. But that he saw certain important truths clearly, and battled for them in a very heroic and manly and often a very self-forgetting, spirit, we are glad to remember and confess. In his death the cause of political and religious liberty in England loses a valuable ally, no small part of whose public work may well be remembered with gratitude and honor.

We are glad to be able to print in this number of the *Unitarian* some reminiscences of Bradlaugh from the pen of one who knew him well and stood by his side in some of his best battles.

The call of Rev. M. J. Savage to the important pulpit in Chicago (that of the Church of the Messiah) left vacant by the resignation of Rev. David Utter, and his declination of the call on the ground that duty seems to him to demand his stay in Boston, are events of general denominational interest. That his leaving the East would have

* A writer in the Brooklyn *Times* of January 30 denies that he was an atheist, and says he was "a Deist of the Paine type, whose fierce assaults on Christian theology won for him, as for Paine, the odium of atheism." We should be glad to know the ground on which this statement is made.

been a much-felt loss in that quarter of course all knew, and for the East's sake we are glad he stays. But for the West's sake, and for the sake of our *whole* work East and West, we are not sure that we can say so. There is no place in the land where we need stronger men than in Chicago; and especially we need men there with sufficient intellectual poise not to be carried off their feet by the foolish notion that a Unitarianism meaning God and worship is ever going to be built up on any other basis than one that dares to say worship and God. Many of us believe that Mr. Savage has that strength and that intellectual poise. Therefore, we hoped he would decide to go to Chicago, much as we appreciate the work he is doing in Boston.

The future action of the Church of the Messiah will be watched with the deepest interest. A weak man, or a man with other than large, clear views as to what Unitarianism in the West and everywhere else must be, in order to attain to any extended or permanent influence in the world, would be nothing less than a calamity to the cause of Liberal Christianity in the whole land. On the other hand, a wise and strong choice made here will strengthen our work everywhere.

WOMAN'S WORD AND WORK.

THE NEW YORK WOMEN'S LEAGUE.

The February meeting of the Women's League took place on the 6th inst. at the Church of the Saviour (Rev. H. Price Collier), Brooklyn. The report of the Religious News Committee comprised an account of the inception of the movement to start a Unitarian church in Plainfield, N. J., the growth of the movement, and its success. The society was most fortunate in securing the services of Rev. W. P. Tilden, and, later, of Rev. Hobart Clark. A pleasant house where religious services are held is now the headquarters of the society; but plans for a church edifice are under consideration, and the ground for it has been given. Three ladies representing the New York League visited Plainfield this week, and were most cordially entertained. At the meeting then held, the work of the National Alliance was discussed, plans for the formation of an associate branch in Plainfield talked of, and a paper on "Religious Study Classes" read. An associate branch of the Alliance has just been formed in the Harlem church.

On behalf of the Religious News Committee, Mrs. Pettingill described the work of rescue and of help done, in the past ten years, by the Wayside Home of Brooklyn. It has given shelter and work to hundreds of women discharged from the prisons of the county. Efforts are being made to have a law passed which shall provide for the admission to the Home of younger women and girls, who, with sentence suspended, can thus come under the influence of Christian matrons, and be encouraged to lead a good life, and not be thrust upon the community, branded as criminals. The need of such provision for Protestant girls is strongly felt by the judges of the criminal courts in our city.

The topic for the day was "Boys": 1. Special characteristics of boys; 2. How shall we teach them justice, courage, and true chivalry? 3. Is hero-worship the boy's best help in learning patriotism? 4. How shall we fortify them against the temptations of college and business life? 5. How cultivate the highest standard of manliness? Mrs. Humphrey Swift read the leading paper, which was in part as follows: Being a boy implies, to my mind, frankness, generosity, eagerness in play and sports, a healthy dislike for school, and a boundless appetite. What a healthy boy does not find out within a large radius of his own district is simply what he considers not worth knowing. There are boys whose environment, coupled with weakness of character, has done its work in spoiling them,—oftener, perhaps, the son of the rich man than of the poor. The poor man expects something from his son, which early in life imbues him with a sense of responsibility. The rich man, unless he is very judicious, expects little; but the son learns early to expect everything of his parent.

The boy has his code of honor, which often needs revising, it is true; and we do not enough consider what an educator the boy is among his own companions. His home should be the kindergarten in which his moral faculties are developed to the highest standard, his manliness fostered and developed by the simplest methods. Some mothers do not follow closely enough the development of their boys, do not visit their schools nor become acquainted with their associates. When your son finds you sympathetic, he will make you the repository of all his social experience: without his dreaming of your purpose, you will distinguish the good from the bad, and by frank discussion you will influence the boy's mind in the direction you desire. Parents should never relegate the religious teaching of their sons to the Sunday-school teacher. Mothers should be the ones, first and always, to give their children moral and religious instruction.

Patriotism should be fostered and developed at an early age, but in quiet and untroubled times this is too seldom done. Not

the patriotism that cries, Hurrah! and swings its cap, but the serious, practical kind. Draw your boy's attention to the whiskey saloons, to the overcrowded tenement-houses, the dirty streets, the buildings that grow up like mushrooms without regard to safety. Arouse his young mind to a pride he *might* feel in his city if the laws were well administered, and teach him that what he does for the town he lives in he does for his country. We should teach our boys how to read the newspapers, as well as the classics and the Bible, and discuss politics with them as well as the cut of their last suit of clothes.

Grow up with your son. Be his sympathizing friend, his playmate, everything you can be. Make yourself and his home an impregnable stronghold which will fortify his soul against attacks that must be met alone. The pedagogic world is beginning to see that study alone is not what boys need. Athletic exercises are an imperative necessity. Nothing clears the brain of thoughts that come from idleness, or relieves the weariness that a sedentary life entails, like an hour in the gymnasium or a spin into the country on a bicycle.

Mrs. Van Winkle read the next paper. She thought that a great factor in guiding and developing our sons is found in the peculiar love they bear toward their mothers, being quite different in kind from that they feel for their fathers. She would have boys taught, first of all, to be honest and humane, and, especially, trained to be just, courageous, and courteous. Should a boy *always* give up his toys to his younger brother? Justice requires that he should not. Should a timid child be refused a light when going to sleep? She thought courage could be developed more safely by not forcing such a matter. Disobedience must be punished, but never by denying what had been promised. When shall a boy fight? Never, she formerly thought; but she had changed her opinion. The Constitution and government of the United States should be thoroughly understood; and boys should feel that they owe themselves to their country if needed in the near future, either as office-holders or as soldiers.

One of the ladies present spoke some strong words in behalf of foot-ball. The boy's soul is in it, and his mother's must be in it, too. She brought up her sons to have the same code of morals for themselves and for girls. Sympathy must go along with love. Pets must be tolerated. She had admitted a turtle to her home and affections. It was not troublesome, and it died early. To make a boy truthful, we must believe absolutely what he says.

Mrs. Shepard thought that the question of how to fortify our sons against the temptations of college or business life is not to be left till the time of their entering such a life, and then settled by a set of rules as to honesty, morality, etc., but these ideas should have been instilled from the cradle. Early training lasts for a lifetime; and, unless there are elements in its character to counteract evil influences, there will be a liability to grow worse instead of better. More can be done by example than by arbitrary rules. Plant early in the mind of a child a love for the best kinds of literature. Boys should be taught to be independent in action, to discriminate between good and bad companions, and to think of their bodies as something sacred intrusted to their care. She felt strongly that home is the best place for boys just as long as it is possible to keep them there. At an early age boys should have an allowance both for clothing and for spending-money, understanding that spending foolishly one month entails denying themselves some necessity the next. We should make a beautiful home life for our boys. We should give them much love, much tenderness, and much consideration; keep them much at home evenings, letting them find in their home life the centre of true education, and try so to fill their lives and minds with good things that there will be little room for evil ones.

Mrs. Morse closed the meeting by several delightful anecdotes. She protested against the decorative boy, the Lord Fauntleroy boy, who could not have a rough-and-tumble play in winter, nor be sent to the barber's to be made comfortable in summer.

A lady in the audience asked if she thought it right to return blows; and Mrs. Morse replied that she believed in self-protection, telling the story of the boy who had been explaining to his mother what he had learned that day in school,—the law of Moses,—"An eye for an eye," etc., and that of the other teacher, Jesus. "Well, Willie. which do you like best?" asked his mother, "Why, mother, if the fellow didn't mean to hit me, or was sorry for it, I'd forgive him. But, if he *meant* it, then I'll go in for Moses every time."

M. H. E.

GUILD ESSAYS.

OPPORTUNITIES.

Read before the Guild of the Great Teacher, First Unitarian Church, Quincy, Mass.

I have noticed, and no doubt many of you have noticed the same thing, that, while every one has so many opportunities that he cannot take advantage of half of them, there are always some people who are complaining because they have never had a chance in the world. They point to their companions who are making some stir, and say, often bitterly, "If I only had the opportunities they have, I, too, should be somebody." In the majority of cases, they have only themselves to blame. A good story is told of one of this kind of people. He was a farmer of ordinary ability, but was ambitious to be famous. He was always to be

found loafing in the grocery store. One day he was discussing the success of one of his companions who had become a bank cashier in a neighboring city; and, in the course of conversation, he said: "Well, Jim always was lucky. Here I've been waiting for a chance to be somebody for the last thirty years, and it hasn't come yet!" "Ah!" replied the grocer: "you have waited too long."

Whether this story be true or not I cannot say, but we can at least draw a useful lesson from it. The farmer had waited too long. It is the same with many more of these complaining people. They wait for an opportunity to come to them, and to many it never comes. The Master's teaching was not, "Wait, and it shall come to you," but, "Seek, and ye shall find."

But there is another reason why these people miss the opportunities which do come to them. We hear a great deal about "golden opportunities," and it is these golden opportunities alone which many seek after. The so-called little opportunities which we meet every day of our lives have no attractions for them. A chance to speak a kind word or do a kind deed is not considered by them to be much of an opportunity, and they pass it by. And yet the very opportunity which Saint Christopher had been seeking for all his life came to him when he did a simple act of kindness to a little child. If we would have the golden opportunities, we must not pass by the minor ones.

Why is one more desirable than the other? Ask some people this question, and they will tell you that there is more pleasure and profit to be gained from one than from the other. Let us see. In waiting for this much desired golden opportunity, they pass by perhaps a hundred little chances to do good. They forget that for one hundred copper cents they can obtain as much as they can for one gold dollar. They count the profit without taking account of the loss. My own experience has shown me that, if I pass by an opportunity which I might have taken, I lose some pleasure and satisfaction which I might have had.

But, aside from the pleasure and profit which may be directly derived from these little opportunities, we should get into the habit of accepting them, because we cannot tell what they may lead to. Only a short time ago I had an experience of this sort. An opportunity was offered me which I came near refusing; but I finally accepted it, and that little opportunity has now led directly to another one, which may be considered golden.

Any one who has been on any of our Eastern beaches after a big storm, and has seen the wreckage which lines the shore for miles and miles,—all the barrels and boxes and spars scattered about beyond the reach of the waves,—often wonders how it all came there. They see logs still tossing about in the water, now rushing forward on the crest of a wave, and now being drawn back by the undertow, close to the beach, and yet rarely reaching it. But, if they would visit the beach while the storm is still raging, and watch the surfmen who are employed by the government to patrol the beaches, they would see how it is that so much is saved that would otherwise be lost. These men patrol the beaches, each having his station; and any objects which they find floating in the water they pull up out of the reach of the waves. Sometimes it is only an empty barrel, sometimes a rotten log; but, then again, it is a chest filled with valuables, or even a human being lashed to some broken spar. But *all* are pulled ashore.

Can we not draw a lesson from this? Each of us has his or her station in life. The opportunities which come toward us are the bits of wreckage. They are close at hand: all we have to do is to reach out and take them. Some will be more valuable to us than will others, but all will have some value. Even the empty barrels which the surfman finds will serve as firewood to keep him warm. In the water an empty barrel looks much the same as a full one, and so the surfman learns not to neglect any. If we, too, can only form the habit of taking advantage of as many opportunities as come to us, then we shall not miss the golden opportunity when it comes.

Often two opportunities will present themselves at the same time; and, if we cannot take them both, we have to decide between them. We choose the one which we think is the better. But are we not often mistaken? Do we always choose the better? Very often we choose the one which gives us the most immediate pleasure and the least immediate trouble. But, if we give trouble to others by so doing, do we really gain so much pleasure after all?

Every opportunity brings with it its opposite. With an opportunity to do wrong comes also the opportunity to resist temptation, and to do right. Here, surely, we can have no doubt which is the better one to choose. Right is always better than wrong; and many a person has found, in a temptation which he has resisted, his golden opportunity,—an opportunity which would have been his ruin, had he accepted it.

These are the points which I would emphasize. We must meet our opportunities half way. We must accept as many as we can, taking care not to neglect the little ones; and, when making a choice, we must choose that which will do the greatest good to the greatest number. Happy, no doubt, is he whose golden opportunity comes to him in the shape of a chance to win fame and wealth; but happier and far more contented is he who, like Saint Christopher, spends his life in seeking after a golden opportunity, and finds it in humble service to a little child. JOHN O. HALL, JR.

UPLIFTING THOUGHTS.

Read at a Meeting of the Young People's Guild, Medfield, Mass.

This subject opens a large field. First, let me take our every-day life, in which most of us are toiling from early morn till late at night to earn a subsistence. We sometimes say within ourselves, Is life worth living? How can we be uplifted, and our burdens, like those in "Pilgrim's Progress," be left behind? How can our minds be drawn upward? Is it by carrying with us an inward sense of something beyond, something of infinitely more importance than the petty cares and vexations of this workaday world? by bringing our minds to harmonize more fully, more completely, with that Higher Mind, that great First Cause, that Divine Essence of all that is great and good? As we labor on from day to day, whatever we do, we should do all to the glory of God.

Then, again, our thoughts can be uplifted by the study of Nature; by looking through Nature out over the broad universe, seeing there a law governing all things, and everything working in harmony with that law; or by contemplating the grandeur, the beauty, and the glory of the heavens, and the earth spread out beneath. How, too, are we uplifted while listening to strains of music, when songs are sung with feeling and expression, and our hearts are attuned and fitted to enjoy!

Even when death comes, as come it will, and when it takes our loved ones and bears them hence, it does not seem a fitting time to weep, but to rejoice with the angels that there is another birth into the spiritual realm, another soul uplifted beyond our mortal vision.

"Oh, blessed hope immortal,—
That, when our earth life's o'er,
With kindred, all our loved ones,
We'll meet on that bright shore!"

Then we can be uplifted while doing for others, helping the unfortunate, relieving the distressed, giving of our might to assist in some deed of charity; for, in helping others, we are helping ourselves, and in a way uplifting the better part of our natures.

When we study the life of the Master, so pure, so perfect, so divine, until we can almost touch the hem of his garment, and feel the gentle influences of his spirit coming into our souls, and when we come like little children and sit at his feet, willing to be taught the way, the truth, and the life, angels will ascend and descend, and like the prophets of old we shall be led to see the salvation of our souls and be satisfied,—satisfied that the stone is rolled away, and the soul can mount upward and onward, giving God the glory. There is also many a teacher and inspirer of truth in our own time to whom we may listen and who will lift our thoughts on high.

Last of all, let me say that it is elevating and uplifting to be present at these meetings of our Guild, and catch the beautiful sentiments as they come from many sources, all tending to lift up the heart and make it glad to have been here. As we come here from week to week, contemplating these great subjects, it is one great step toward the advancement of Christ's kingdom. Let us press onward and upward, each day is bearing us all nearer home. May it bring us all

"Nearer, my God, to thee,
Nearer to thee."

SUSAN M. MORSE.

UNIVERSALIST NOTES.

ANOTHER MISSION.

Brother Nash, with his indomitable zeal and energy, which carry all before them, seems bound to succeed in the new movement at Cleveland, Ohio. Already a large nucleus of strong and responsible families has been formed, and the field seems thoroughly hopeful. It would greatly strengthen us to have a live working church in this thriving city, and the prospect seems more than good that we shall have it. Thus the policy of "one at a time" is carrying our church extension forward more rapidly than ever before.

THE WEATHER.

It is not often that the weather is a factor of sufficient importance in church work to call for or to justify a paragraph by itself. But, ever since the new year came in, the Eastern States have suffered under "a spell" so stormy, wet, and snowy that congregations have been exceptionally small, pastors unusually forlorn, and church interests not a little impaired. We have heard of some churches where services were suspended for a morning or an evening. Rather a bad plan, it would seem, to make that concession to the inertness or weakness of the people. Better hold a service, if no more than five or six are present.

CLUBS.

Some recent experiences of the writer in visiting some of the denominational clubs in the Eastern cities have emphasized the conviction that they are among the most useful of church instrumentalities. The Boston, Rhode Island, and New York Universalist Clubs are all large, earnest, and flourishing bodies. They are made up of the very flower of the laity in these cities, and in their monthly meetings not only are quickened and instructed intellectually, but are much strengthened in attachment to the church. "The sacred tie that binds" is always a little tighter and stronger through social fellowship. It is a most salutary

thing for men to know who are their yoke-fellows in these good causes, and to see these comrades in the faith somewhere outside of the pews of a church. These clubs make admirable meeting-places for the clergy and laity to exchange greetings and ideas. It is a good thing, wherever there is a group of churches within visiting distance of one another, to get the neighborhood laity together for a purely social meeting, with some wholesome, interesting paper or address for a rallying-point, just as often as possible. A note in the *Unitarian* says that the Chicago brethren are turning to this work. It is a good move. Chicago can have and ought to have just such a club.

LENTEN SERVICES.

The season before Easter is, as usual, engaging more and more of our pastors in special religious work. The papers, the mails, and the pews are full just now of programmes and announcements of special meetings. The Universalist pastor, in these days, who fails to use these winter weeks for his most earnest efforts to reach and quicken the souls in his charge is very much behind his age. The sentiment grows among us, favoring the use of the Lenten season for more direct and personal religious work.

JOHN COLEMAN ADAMS.

Brooklyn, N.Y.

TEMPERANCE NOTES.

Is it not true temperance work to make clean and cheap homes possible?

I have been passing a few days in Brooklyn, N.Y., and have had the long-coveted opportunity of visiting the tenement-houses built by the Improved Dwellings Company, sometimes called "model tenement-houses." They impress me as certainly a step in the direction of making real *homes* for the poor possible even in the midst of the crowded city. Every apartment (and in one building there are two hundred and sixty-one such) has its own front door, and every room a window on the street or large open court. The stairways are fireproof, the buildings of brick, bath-rooms are provided for use at certain hours, and the air in and about the buildings is wonderfully sweet. Each apartment has two or three or more rooms, and prices range from $1.50 to $4 per week.

The open space in the centre of the Riverside Buildings, recently completed, is about 255 feet in length by 115 feet in breadth. It will be laid out in the spring with grass, trees, fountain, and walks. At the south end a space of 50 by 80 feet is reserved for a children's playground, and will be provided with swings, sand-heaps, etc. In the centre of the Park is a large Shelter and Music Pavilion, where every Saturday from May to November, from 4 to 6 P.M., a band furnishes music at the expense of the company.

James Parton wrote a book some time ago —twenty years or more—called "Smoking and Drinking," in which are some excellent things, as applicable to-day as then:—

"It is surprising what a new interest," he says in the preface, "is given to life by denying ourselves one vicious indulgence. Who has ever seen any happy people that were not voluntarily carrying a heavy burden?"

"I think that the next new sensation enjoyed by the self-indulgent, self-destroying inhabitants of the wealthy nations will be the practice of virtue. I mean, of course, the real thing, now nearly forgotten, the beginning of which is self-control, and which leads people to be temperate and pure, and enables them to go contrary to fashion."

"The teetotallers have underrated the difficulty of the task they have undertaken, and misconceived its nature. It is not the great toe that most requires treatment when a man has the gout, although it is the great toe that makes him roar."

"The thing for us to do is to strike at the causes of drinking, to cease the bad breathing, the bad eating, the bad reading, the bad feeling and bad thinking, which in a sense necessitate bad drinking. For some of the teetotal organizations might be substituted Physical Welfare Societies."

The following story shows the kind of work the Massachusetts Prison Association does: "Some months ago a plainly dressed man, about thirty-five years old, came to the office of the Association. He had lived in one of the large manufacturing cities of Massachusetts for several years. Being an excellent mechanic, he had earned large wages, most of which he had spent for drink. He had managed to keep his situation, being a good workman, his dissipation rarely interfering with his work, though he drank heavily at night and on Sundays. One day, resenting a fancied insult, he struck another man, and was sent to prison for an assault. When discharged, he was sent to Boston, and reached the city penniless. The Association cared for him. He wanted work, and walked many miles to get it, but failed. There were mills farther away, where work in his line was done; and money was supplied for his fare, so that he might go to them. He returned in each case unsuccessful. At length he found a place, in another kind of work, at wages barely sufficient to pay his board; and he has been there for weeks, abstaining from drink and working industriously. He was discharged without an overcoat, and was unable to buy one. Late in December he sent to the Association two dollars, his first savings from his wages, preferring to repay a small part of the money spent for him

rather than to buy needed clothing,—a very strong added proof of his determination to reform. It must be plain to any one that, but for the aid furnished by the Association, this man could not have found his way back to the position of a self-supporting citizen. Homeless, friendless, and penniless in Boston, he would have yielded easily to the temptation to drink, with all that would have followed, would soon have been arrested again, and in a little while would have been in the ranks of the confirmed criminals."

The motto of the Temperance and Patriotism Service prepared for Sunday-schools by the Unitarian Church Temperance Society, and used by many schools in connection with Washington's Birthday, is:—

"What can I do the cause of God to aid?
Can powers so weak as mine
Forward the great design?
Not by young hands are mighty efforts made,
But all can aid the work. The little child
May gather up some weed,
Or drop some fertile seed,
Or strew with flowers the path which else
were dark and wild."

This service has had a large sale. About nine thousand copies have been taken by our Sunday-schools, all the way from Maine to California.

A new tract will be issued this month by the Unitarian Temperance Society, called "The Man Who Never Cried," by Mary Livingstone Spalding. It is reprinted, by permission, from *Every Other Sunday*, and will be sent free on application to the secretary, 25 Beacon Street.

The Society hopes to publish soon a tract on "The Use of Tobacco,"—a tract for boys especially.

Of tobacco, President John Bascom, D.D., LL.D., says: "Rarely, indeed, would any man, himself addicted to a temperate use of tobacco, recommend the habit as a wise and safe one to a young man in whom he was interested. A man of good judgment, having reached mature years without the habit, very rarely takes it up. It is fastened on boys and young men in that period of crudeness and greenness in which they are mistaking the vices of their elders for their virtues, their errors for their excellences. A boy once gotten beyond this unripe age, so succulent of moral malaria, without the habit, finds nothing in it to appeal to his growing judgment and experience."

C. R. Eliot.

He is young enough who has health, and he is rich enough who has no debts.

It is the struggle, and not the attainment, that measures character.

LITERARY NOTES.

We begin this month a regular "Guild Department" in the *Unitarian*. It will be under the charge of Rev. Benjamin R. Bulkeley of Concord, Mass., president of the National Guild Alliance.

In connection with the centenary of John Wesley, we are glad to be able to promise our readers in the April *Unitarian* an extended paper upon "Wesley and the Evangelical Revival of the Eighteenth Century," by Rev. Walter F. Greenman of Winona, Minn.

The Unitarian Sunday School Society has issued as a tract Rev. W. H. Lyon's excellent paper, "The Class a Parish and the Teacher a Minister," and will send the same *gratis* where it is desired.

Unitarian literature will be supplied gratuitously on application to Post-office Mission, New South Church, Tremont and Camden Streets, Boston, Mass.

It is now settled that women are to be admitted to the Medical School of Johns Hopkins University, which means that women will hereafter be able to find in this country the opportunity for advanced medical training which heretofore they have been compelled to seek in Vienna, Paris, and Switzerland.

Very valuable is the work Dr. Andrew D. White is doing in his "New Chapters in the Warfare of Science," which are appearing, a little irregularly, in the *Popular Science Monthly*. After examining each of the preceding Genesis myths,—the Paradise, the Fall, the Deluge, etc.,—he reaches, in the January and February numbers of the *Monthly*, the story of Babel, which he submits to a most searching examination.

The *Pulpit* is the name of a weekly periodical published in Buffalo, N.Y., which gives its readers several sermons, usually four each week, from leading preachers in this country and England, and of all denominations.

The *Pedagogic Seminary* is the name of a very unique and interesting educational journal, the first number of which has appeared. It is to be published three times a year, under the editorship of President Stanley Hall of Clark University. It aims specifically to act as an international record of educational literature, institutions, and progress. Such a periodical finds its appropriate home at Clark University, where the science of pedagogics receives such large attention, and in the hands of so eminent a scholar and teacher in that department as Dr. Hall.

Charles E. Merrill & Co. have ready the first two volumes of the authorized American edition of Ruskin's works, which

comes from the press of George Allen, Mr. Ruskin's publisher. These volumes are "The Seven Lamps of Architecture" and "The Two Paths." To each work Prof. Charles Eliot Norton contributes an introduction.

Mr. Chadwick says that Moncure D. Conway is to give us a "Life of Thomas Paine,"—"a big book, with great help from the French government archives."

One of the most interesting literary announcements lately made is that Prof. Francis W. Newman is soon to give the public a volume on the earlier life of his brother, Cardinal Newman. The book is now going through the press of Kegan Paul & Co., London. [Later word is that the book is already out.]

At last Edwin Arnold's long-promised "The Light of the World" is ready for the public. It is issued in this country by Funk & Wagnalls.

A translation of Ernest Renan's "Future of Science" is just published by Roberts Brothers, Boston. Price, $2.50.

President Cone of Buchtel College has written a book entitled "Gospel Criticism and Historical Christianity," which will soon appear from the press of G. P. Putnam's Sons, New York.

Rev. Dr. Peabody, whom everybody knows, admires, and loves, will be eighty years old on the 19th of March. His birthday will be marked by the publication, by Houghton, Mifflin & Co., of what he regards as his final book, entitled "King's Chapel Sermons," comprising about thirty discourses, which he has given in this famous Boston church within the past few years.

Miss Alice M. Bacon, who has spent many years in Japan, and has had exceptional opportunities for studying its home life, will shortly publish a book on "Japanese Girls and Women."

D. Appleton & Co.'s new edition of Rev. Howard MacQueary's "Evolution of Man and Christianity" contains a preface explaining and defending the position taken in the work itself, for which he has been on trial in Cleveland.

The fourth volume in the series of "American Religious Leaders," soon to be published, is devoted to President Wayland of Brown University, and is written by a former pupil of his, Prof. James O. Murray of Princeton.

"Christian Types of Heroism." By John Coleman Adams, D.D. Boston: Universalist Publishing House. Price $1.—This book is a study of the heroic spirit as it has revealed itself in certain marked types of character and certain great social, political, and religious movements, within the history of Christianity. The book consists of eight chapters, besides an introduction. These chapters deal with the Martyrs, the Apologists, the Hermits and Monks, the Prelates and Knights, the Reformers, the Missionaries, the Philanthropists, and the Statesmen of Christian history. The effort is made to show that in all these the heroic spirit has found as complete and noble an embodiment as it has ever found in the history of mankind, and that Christianity, with its spirit of love and forgiveness, instead of tending to make men weak, builds them up into a nobler type of strength than was ever known in the world before,—a strength whose roots are moral and spiritual. The style of the book is graphic and finished. Its thought is inspiring. One cannot read a chapter without being stirred and thrilled. One would have hard work to find a book presenting a series of more living pictures of what is noblest in the achievements of the Christian centuries than is given us in this interesting volume.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

Unitarian Review (February).

Papal Tradition: II. Paul. By Ernest de Bunsen.

The Fatherhood of God as seen by Modern Faith. By H. S. Tolman.

Sects in Russia. By Cornelia W. Cyr.

Frederick Denison Maurice: His Influence on Liberal Theology. By Clement Pike.

Emerson's Optimism. By J. Frederic Dutton.

Our Mission-field in Japan. By Nobuta Kishimoto.

Andover Review (February).

Papal Infallibility in the Light of History. By H. C. Sheldon.

The Ideal College Education. By Jacob G. Schurman.

Alexander Smith. By Stephen Henry Thayer.

The Arena (February).

What are Phantasms, and Why do They Appear? By Alfred Russel Wallace.

New Discoveries on the Planet Mars. By Camille Flammarion.

The Farmer, the Investor, and the Railway. By C. Wood Davis.

The Fall of Adam. By John Welch.

The Forum (February).

The Next Step in Education. By C. K. Adams.

Was the Emin Expedition Piratical? By E. L. Godkin.

The Physical Basis of Mind. By Henry Maudsley.

The Farmer's Changed Condition. By Rodney Welch.

Political Progress in Japan. By W. E. Griffis.

The Government and the Indians. By Hiram Price.

North American Review (February).

The Talleyrand Memoirs. By Charles W. Dilke.

Why More Girls do not Marry. By Mrs. Kate Gannett Wells.

Has Christianity Failed? By Ouida and Father Ignatius.

The Deposition of Mr. Parnell. By Justin McCarthy.

The Sanitarian (January).

Sanitation in 1890. By H. B. Baker.

The Relation of the Mechanical Arts to Preventive Medicine. By A. N. Bell.

Old and New Testament Student (February).

Saint Paul as a Business Man. By A. C. Zenos.

The Biblical and Philosophical Conception of God. II. By George T. Ladd.

Atlantic Monthly (February).

Some Unpublished Letters of Charles and Mary Lamb. By William Carew Hazlitt.

Two Philosophers of the Paradoxical: II. Schopenhauer. By Josiah Royce.

An Object Lesson in Civil Service Reform. By Theodore Roosevelt.

The Century (February).

The Georgia Cracker in the Cotton Mills. By Clare de Graffenried.

The Memoirs of Talleyrand.

Scribner's Magazine (February).

Japonica: Japanese People. By Edwin Arnold.

About Africa. By J. Scott Keltie.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to Rev. J. T. Sunderland, Ann Arbor, Mich., before the 15th of the month.*]

Rev. Archibald MacDougall of St. John, N.B., formerly a minister of the Presbyterian church, has been admitted to the Unitarian fellowship by the Fellowship Committee for the Middle States and Canada.

American Unitarian Association.—The Board of Directors held its regular monthly meeting at its rooms, 25 Beacon Street, Tuesday, February 10. There were present Mrs. Hooper, Mrs. Wells, and Miss Bailey, and Messrs. Ames, Beach, Blanchard, Brown, Calder, Dole, Fox, Gaffield, Hale, Herford, Reynolds, Russell, and Wadlin.

The records of the last meeting were read and approved, and the treasurer made his monthly statement.

The Finance Committee introduced resolutions, authorizing the treasurer, Mr. Blanchard, to take necessary steps for the examination and care of the Graham Fund, which were adopted.

The following vote, introduced by the same committee, after some amendments, was voted in the following form: "That $500 be appropriated to pay for the services of Rev. George W. Cooke, as agent, to care for the interest and work of Unity Clubs, Guild Alliances, and Church Temperance Societies, for the year beginning March 1, 1891, with the understanding that the agent shall make a written report twice in the year to our Board; and with the further understanding that during the year the agent, whose salary is thus paid by this Association, should use his best endeavors to advance the policy of these organizations toward self-support hereafter."

The Publication Committee reported that upon application they had granted our books to the following libraries: Masonic Public Library, Salt Lake City, Utah; Library of the Norwich University; Free Library Association, Colorado Springs, Col. The committee also reported that they proposed to issue as a regular tract "Unitarianism: What does it Mean?" by Rev. Frederick B. Mott. Upon the recommendation of the committee it was voted that $25 be appropriated to aid the Unitarians of Khasi Hills, Assam, India, to print tracts in their native tongue; also, that $368.08 be appropriated to cover cost of publishing the *Unitarian Review* for the year 1890, additional to the former appropriation.

The Executive Committee reported the name of Hon. Charles H. Bell, Exeter, N.H., to fill the vacancy in the Board occasioned by the resignation of Sherman Hoar, Esq.; and, in accordance with that recommendation, he was elected.

A letter was received from Prof. James B. Thayer, stating that the engrossing nature of his duties at Cambridge made it necessary for him to resign his position as a director. The Board voted to accept his resignation, and instructed the secretary to convey to Mr. Thayer their very great regret that they were obliged to lose his valuable services on the Board. The Executive Committee submitted the name of Arthur T. Lyman, Esq., to fill the vacancy; and the Board accepted that recommendation, and elected him to the post.

A letter was received from Rev. Seth C. Beach, stating that he proposed by the middle of the month to retire from his position as Superintendent of Work in Northern New England, to accept the pastorate of the society in Bangor, and submitting for the action of the Board certain suggestions, which, under the by-laws, were referred for consideration to the Committee on the New England States.

Adjourned.

Ann Arbor, Mich.—At the annual meeting of the Unitarian society, reports were

read from the pastor, trustees, Library Committee, Unity Club, Sunday-school, Students' Bible Class, King's Daughters, Ladies' Union, and tract distribution work, showing a year of quite as great activity and success in the dissemination of Unitarian thought as the society has ever known. Mr. Sunderland's recent series of sermons upon "Immortality" has drawn specially large audiences, and requests have been numerous and urgent that he print them in a book.

—The Unity Club has had Rev. James Kay Applebee here to give five lectures on "The Five Great Tragedies of Shakspere." The lectures drew large audiences, and were a great treat.

Black River Falls, Wis.—Rev. A. N. Somers has just published a little pamphlet entitled "Notes of Three Sermons on the Bible," which is very instructive. He has been preaching a series of sermons on "Questions of History and Faith."

Boston and Vicinity.—The Lenten Services held by the Unitarian churches of Boston this year are of unusual interest. Those yet to come are as follows:—

First Church: March 4, Rev. E. A. Horton; March 11, Rev. S. W. Brooke; March 18, Rev. C. G. Ames; March 25, Rev. Howard N. Brown. Thursday, March 26, communion at 8 P.M. Good Friday, March 27, service at 11 A.M., Rev. S. W. Brooke.

King's Chapel: Every Wednesday at 12.05 noon, for half an hour. During Passion Week, daily service at 5 P.M. Thursday, March 26, communion at 8 P.M. Good Friday, morning service at 11.

South Congregational Church: A short service on Friday afternoons, in the vestry, at 4.30 o'clock; namely, March 6, 13, and 20.

Arlington Street Church: Service each Friday evening, at 7.45, namely: March 6, Rev. S. E. Herrick; March 13, Rev. Philip S. Moxom; March 20, Rev. George A. Gordon. Good Friday, March 27, Rev. Brooke Herford.

Dorchester, First Parish (Meeting-house Hill): Special services each Sunday evening during Lent at 7.30 o'clock.

Brighton, First Parish: On Friday evenings, March 13, 20, and 27 (Good Friday), in the vestry.

—Rev. Brooke Herford is giving a series of Sunday afternoon sermons at the Arlington Street Church, on "The Spirit of the Bible." The special subjects and dates are as follows:—

February 15. In the Genesis Traditions.
February 22. In the Story of Abraham.
March 1. In the Epic of the Exodus.
March 8. In the Psalms.
March 15. In the Prophets.
March 22. Christ the Fulness of the Spirit.

Burlington, Vt.—The Unitarian church here has called Rev. H. L. Wheeler as assistant pastor.

Chicago, Ill.—The wedding of Rev. Mr. Milsted of Unity Church was not only in itself an event of great interest to the parish, but it brought Robert Collyer back for a week to officiate at the wedding and to preach on Sunday. He took his text Sunday morning from Ezekiel xxiv. 18, 19: "So I spake unto the people in the morning, and at even my wife died. And the people said unto me, Wilt not thou tell us what these things mean to us?" His theme was the dear, good wife who had labored by his side twenty years there, and who had recently gone from his home, leaving it so darkened. Said one of the daily papers: "His sermon was the outpouring of his heart among his old and beloved friends, to whom he talked as he might have talked at his own fireside. Unaided by the beneficence of his presence, venerable in its silver crown, or by the tones of his earnest voice, which often trembled as he spoke of her whom he reverently called 'mother,' it is difficult to reproduce the impression which yesterday brought tears to the eyes of even the strangers in that large congregation." After the wedding Mr. Milsted and his wife went South for a stay of a few weeks.

—A tablet has been placed in Unity Church in memory of its generous benefactor, Eli Bates, loved and honored by all who knew him.

—Sunday, February 8, was the twenty-fifth anniversary of the settlement of Prof. Swing in Chicago.

—A Publishing Committee of the Third Unitarian Church continues to publish "Fortnightly Sermons" by their pastor, Rev. J. V. Blake. The price is 50 cents a year.

—The Young Men's Christian Association of Chicago is to erect a magnificent building at a cost of $1,400,000. The building will have fourteen stories, three of which will be devoted entirely to the work of the Association.

Cincinnati, Ohio.—At the recent annual parish meeting of the First Unitarian Church the report of the treasurer showed that $11,000 had been raised during the past year to finish paying for the new church building and to purchase a fine organ.

Decorah, Ia.—The Unitarian society here has just dedicated its new chapel.

Dover, N.H.—Rev. R. T. Sawyer has been giving a series of special Sunday evening lectures at the Pierce Memorial Church on "Music," "Woman," "Labor," "Popular Amusements," "Washington," and "Home."

Grand Rapids, Mich.—At an enthusiastic meeting of the Unitarians of this city on February 8, a call was extended to Miss Mila B. Tupper of La Porte, Ind., to take the pastorate of the society for a year.

Kalamazoo, Mich—The Unitarian society prospers under the joint pastorate of Miss Bartlett and Miss Murdoch. Rev. James

Kay Applebee has been preaching and lecturing here to crowded houses. At a recent lecture given here by Mrs. Livermore the Unitarian society cleared $165.

Kendallville, Ind.—A People's Church was recently organized at this place. Mr. Charles H. Fitch, who was last year at Harvard Divinity School, has become its minister.

Khasi Hills, India.—A correspondent writes: "Some time ago I informed you that there were five Unitarians in our hills. Now there are sixteen. Eleven of these are in the Nontalong village, and have a meeting-house and regular services every Sunday. Mr. Kissor Singh was at Nontalong for some days last October, and held services in the open air, he and two other brethren preaching to a good number of villagers. Our cause in this beautiful village is very hopeful. The members are working hard to enlighten their fellow-villagers. They suffer much from the want of a hymn-book printed in the Khasi language. In their meetings they are obliged to use hymns selected from the Calvinistic Methodist 'Hymn-book,' which is unsuited for Unitarians, containing many hymns such as 'When God the Creator died,' 'The Covenant of the Three in One,' and the like. We have resolved that we must get some hymns printed in the Khasi language early in 1891. We think that, if they are printed in America, they will be more respected, and better done than if printed in India."

Madison, Wis.—The *Democrat* prints in full a sermon by Rev. J. H. Crooker, entitled "Truth about the Bible," in which he points out the position which leading scholars are taking on important questions of criticism.

Marlboro, Mass.—The twenty-fourth annual meeting of the Worcester Conference was held with the West Parish on January 28 and 29. Rev. Calvin Stebbins preached a sermon on "Reverence." Rev. Ai S. Annis conducted the devotional meeting, and spoke on "The Revival of the Religious Life." Secretary Reynolds of the American Unitarian Association gave an address on the opportunities for our work. The paper of the day, by Rev. George F. Pratt, on "Liturgical Worship: Is it Essential to an Efficient Church?" was able and earnest, and called forth an animated discussion.

New York, N.Y.—In the will of the late Mrs. Fogg, widow of William Fogg, a prominent member of the First Unitarian Church, about $600,000 was bequeathed to various colleges, schools, and charitable institutions. She left $20,000 to the American Unitarian Association as a memorial of her husband, $50,000 to the Union Theological Seminary, and $200,000 to Harvard College for a picture gallery, with $50,000 to keep it up.
—The establishment of the Unitarian Headquarters in New York which was projected last year is now an accomplished fact. The rooms are kept open every day from 10 A.M. to 5.30 P.M. Our denominational literature is kept on sale there, and already the place is becoming a centre of Unitarian activities.

Plainfield, N.J.—The Unitarian church and the whole community have recently suffered a great loss in the death of Mr. Job Male, aged eighty-three years, the principal founder of the city of Plainfield, and perhaps its leading citizen, and also from the first an active member of the Unitarian church. He was a self-made man, rising by his own energy, ability, and worth of character to large wealth and influence. He was the first mayor of the city, and had been several times re-elected, and nobody was more esteemed and honored by the whole community. At one time he was a member of All Souls' Unitarian Church in New York. He had recently given a lot worth $3,000 to the Unitarian society in Plainfield, upon which their new church is to be built. He had also given to the city a fine public library and art gallery building. The funeral was very large. The funeral service was read by Rev. Hobart Clark of the Unitarian church, and addresses were made by Mr. Clark and by Rev. W. R. Richards of the Presbyterian church.

Pomona, Cal.—The Ladies' Aid Society of the Unitarian church held a bazaar recently, and met with cheering success, adding over $200 to the slowly growing church fund. Their efforts were greatly aided by large donations from generous friends in Charleston, S.C., Boston, and San Francisco.

St. Cloud, Minn.—Rev. Charles J. Staples has been preaching during February on "Error and Guilt," "The Unknown God," "The Minister in Modern Life," "Atheism," "Heaven and Hell," "Miracles."

St. Paul, Minn.—The new Universalist society here is prospering greatly under the leadership of Rev. W. S. Vail. The congregation is now one of the very largest in the city.

Salem, Ore.—Encouraging reports were given at the second annual meeting of the First Unitarian Society of Salem. Twenty-five members have been added during the year. A Ladies' Auxiliary Society was organized last fall. The average attendance at the Sunday-school is over sixty. The Unity Club, numbering twenty members, meets every week. A fine lot for a church is now paid for, and they hope to erect a church during the coming year. Rev. H. H. Brown is pastor of the society.

Seattle, Wash.—The last meeting of the Unitarian Club called together a considerable representation of prominent Unitarians from Seattle, Tacoma, Fairhaven, Puyallup,

and Olympia. There was a banquet at the Ranier Hotel; and then addresses, full of wit and wisdom, from a number, the principal speaker being Mr. Joseph Shippen. The occasion was a delightful one.

San Diego, Cal.—Rev. B. F. McDaniel does not believe in the kind of religion that holds itself aloof from practical politics and practical life, as is evinced by a very plain-spoken and candid sermon on "The Duty of the Hour" (printed in full in the *Daily Sun*), calling attention to the fact that the prosperity of the city depends not alone upon its physical advantages, but even more upon its intellectual, social, educational, moral, and religious condition.

Taunton, Mass.—The Unitarian society has voted a leave of absence of four months to its minister, Rev. J. P. Forbes, accompanying the same with a purse sufficient to pay his expenses on a trip to Europe.

Toledo, Ohio.—The work of raising money for the proposed new Unitarian church moves forward encouragingly.
—Mr. Jennings followed the trial of Rev. H. MacQueary with a sermon on the subject, which was printed in the Toledo papers, and stirred up replies from some orthodox ministers and much public comment. The result has been an opportunity for Mr. Jennings to put before the people some pointed and wholesome, if not wholly agreeable, truth about the reliability of such doctrines as the resurrection of the body, the miraculous birth of Jesus, the Trinity, etc.

Troy, N.Y.—The *Daily Times* says that at the recent annual meeting of the Unitarian church the reports presented showed that the attendance upon the services of the church is larger than ever before, and that the society is in all ways prospering under the ministrations of its pastor, Rev. Joseph Waite.

Tacoma, Wash.—Rev. W. E. Copeland has been giving to large congregations a series of Sunday evening lectures on "Modern Leaders of Religious Thought," including Calvin, Wesley, Swedenborg, Comte, Channing, Alexander Campbell, Brigham Young, Herbert Spencer, and others.

Waterville, Me.—The Women's Auxiliary of this place is planning to raise money (with some help, perhaps, from other auxiliaries in the State) to secure the printing of two Unitarian tracts in the Khasi language, for the use of Mr. Kissor Singh, in Assam, India.

Wichita, Kan.—A very intelligent and interested congregation has been collected here, among whom Mr. E. R. Shippen is doing finely. The hall in which services are held is now too small to accommodate his audience.

"Error belongs to the libraries, truth to the human mind."

RELIGIOUS LIFE AT HARVARD.

The following letter, published in the Boston *Commonwealth*, will interest many, and perhaps help correct some misconceptions:—

"Harvard's Better Self," Mr. Bigelow's timely article in the *New England Magazine* for December, is an entirely fair statement of the religious life and opportunities at Cambridge. It is keenly appreciated by most of the students of the Divinity School, often called by Prof. Toy or Prof. Lyon the "School of the Prophets."

I wish to speak of two or three things besides what Mr. Bigelow has pointed out. First, a visitor here would feel that there was something in the atmosphere about Divinity Hall that makes these young men all brothers: he himself, before he knew it, would be one of the family. It would seem almost a miracle to him, at first, that forty or fifty people could meet each other a dozen times a day with a frankness and cordiality continually welling up in good will. Whence the source of such human sunshine?

As the college bell calls all who hear it to morning prayers, our band of future prophets meet in their own chapel, around which their rooms cluster, in Divinity Hall. There together, led by one of their number, they lift up their hearts and minds in devotion to God, and consecrate the day's work and study to his service. And as, with radiant faces, greetings, and confidences, these uncowled modern friars file out to meet their teachers and begin their duties, then would our visitor understand what it is that causes this spirit of good will, what it is that unites men in true fellowship.

Having spent an evening with the Society of Christian Brethren, as Harvard's Young Men's Christian Association is called, and being impressed with the energetic spirit of their meeting, our visitor might feel that the Wednesday afternoon conference of the divinity students lacked some of their fire. But, as one after another arose, to express his thoughts on such matters as "The Minister and the Children," "The Demand of the Age on the Clergy," "The Minister as Pastor," etc., he would feel that these young men had embarked on a *life-work*, that fires are smouldering beneath the surface which are to last through a long, and perhaps stormy, voyage. Sparks from these fires light up the Friday evening preaching services in the chapel, which are wholly unique and much appreciated by that portion of the public who have found out that they are invited to attend them.

The Divinity School, in the beginning, was the basis of Harvard College; and, as I have suggested, it is to-day the backbone of its whole life, the vital source of its "better self."

One meets its professors in other branches

than the strictly theological curriculum,—as the evening lectures, where all the studentt of the college come to know them; at Appleton Chapel, where daily all come in contact with its Parkman Professor of Theology. Indeed, Prof. Peabody's course in "Practical Ethics" is one of the most popular and valuable courses in the list of electives. On the other hand, there is an increasing disposition, under the present liberal system of electives, for young men to come from the college proper over to the Divinity School for one or more courses.

And, finally, the student must exactly fit Isaiah's description of a blockhead—one whose "heart is fat, and his ears heavy, and lips that are shut"—who does not feel the strong religious influence that surges through two out of three of the college courses. In proof of this, I ask, Where is there another community or a church where some three hundred young people voluntarily assemble seven or eight times a week for religious devotion? I believe that the choicest gift that Harvard bestows on her sons is her religious influence. Whatever else she has to give is made living and visible by this light. And, though many a student may carry off her gifts, unaware that wrapped in each is the message of the "School of Prophets," still, all the same, the purpose of its founders has never miscarried; namely, that there should be an educated ministry forever sending forth that influence for which and by which the college was established.

JOTTINGS.

While Charles Bradlaugh was lying on his death-bed, the British House of Commons did him the tardy and poor justice of expunging the resolutions declaring him ineligible to a seat in that body for refusing to take a religious oath; but it is doubtful if the act came in time for him ever to be conscious of it in this world.

There are now forty-one Congregational Clubs in the country, the forty-first having just been organized at Springfield, Mo.

The Progressive Body of Friends ("Quakers") now numbers in this country 781 "meetings," 1,093 ministers, and 76,136 members.

It is said that Chauncey M. Depew treats book-canvassers as politely as though they were railroad magnates. He said to one who called upon him the other day: "I am sorry I cannot buy your book, for I really do not need it. Otherwise, I should be delighted." The canvasser, although he sold no book to him, declared that he regarded Mr. Depew as a charming gentleman. Query: Should even the presence of the book-canvasser have power to make us less than gentlemen and ladies and Christians?

Milwaukee is to have a fine statue of Henry Bergh in the centre of a great drinking fountain for horses.

Five of the most profitable industries—namely, blacksmithing, wheelwrighting, tinsmithing, harness and shoe making—of the Normal School at Tuskegee, Ala., have so far outgrown their quarters as to be carried on at great disadvantage. With $1,000 the students can saw the lumber, burn the bricks, and put up a brick building 40 by 120, two stories, by which the capacity of these industries will be more than doubled, and the ability of the school to aid needy students equally increased. Prof. Washington will be glad to hear from any who may be interested in this practical investment.

JUSTICE.

Three men went out one summer night:
No care had they, or aim.
They drank, and said, "Ere we go home
To-night, we'll have a game."

Three girls began, that summer night,
A life of endless shame,
And went through drink, disease, and death,
Swift as a racing flame.

Homeless and lawless, loathed, they died:
Rich, honored, praised, the men;
But when they all shall meet with God,
And Justice speaks, what then?

—*Stopford Brooke.*

Marshal Ballington Booth gives the following statistics in regard to the Salvation Army in the United States: "In this country, the Army has 445 corps and outposts, and already 1,125 commanding officers. There are rescue homes at Grand Rapids and San Francisco; training garrisons in New York, Brooklyn, Boston, Cleveland, Englewood, Des Moines, Omaha, San Francisco, and Oakland. The circulation of the New York and San Francisco editions of the *War-Cry* amounts to over 40,000 copies weekly. Chicago is the city where the Army has the greatest number of corps. The national headquarters is at 111 Reade Street, New York City."

Rev. S. W. Sample defines temperance well: "Temperance is not 'moderation in all things,' but total abstinence from things evil, moderate use of things good, wholesouled devotion to things best."

"Every human being is a centre of the universe."

For offer of special rates for new subscribers to the *Unitarian* and *Christian Register* see February *Unitarian*, page 96. This offer lasts only until April 1; hence all who wish to avail themselves of it should do so at once.

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THE PERFECT LAW.

A SERMON BY REV. S. M. CROTHERS, ST. PAUL, MINN.

"The law of the Lord is perfect."—PSALM xix. 7.

To this ancient text let me bring a modern commentary. Herbert Spencer writes: "Unable as imperfect man may be to fulfil the perfect law, there is no other law for him. One right course only is open: he must follow that, or take the consequences. The conditions of existence will not bend to his perversity or relax in consideration of his weakness. It is, indeed, a favorite maxim of a certain popular philosophy that there is no rule without its exceptions. Applied to conventional usages, to the precepts of pocket prudence, to the laws of grammar or of etiquette, it may be true enough; but, if affirmed of the essential principles of things, of society, of man, it is utterly false. Nature's rules have no exceptions. The apparent ones are only apparent, not real. They are indications either that we have not found the true law or that we have got an imperfect expression of it." And so he says that, if the law of terrestrial gravitation be defined simply as the tendency of all free bodies to descend toward the centre of the earth, you may add triumphantly, All free bodies *except the balloon*. But, when the law is properly understood, it is seen that the balloon is not an exception, but only an illustration of it.

The absoluteness of the Eternal Law, which allows no exception to be possible, is alike a fixed principle of philosophy and of religion. As it is the foundation of all science, so it is the standard of all morals. It is as necessary to consecutive thought as is the conception of a straight line to geometry. A law generally operative, but not always, would afford no guide to conduct.

And yet, though we find religious teachers affirming so long ago that the law of the Lord is perfect, and that in the Eternal is neither variableness nor shadow of turning, we find this truth practically contradicted in many of the doctrines of popular theology.

It is because such doctrines stand in the way of a rational religion that it is necessary to protest against them. Let us observe how explicit the contradictions are to the principle that the law of the Lord is perfect.

First, the common doctrine of miracles is one. If the law of the Lord is perfect, then it is in itself the supreme miracle, the attestation of the Divine Existence. And it must be so, for to religious thought the laws of nature must be the manifestation of the will of God. If they are perfect, then they must perfectly fulfil the Divine Will. If it is true that God is love, not sometimes, but always, then that love must be manifest in the law, so that "all is law, all is love."

But we are told that Divine Love can be proved only by something which is an exception to Divine Law. Once the sun stood still, the waves of the sea defied gravitation, iron swam, beasts talked, the dead arose; and all this is necessary to prove that God exists. Once a Child was born without earthly father, and this proves that we are all children of God. Once a favored people was fed with manna from heaven, and this proves that God cares for his children and will answer the prayer, "Give us this day our daily bread."

Is this logic? These things would only prove that God cares for his children sometimes, manifests himself sometimes, loves some of them. It scarcely proves that his mercy endureth forever. There is scant comfort for us to whom none of these wonderful things ever happened.

And, if an exception the to Eternal Law

is necessary in order to prove the Divine Existence, then the law is not perfect. Then the oncoming of the morning, the infinite spaces of the heavens, the solemn stars, the green earth, the deep experiences of human life, the hopes that spring unbidden in faithful hearts, are not sufficient to convert the soul to reverence. For the most part, God has left himself without a witness.

If God is eternal, must not his being be manifested in that which is eternal rather than in that which is transient? And the most religious man must be, not one who sees something wonderful in a single incident which is never repeated, but one who is awed to worship by the spectacle of Power all the more marvellous because it is unceasing.

Another denial of the perfectness of the Divine Law in popular theology is the idea that Eternal Justice can admit of exceptions. In the plan of salvation, as usually expounded, the Divine Mercy pleads against the austere requirements of Divine Justice. Justice demands that all men should be punished eternally for their sins. But mercy makes an exception for those who believe, and justice is satisfied by the punishment of one who is himself guiltless. Those who are saved are not saved by justice, but by an exception to the just law. Now, is not this exactly parallel to the thought of the man who says that all bodies obey the law of gravitation except balloons? It is said that justice is done to all men,—except to the elect.

We answer that the law of justice can no more admit of exceptions than the law of gravitation. As the ascent of the balloon is as much according to the law of gravitation as the falling of a stone, so the saving of a soul is as much an act of justice as its condemnation. There cannot be one law for heaven and another law for hell; but, though we make our bed in hell, God is there.

The true objection to the doctrine of eternal punishment is not that it is not merciful, but that it is not just.

The dilemma of how God's justice may be reconciled with his mercy arises from a false conception of what justice is. When rightly interpreted, the law of justice not only has no exceptions, but needs none. It means to give every one exactly that which belongs to him, that there shall be no partiality, but that every deed shall have its fitting consequence. And mercy is not an exception to justice, but its finest exemplification. For perfect justice is merciful,—

"There's a kindness in God's justice."

Perfect justice considers all the circumstances, takes into account everything that can extenuate as well as everything that aggravates the guilt. It measures accurately the responsibility. It gives the criminal credit for every good impulse; it encourages his every good endeavor. The smoking flax it will not quench; the bruised reed it will not break. Perfect justice has no passion, no scorn. It is not akin to hate, but to love; for "it suffereth long and is kind, it envieth not, is not easily provoked, doth not behave itself unseemly, rejoiceth not in iniquity, but rejoiceth in the truth."

When men have had a low and conventional idea of what justice is, they have looked upon every aid of humanity as an exception to its laws, an act of special grace worthy of loud praise.

So the old robber barons deprived their serfs of the common rights of man, absorbed all the lands for their own uses, reduced the people to beggary, and then, in a burst of generosity, built monasteries at whose gates these beggars were fed. True justice would have made much of their vaunted charity superfluous.

The same thing can be said of certain forms of philanthropy in our own day. We are slowly coming to see that the first thing man demands of his fellows is justice; and, when that is perfect, we shall see that mercy is no afterthought, but is involved in it. And so, looking toward God, men will come to put their trust not in any plans of atonement by which they fancy they may escape the consequences of their own deeds: they will return to the simple, manly faith of the older Scriptures in the Divine Justice which is perfect. It is enough to know that the Judge of all the earth will do right.

Another idea of popular theology is that religion itself must be treated as an exception to the general laws governing human development; or, rather, each sect would have us believe that its own particular history has been such an exception. Civilization, science, art, these have developed ac-

cording to general laws. False religions have also grown naturally; but the true religion, which is ours, has been an exception. There are those who feel that our acceptance of Christianity depends on our ability to prove that it grew up in some absolutely different fashion from other religious systems.

Other religions have their sacred books, their deified founders, their myths, and their rituals. But no comparison is allowed with similar things in the Christian Church. And so with personal character, a line is drawn between secular and sacred virtues. Religious biography is largely vitiated by the attempt of the writers to show that their heroes were not as other men are.

From time to time certain men have exercised a profound influence upon the religious world. They have changed the course of thought, and stirred the deepest feelings of the soul. How did they do this? Had they exercised the same powers in secular work, they would challenge admiration, but there would be no affectation of mystery.

But the religious historian is not content to tell the story of the heroes of faith simply and naturally. He must exclaim and moralize over the marvels of supernatural grace. In the lives of the Catholic saints the real personalities are obscured by pious embellishments; and the Protestant saints have often suffered as badly at the hands of their admirers, who allow nothing for the play of natural impulses. The history of Christian missions is full of romance and of the most thrilling adventure; but we are allowed to see in it only the painful self-sacrifice, rendered possible only because the missionaries have been sustained by the special mercy of God. How marvellous, we are told, it is that men should leave home and country and endure all manner of hardships, to tell the story of the cross!

Yes; but does it never strike the biographer that natural temperament has something to do with it? Something more than piety was necessary to make a Xavier or a Moffat. Dear old Dr. Primrose, the vicar of Wakefield, was as sincere a Christian as was David Livingstone; yet he said, "All our adventures were by the fireside, and all our migrations were from the blue bed to the brown." Such a man might have been converted ten times over, and not have had a call to go on a foreign mission. Different motives led David Livingstone and Henry Stanley into the heart of Central Africa; but they were men of the same heroic stuff, and alike felt the fascination of the unknown.

More than two hundred years ago Father Hennepin stood among the Indians at the Falls of St. Anthony. It was a magnificent exhibition of missionary zeal. A few days after the French adventurer, Duluth, came over from the head of Lake Superior to meet him. Different objects brought the men together; but the same tough, adventurous character, the same scorn of ease, the same love of danger, made the soldier of the cross and the soldier of fortune akin.

Religion gains not only in human interest, but also in dignity and power, when we take for granted its perfect naturalness. When we see in the world the highest forms of religious virtue,—faith, resignation, perfect love casting out fear,—let us not treat them as exceptions to the laws of human nature, as if the saint were a monstrosity. They simply show human nature at its highest. We will then do real justice to those great men who have been the leaders in the spiritual life. The Old Testament prophets will cease to appear prodigies, and take their place among the world's impassioned poets and preachers. Paul will not seem less true an apostle when we see in him a man of natural genius. It was no occult power which was wielded by Augustine or Calvin or Edwards. They influenced their generations by virtue of overmastering intellects and unflinching logic. In Luther and Latimer we recognize the power of common sense and of overflowing humanity. In Loyola and Wesley we see the triumphs of a genius for organization set on fire by zeal. The same talents which, turned in one direction, founded States, turned in another direction, have founded new religious systems. "Were I not Alexander, I would be Diogenes." This was more than an idle vaunt. The ambitious force which in the king would not rest content save in universal conquest, turned within, would not have been content till self-conquest had been equally complete.

Sacred genius and secular genius obey the same laws. The good bishop, Jeremy Taylor, and the playwright, William Shakspere, seem far apart; yet was Emerson right in saying, "Taylor, that Shakspere of divines!"

I remember how I was shocked when first I heard one speak of Jesus as a poet. But why not? A teacher of high truth he might have been; but, had he not had the poet's endowment, he would have taught in literal precepts, and not in parables. And just as natural was his purity of soul. We libel humanity when we say that a perfect life can only be accounted for on the supposition of a special miracle.

But what shall be the effect upon religion of the recognition of the reign of law? Fatalistic materialism seems to some inevitable. They feel that it means that we are under the control of remorseless mechanism. There is no room for freedom, or love, or hope. All is mechanism, for all is law.

Is this the necessary inference? It seems to me that those who make it, fall into the old error of imagining that there can be exceptions to the eternal laws.

For, if the laws of the universe do not allow for the development of spiritual powers, then, if these are ever manifested, it must be in defiance of these laws. But I feel, I love, I hope. I can do more: I can analyze my feelings, I can choose between the lower and the higher love. When we speak of freedom, we appeal to personal consciousness. When we speak of religion, we appeal to experience. Those fruits of the Spirit of which Paul writes are facts which cannot be explained away.

If, then, all comes to pass in accordance with law, the conclusion is inevitable that the laws of the universe have higher meanings and reaches than we had imagined. They are not all mechanical, but leave room for life and freedom.

Slowly we come to realize these spiritual laws by which we are held, and to feel that the Power Eternal is not blind, but wise beyond our understanding. The Power in the universe seems not less, but more divine, when we cease to think of it as arbitrary.

Nowhere can we escape from the realm of law. Yet we can rise from the lower to higher realms. There is "a law of the spirit of life" which makes us free from the law of sin and death. In willing obedience to that higher law lies the glory of our humanity. The greatest natures have felt necessities of the spirit more powerful than those of the flesh, and have yielded to their strong compulsions.

Jesus was nailed to the cross. It was no accident that, thus nailed, he died in lingering torture. But neither was it an accident that he cried, "Father, forgive them: they know not what they do!" It was the manifestation of the law of love supreme in him.

"I cannot do otherwise!" cried the reformer. This is the paradox of experience: he could not do otherwise than obey the perfect law,—the law of liberty.

"Should such a man as I flee? And who is there being as I am would go into the temple to save his life? I will not go in." So said the Jewish patriot to whom an act of cowardice had become a moral impossibility.

"For necessity is laid upon me," writes Paul; "and woe is me if I preach not the gospel."

And Theodore Parker, scorning conventional restrictions, found himself the thrall of the higher law. Before its requirements he was powerless but to obey.

And high courage comes with the recognition of these eternal spiritual laws. If all we value depended on our own wills, they might fail. But it is not so. They are not afterthoughts, but are involved in the very life of the world. "What is excellent is permanent." The mother's love is not an accident: it is a manifestation of a law of life. Without it the higher forms of life would perish from the earth. Morality is not an accident. It does not depend upon some arbitrary statute. It has been developed by the steady pressure of necessity. It has the sanction of a Power which cannot be mocked nor set at naught. No act of nobleness has come by accident. It is but a single wave of the incoming tide, and behind it is all the power of the unbounded sea. Well did the Roman moralist say, "No man can be good without God." It is the life of ages which manifests itself in the heroic deed of the hour. The good man dies and is forgotten, but goodness is immortal. Religion is not an accident. Our best instincts, our purest loves, our sincerest prayers, reach beyond ourselves to the Eternal.

"The winds that through my ocean run
Reach through all worlds beyond the sun:
Through life, through death, through fate, through time,
Grand breaths of God, they sweep sublime;
A thread of law runs through my prayer,
Stronger than iron cables are."

The human soul with all its needs and powers is not an accident, but a revelation. "The tabernacles of God are with men." The Eternal ever reveals himself anew in the man to whom "conscious law is King of kings." In the light of that conscious law we live; and, though we flee to the uttermost parts of the earth, we cannot escape it,—for it is God.

JOHN WESLEY

AND THE EVANGELICAL REVIVAL OF THE EIGHTEENTH CENTURY.*

A time of great religious activity may be said to be a time when those qualities through which God gets expression in us are called into the greatest energy. When the fruits of the spirit energize and give character to all life, then we have not only religion, we have life at its best. In the light of this definition, the conditions which mark the opening of the eighteenth century must indicate the low-water mark of the religious life. Whatever religious thought there was had been trimmed to fit the politics of the time, while the politics were as bad as the cynicism and selfishness of Walpole and his school could make them. The politicians boasted that no ideals could be an impediment in their service to expedience; and the clergy boasted that they could "read prayers with great power," even though it were not possible to discover the eight or a dozen people hid among the deep shadows of the magnificent church. They delighted in performing the offices of religion; but they had little sympathy with the needs of the human soul, and still less knowledge of them.

The insincerity in politics and in church affairs was typical of every phase of English life at that time. In a great measure this insincerity can be accounted for in this way: there had been an attempt to establish a national church. As such it was intended to be a representative church, representing as far as possible all the forms of religious belief existing in the country. At that time the population was almost evenly divided: one half in most things leaned toward Catholicism, while the other was substantially Puritan. The Church was intended to comprise both parties. The Prayer-book was a compromise framed for the purpose of comprehension and peace. Ambiguities of expression were intentionally introduced into it, and its double origin is clearly reflected in the conflicting tendencies of its parts. The Church was intended to be a State church, including the whole nation, governed by the national legislature, and disposing of vast revenues for national purposes. When it was finally established, as a safeguard that neither party should usurp authority and power, every political official, every licensed clergyman, and every student applying for admission to Oxford or Cambridge was required to subscribe to the thirty-nine articles of the national Church. The very natural outcome of this artificial uniformity was an insincerity which vitiated every phase of English life. When signing the articles in order to take possession of a rich living, one clergyman treated the whole performance with the greatest ridicule, intimating that it was a mere matter of form and etiquette. Even Hume advised a young man to sign contrary to his conviction, saying, "It is putting too great respect on the vulgar to pique one's self on sincerity with regard to them."

With this shocking insincerity for its background, and dominated by the pleasant necessity of spending princely annuities, it is no wonder that the Church harbored within its bosom little love of souls, little enthusiasm for humanity. The sermons became very calm and self-contained, though greatly expanded, injunctions to "be good, be good!" Vice in all forms, crime in all forms, met with the apathy of the clergy on the one hand, which was only matched by that of the laity on the other.

While these conditions prevailed in England, in 1703, on June 17th, John Wesley, the second son of an earnest rector, was born in Epworth in Lincolnshire. Of Wesley's father little is known or need be known. His mother, however, was a woman who would create a profound impression on any who came in contact with her, while her influence on John and Charles is beyond reckoning. Beautiful in figure as in character, deeply religious and afire with holy enthusiasm, she was one of those mothers who wrap their own lives about the roots of their

* Abstract of an address delivered in Winona, Minn., on the centennial anniversary of John Wesley's death.

sons' lives, filled with solicitude, not that they may become great, but that they shall be good. Such women in the monotonous seclusion of drudging homes do perhaps more to emancipate humanity than the hero who strikes off specific shackles. From his mother John Wesley took most of the characteristics which marked him out for a great service to humanity. All his early education was received from her.

One other home influence demands a moment's attention. The Wesley rectory was an old, rambling affair, with loose tiles upon the roof, with creaking shutters, rattling windows and loose boards, and, above all, with a colony of rats. The entire family, father and all, confessed a belief that the common noises heard day and night were the work of evil spirits. After all his childhood years had been spent in such intimacy with spooks and devils, it is no wonder that Wesley in later years became the easy dupe of fraudulent exhibition of the "powers" which frequently attacked hysterical people while listening to his sermons. To the very last days of his life he retained an unquestioning belief in witches and demoniacal possession.

John Wesley had always been interested in religious matters; yet it was not until about the close of his undergraduate life at Oxford, after reading William Law's "Serious Call" and à Kempis's "Imitation of Christ," that the salvation of his soul became, not only the most absorbing, but one of the most terribly serious affairs in life to him. Guided by the ascetic influence of those authors, rigorous self-examination and incessant doing-something became the rule of his life. Not only did he assign specific studies to specific days, he ordered every hour and minute of his days, allowing himself the minimum of sleep and the minimum of food, devoting his entire surplus income to charity. He gradually encouraged others to join him in this serious business of purchasing the soul's salvation, and at one time he had twenty-seven men who ordered their lives as he ordered his. All of them attended the communion service at least once every week. Such marvellous earnestness had not come to light in an English university for several centuries, and it could not fail to attract attention in a community where an elegant torpor and respectability were most in favor. In derision, these enthusiasts for orderliness and incessant activity were called Methodists,—a term which in later years Wesley revived and held in great esteem.

Wesley remained at Oxford as a tutor, preaching whenever opportunity offered, until 1735, when his father died. At that time two openings presented themselves,—one the vacant rectory at Epworth, the other a missionary post to the Indians in the new colony planted in Georgia. As one might expect, he was attracted to the sterner and more obstinate task, and sailed for America, arriving in February, 1736.

Wesley's American experience has received an amount of attention from his historians greatly incommensurate with its importance. When one has said that it opened for him the door into Moravianism, which was to give the key to his subsequent career, one has said all that is of real importance.

Up to this time Wesley had received his salvation through the forms of the church service; yet, in moments of great trial or anxiety, the question would recur again and again, "Suppose that the gospel is not true, then what will become of me?" In hours of physical exhaustion, this question caused a terrible depression in him. His trip to America and his intimacy with the Moravian mystics was the means of solving his doubts and relieving his agony. His complacent Moravian friends said to him, "Friend, thou art not yet converted: conversion must consist in an inward flash of light and the immediate assurance that God and Christ are in your life. When you have once experienced that, you can never entertain another doubt of your salvation." It was several months after Wesley's return to England that he received this vision and the accompanying assurance. In obedience to a Moravian's injunction, he "preached continually that he might get it, and then afterward preached continually because he had it." According to his own statement, he received the inward light in May, 1738, and strove in all his subsequent ministry of fifty-six years to be the true apostle of that inward light.

This conversion is invested with a twofold interest: first, because it furnishes the key to all Wesley's subsequent life; and, secondly, because it determined more than any

other influence the character of the evangelical revival, which was to be the most important factor in shaping the methods and furnishing the spirit of the English church down to the time of the Tractarian movement, about a century later.

Strange as it may seem, the particularly degenerate condition of the Church and of society cut a very small figure in the necessity which drove Wesley to his great revival work. Instead of feeling the strain of circumstances at the circumference, and being impelled by that to seek a remedy at the centre, Wesley was incited first by a call from within. The necessity of his own salvation, his own self-renovation, led him to toil, to preach, to pray, and to study for ten long years; and, when the flash of inward light rewarded him, he had completed what he believed to be the formula necessary for salvation. His first motive for his great work did not come from the destructive sinfulness of humanity all about him, but from the sense of sins, chiefly of doubt, in his own nature. On his own home plot, in hi own consciousness, Wesley fought out, first of all, the great battle which was to be repeated in thousands of lives in every land in Christendom. Wesley proclaimed that Christ had at last triumphed in him, and assured every man that the same experience might be realized in his life. This personal element in the matter of conversion contributed in a great measure to the success of his work. A second element which contributed not a whit less consisted in the fact that, as an apostle of the inward light, Wesley restored to men their right to commune personally with the Almighty. It is of course the tendency of ecclesiasticism to interpose what are called essential agencies between God and man. Thus, since the day of Pentecost, God has communed with his children only through the Holy Spirit; the Holy Spirit can come only through the apostolic succession of ordained priests, who transmit, without any loss, *all* the Spirit of God which the world can receive. Hence, according to this doctrine, which is held by all strict churchmen, Roman Catholic or Episcopalian, it goes hard with a man who is not in the most harmonious relations with the priesthood. Wesley's doctrine stood out in sharp contrast with this. He said that God must reveal himself to every individual soul; that individual revelation is every man's mark of conversion and assurance of salvation. This was the sum and substance of the revival doctrine: The priest was no longer a necessity. It has always marked a great epoch in the world's religious history when some man has arisen to tell men out of his own experience that they can commune with God, even if the priests will not help them; that the priesthood does not control the floodgates of mercy and life, but that any man who can prove his sonship can claim and must receive personal communion with God. It is true, it remained for a greater one than a mere prophet to help men to the realization of the fact still greater than this, —that our humanity is evidence of our sonship, that every man who is living and who yearns for what is good bears in that the marks of sonship and the right to a perfect communion with God. Even if Wesley did not reach this, which was the greatest of Jesus' thoughts, he did an incalculable service to humanity when he restored to the great mass of the unchurched, not only the possibility, but the necessity of a personal communion with God. The attention of men everywhere was arrested by the revivalist's warning and time-worn cry, "Flee the wrath to come!" This alarmist's note was followed by the cheering assurance that every man must himself commune with God: this Wesley believed to be the great forgotten gospel for him to preach.

This somewhat abstract statement has taken us into the very heart of the revival: the remaining history of it would only be complete, at least in form, by sketching first the activities of Wesley and his helpers as they went up and down the land on whatever they conceived to be the Lord's business. The real vitality of the revival could only be told by hinting, if not describing, the collision of forces for good and ill working for the mastery in individual lives. This latter is the more dramatic, and the side of the revival more difficult to describe.

First, as to the historical aspect of it.

Wesley preached for fifty-six years after his conversion at the age of thirty-eight. The first six years were filled to the utmost with work, yet without any order. It was merely throwing seed into the universe to let it fall where it would, and then to let the issue determine his next step. His only

special preparation for this broadcast sowing of seed had been a hurried visit to the Moravian community at Herrnhut, where he had sharpened his intellectual conception of the phenomenon of conversion. On his return he was urged by Whitefield to go down to Bristol, to finish the latter's great work there. Whitefield had been obliged to preach in the open air, because no church could hold the throngs which collected to hear him. As in all other turning-points in his career, Wesley trusted to lots; and, since the lot said, Go, he went. He took one sip of that bewitching potion, the exercise of power, and all his doubts as to the propriety of saving men's souls outside a church vanished as fast as he could find Scriptural excuses for dismissing them. At Bristol began the breach with the regular clergy, and the manifestation of "the powers,"—those extraordinary expressions in the form of epilepsy and hysteria, which Wesley's boyhood experience in the Epworth parsonage made it very easy for him to countenance. He was soon back in London, preaching in an immense foundery which had been converted into a meeting-house. Preaching in the cities and Sunday resorts was maintained every day in the week. By 1744 the systematic work of Wesley as the head of the Methodist society, or connection, was well in hand. First there was the "preaching everywhere" by John and Charles Wesley, Whitefield, and a few others. This was reenforced by circuit lay-preachers, and these again were sustained by class-leaders. Finally, there were annual conferences of the clergy, called by Wesley's exclusive authority to advise with him on matters of administration, fellowship, and doctrine. This conference had no authority of its own until forty years later, when Wesley deeded all the meeting-houses in Great Britain to them. It was not until he knew that he could not keep control many years longer.

The class was the real centre of Methodism, so far as externals were concerned; and its humanizing effect can scarcely be overestimated. It is true that it furnished an all too easy opportunity for extravagant self-accusation and prying curiosity and sometimes malice; yet to thousands who were living in tacit, if not open, animosity it revealed the fact that their neighbors were bearing the same burdens, heart-aches, and disappointments, and longing for the same life that they were. The class-meetings, guided by a good leader, created a community of sentiment and thought; quarrels were made up and misunderstandings removed; men and women learned for the first time in their lives how sweet it was to bear one another's burdens. One great secret of their success was in their undogmatic conditions of admission. "Desire to flee the wrath to come, and desire to save your soul,"—that was the only condition. After an examination by the elders, the class-members could be admitted to the communion service. No provision was made for those who thought differently from the teaching, which seems to have been given and received as unquestioningly as arithmetic in the common schools.

It is a fact well worth noting that nearly all of the methods employed by Wesley were the outcome not of preconceived plan, they were determined chiefly by the exigencies of the occasion. To meet these, Wesley was obliged by the means at his disposal to do things with which his entire past career seemed antagonistic. This was pre-eminently the case in his appointment of lay and itinerant preachers, and in ordaining preachers who might be enabled by that to administer the communion to the fast-increasing number of communicants. This last step, together with organizing his annual conference into a corporate body which should hold the church property of the "connection, or society, of people called Methodists," constituted his tacit and unwilling admission that he had establishd a church distinct from the Church of England. Up to this time he had insisted that his houses were chapels, and that his people should always be present at the communion service in the regular church when they would be permitted.

From 1744 to 1784 was the great period of propagation and popular antagonism. The latter came from two chief sources,—from the jealous rectors of churches and the jealous bar-tenders of saloons, both of whom lost very heavily wherever the revival appeared. A third source was in that inert mass of humanity that always antagonizes any progress. The complaint from this quarter was not that the revival made converts bad men or bad neighbors or bad workmen, but that it got them up at five o'clock in the morning,

kept them out of good company at the tavern, kept them busy at work, or singing and praying, —in short, it committed them to many unbearable irregularities.

In these years Wesley preached in every city, town, and hamlet in England, in most of those in Scotland, and in many in Ireland. He preached thousands of sermons, sometimes to, it is said, twenty thousand people at a single time, all of whom could hear him with no effort apparent on the part of either speaker or hearers. He faced angry mobs with unflinching courage and with uniform success. He was certainly one of the grandest figures of his century in his capacity as a preacher to the people, to say nothing of his wonderful administrative ability in developing and controlling the Methodist Church through the first half-century of its existence. Since his death that Church has been among the foremost to penetrate every land where Christianity is known, and outnumbers every other sect numerically in the United States.

Wesley's ridiculous belief in the miracles and exhibitions of "powers" constantly taking place about him is due presumably to the relics of seventeenth-century superstition which had been so vitally engrafted on his life in the early years at Epworth. They need not call for any excuse or explanation: they are too trivial when we think of the grandeur of the man in whose life they played, after all, a very small part. So much for the external, historical aspect of the revival, which persisted in its effects long after its originator died, in 1791.

Now for a word concerning its workings within. The spiritual life of the age, like that of its individuals, was wholly out of sight, like the current of a frozen river. An insincere formalism and general apathy for vice in all forms kept the religious atmosphere sufficiently cold to preserve this state continuously. The question was, How could this life be melted? First of all, through the avenue of the emotions, by threats of future disaster and by encouraging promises of salvation, men were brought by main force, as it were, to face the horrors of their present sinfulness. In spite of the charge often made that the Methodists preached to one's nerves, it seems likely that men's thought would never have been quickened or even turned toward the problems of the religious life if this had not been the method adopted. Inspired with a love of souls and fortified with a knowledge of human prejudices, these preachers made up in physical vitality whatever they lacked in intellectual acumen. And perhaps, after all, the qualities which they had in greatest abundance were those most needed for the people whom Methodism was to reach.

The emotions once kindled, in the fire of enthusiasm which usually swept through the vast congregations under Wesley's preaching, they served to arouse the *entire* man, thought and all, to do something in itself evidence of his renunciation of his past habitual sinfulness. This work was followed up in class-meetings, where every physical symptom of the "great change" was depicted beforehand and encouraged during its appearance. Hallelujahs and prayers and hymns helped on the final conversion; and then the converted man, with his life thus turned into a new channel, was set to work along lines in which the new life might be made permanent.

There is good philosophy and common sense in this method, even if some of the means employed are shocking. It, furthermore, brought into the sharpest antithesis possible the religious and the worldly life; it quickened men's minds to think of religious matters; it warmed men's hearts to a love for humanity, and roused great resentment against what was mean and selfish. It was too great an excitement for many to endure: insanity, and even death, overtook many, where the internal conflict of forces was great, while the mind and body were weak. Whittier has embodied the kindest and truest criticism of this great work in the lines:—

"And who shall marvel if evil went
Step by step with the good intent,
And with love and meekness, side by side,
Lust of the flesh and spiritual pride?—
That passionate longings and fancies vain
Set the heart on fire and crazed the brain?—
That over the holy oracles
Folly sported with cap and bells?

. . . . . .

So the flood of emotion deep and strong
Troubled the land as it swept along,
But left a result of holier lives,
Tenderer mothers and worthier wives.
The husband and father, . . .

In a strength that was not his own, began
To rise from the brutes' to the plane of man."

W. F. GREENMAN.

Winona, Minn.

THE POPULAR MISUSE OF THE BIBLE.

Upon no subject of equal importance is there so much popular ignorance as upon the real nature of the Bible. In consequence, the Bible is very generally misused. It is believed to be, and used as being, what it is not; and so it is set upon a false and fictitious foundation, leading many to stifle the voice of natural religion in their own hearts by accepting a purely superstitious external authority, and driving many more to a contemptuous rejection of the Bible altogether. The facts which modern criticism has revealed, though now well known to scholars and students, have been shamefully withheld from general circulation. The popular leaders and teachers of the people actually encourage this ignorance, and the consequent blind misuse of the Bible. From this state of things it inevitably follows, not only that the Bible itself suffers, but that the moral life of the community is dangerously imperilled.

It will be the purpose of this article to show, *first*, in what way and to what extent the Bible is commonly misused; *second*, how the popular leaders encourage this misuse; *third*, the injury thus wrought upon the Bible itself, and upon the moral and religious life of the community.

First. The Bible is generally believed to be one book, a single divine utterance, specially inspired; and it is so used. Now, the plain, indisputable, well-established facts are that, instead of being a single book, it is the collected literature of a nation, extending from a period of barbarism to a time of comparative culture, embodying all the changes of custom, life, and thought which a race developing out of gross barbaric idol worship toward a pure theism might be expected to pass through. It contains war-songs, legends, traditions, biographies, addresses, poetry, prayers, speeches, proverbs, laws, prophecies, and letters, written by hundreds of different hands, and slowly collected together for at least a thousand years, —that is to say, the latest book in the Bible was written at least a thousand years after the earliest book. Between the two covers we have, not one book, but selections from the literature of a thousand years.

As to the authors of these various compositions, it is now conclusively shown that hardly a book in the Bible can be said to have any author at all. Each one is the work of compilers: nobody sat down and wrote it. Each book was put together by hand after hand, often centuries apart. Even the New Testament Gospels were compiled in this way.

What possibility is left of any special, particular revelation, when we know that the material was thus produced, bit by bit, through a thousand years? Or what can we think about inspired authorship, when we see that what we have is a mass of heterogeneous selections, pieced together out of a nation's literature from its childhood to its death? And yet so misused is this collected literature that it is the commonest thing to see sentences, single haphazard quotations, taken from any part and regarded as of equal authority. The real authority from such a conglomerate source is not one whit greater than would be the authority of quotations taken at random from, say, the collected literature of the English race for a like length of time, which would include the war-songs of the Saxon gleemen when the Danish pirates were ravaging the land, and the calm utterances of Martineau's "Endeavors after the Christian Life." If the first part had authority, the last could have no authority; for they are at absolute variance. Compare, for example, the one hundred and ninth psalm with Matthew vii., or the sixteenth chapter of Numbers with the twenty-third of Luke (verses 33, 34). Three men told Moses he was over-officious, whereupon the Lord caused the Earth to open her mouth and swallow them up, and fire came forth from the Lord and devoured the two hundred and fifty men who stood nearest them, as a slight salutary warning to all other dissatisfied people. But in the twenty-third chapter of Luke we read of Jesus crucified unjustly, yet crying out, even in the agony of mortal suffering, "Father, forgive them, for they know not what they do." Where is the authority? The same volume sets before us both accounts. If the first,

supposed to be the act of God, is of authority, then the other, being contrary, is worse than foolishness: it is deception.

The fact which needs to be recognized is that a quotation from the Bible gains no authority whatever from the mere fact of its being in the Bible. Anything from myth to allegory may be in the Bible.

Now, this misuse of the Bible is far more wide-spread than might be supposed. Here is a tract headed "Inspiration of the Bible," by H. L. Hastings, in an edition marked, "Second million." It is literally sold by weight, so much per pound or ton; and yet it is saturated with contempt of the rational, modern, and right use of the Bible, and seeks by a mass of flashy rhetoric and impudent assumptions to perpetuate just those ignorant, blindfold methods which I have characterized as its popular misuse. It begins, for example, by saying, "The Bible is God's Book *or* man's book: either it is the word of the Lord or it is a lie." This is typical of unreasonable misuse. The Bible is by no means a lie because only here and there is imbedded a genuine "word of the Lord," any more than a gold mine is worthless because the gold has to be separated from the dross.

One of its audacious assumptions runs thus: "The absolute inspiration of the whole Bible is proved because its sixty-six different books form one harmonious whole, which would be impossible except to special inspiration." But its "sixty-six different books" do *not* form one harmonious whole. On the contrary, they are as absolutely at variance one with another as the natural evolution of the times in which they were written could possibly suggest.

In another place the tract states that the "earliest pages of the Bible, and all the prophets, predict the coming of Christ," whereas the plain truth is that there is not a single reference to Christ in the whole of the Old Testament.

It is such misuse as this which is circulated into the "second million" edition. As if to emphasize the present popularity of this misuse, there appeared in the *Herald* of February 1 a five-column article purporting to prove that every separate word in the Bible is specially inspired. The method of the proof is to show that all the important words in the English version occur a certain number of times, coolly ignoring the fact that in every early manuscript the use of the same words is quite different.

Secondly. The leaders and teachers of popular thought actually encourage this misuse, seeking to bolster up the Bible on its unnatural foundation, and give it a forced, artificial, and false authority. See, for example, the printed rules of interpretation issued by the leaders of the Union Bible Class in Tremont Temple, and widely distributed as a guide for the people in their use of the Bible. These rules contain such directions as these:—

"The Bible is one book: it has one meaning, one intent, and only one."

"You are to *take for granted* the credibility, authority, and inspiration of the Bible."

"The common rules of grammar and correct reasoning cannot be applied to prophecies, miracles, or remarkable revelation." (Just where correct reason is most needed.)

Can anything be more shocking than this deliberate effort to maintain for the Bible a position among common people which all modern scholarship has most distinctly shown to be entirely untenable? The encouragement of this popular ignorance is not confined to a few public leaders. On inquiry at a leading Bible house, I am told that not one in a hundred Bibles sold to-day is a revised version.

"How do you account for that?" I inquired.

"Well, the ministers won't recommend it," was the reply. "They prefer that the people should continue the use of the old version."

This means the retention before the eyes of the people of thousands of Scriptural falsehoods. The revised version is by no means a perfect work; but it is at least an honest attempt to present an edition of the sacred Book freed from the glaring errors of the old. The common version of the Bible (the King James's) presents the text in the most misleading way conceivable. It cuts it up into verses and chapters, puts doctrinal headings to the books and chapters, turns all poetry into prose, leaves out all quotation marks, mixes the books all out of their chronological order, and gives entirely misleading marginal dates. Notice, for instance, the heading to Genesis xviii. 7,

"Abraham entertaineth Three Angels": the text itself says nothing about angels, it distinctly says three men. Now, the revised version corrects all this: it does not put the books in their right order, but it does throw out forever the false dates, the divisions into chapter and verse, the doctrinal headings, and corrects literally thousands of errors of more or less importance. Is it not monstrous that the clergy should stand in the way to prevent the eyes of the people from being opened? Protestants speak with scorn of the Romish Church, purposely keeping the people in ignorance; but what is this effort of Protestant ministers to maintain in use an antiquated and misleading version when a corrected edition is at hand, if it is not an attempt to prevent the spread of enlightenment?

Thirdly. The Bible itself suffers from this misuse, and the moral tone of the community is lowered. Thousands of people are to-day losing their reverence and respect for the Bible, solely on account of the preposterous claims made on its behalf. In the eyes of enlightened nineteenth-century men and women, the Bible, as a complete revelation from God, as an authoritative inspired Book, supernatural, isolated from all other literature, becomes only an object of ridicule. It is degraded solely by the false position assigned it. In its proper and natural use it cannot be spared. On one basis only can it be kept safe; and that is the basis of fact, of what it really is. Its real influence inevitably dies away as it is perverted from its natural use. The continued assertion that it is to be used as one book throws thousands of earnest minds into complete confusion in helpless efforts to reconcile its contradictions; and it leads others to treat the Bible as something unreal, to draw from it doctrines instead of life, to take it for its wonders and miracles instead of for its common humanity, and so to end every discussion with "The Bible says so!" as if it were a fetich, a barbaric oracle, to be set over and above living human thought, reason, and conscience. This is as much a degradation of the Bible as it would be a degradation for a civilized American citizen to forsake the decency and culture of his people, and, returning to some primitive race of savages, set himself up as a heathen god, demanding worship. The people who are committed to this misuse of the Bible are themselves thereby morally injured by surrendering the authority of the living voice of the Holy Spirit within themselves to the authority of a mummy spirit wrapped in the musty pages of a dead record. Many are driven to irreligion by the absurd claims put forward in the name of the Holy Writings. The divine education of all is checked, and the way blocked toward a more clear, enlightened, and practical religious faith.

What is needed is a wider dissemination of the facts, now well known, but too long withheld from general circulation. Then, instead of giving the Bible an artificial authority, and saying, "This is so because the Bible says so," the people will be taught that there is a higher test than that contained in the Bible itself, and any truth which the Bible expresses will *be* true, not because it is in the Bible, but because it finds indorsement in the reason and conscience of humanity. Within the Bible just as without in the great arena of life, truth and error are "blended into one tissue." No mechanical means will ever avail to separate them. You cannot rule off a space, and say that in here is God's truth, and out there the world's error: they are everywhere blended. To endeavor to get rid of the difficulty of choice by turning the Bible into an external authority, is to sacrifice the qualities of responsible manhood, and refuse to grow too big for a cradle. The methods of thought, reason, and conscience, are the qualities that make us human; and it is only by the use of these qualities we can ever hope to embrace the thoughts that are God's, or learn to live in his spirit. The mother that knows her boy is obedient, not to the letter of the Bible, but to the eternally divine authority of the voice of God within his own breast, knows that her boy is safe.

The right use of the Bible, therefore, is not as an unfailing rule of life, but as a tonic to quicken our own faculties, that we may the better learn to hear the voice of God speaking to us to-day as to every aspiring human soul through all the ages.

The right use of the Bible is that reasonable, historical treatment of it which, admitting its deficiencies and errors, presents it as a collection of vivid life-pictures of

men and women like ourselves, struggling out of low beginnings, with many failures, on at last toward the fulness of the measure of the stature of Jesus Christ.

FREDERICK B. MOTT.

Salem, Mass.

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F. B. M.

Salem, Mass.

THOUGHTS ABOUT THE TRINITY, AND THE DEITY OF CHRIST.

I.

The doctrines of the trinity and of the deity of Christ stand or fall together.

What is the orthodox theory of the Godhead? It is that there is one God in three persons. As the Athanasian Creed puts it: "And the catholic [*i.e.*, the universal] faith is this: that we worship one God in trinity, and trinity in unity; neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty coeternal."

Now, that which specially strikes an observer in a definition of this kind is the difficulty of understanding what it means. or, if anything at all seems plain, it is that one cannot be three and three one. "Ah!" it is said, "this is a great mystery; and finite minds cannot comprehend the infinite mysteries of religion." This is correct: there are many truths we cannot comprehend. That is, we accept the fact of the existence of many things, the details or the causes whereof we do not understand. But we never accept the fact of the existence of anything if we are not convinced of such fact. It is said, for example, "Look at the grass,—how it grows! and yet the most learned man in the world cannot understand it." But he does understand that the grass does grow, the most ignorant is convinced of that fact. There is no mystery at all about that: the only mystery is how it grows. But, in the other case, it is the fact itself which is in dispute,—whether there is a trinity or not. In a word, we do not know what the definition means; or, rather, we do know that it means nothing, because it is self-contradictory. What would be said of a geometrical definition which should describe a figure as a circle and a square at the same time? We should say, not that we do not understand so great a mystery, but that the definition contradicts itself, and is therefore meaningless. And this is exactly what we say about the definitions of the trinity. All illustrations employed to explain this doctrine are, consequently, worse than useless: they are

merely a darkening of counsel with words. For example, the old illustration of Saint Patrick's on the Hill of Tara,—the three leaves of shamrock springing from the one stem. The analogy here is manifestly lacking; for the three leaves are separate, and they are united in one stem, which also is separate. Again, the illustration drawn from the light, the heat, and the attraction of the sun. This, manifestly, is not analogous; for these three are but qualities or properties: they are not the sun itself. But of the Father, the Son, and the Holy Ghost, it is said that each one is God, that they are all different persons, but yet that there is only one God. So, speaking reverently, while Christ was on earth, there were in heaven only two persons of the trinity.

This, then, is the dogma of the trinity: that there are three separate persons, each one a God, and yet not three Gods. To quote again the words of the Creed: "So the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God. . . . And in this trinity none is afore or after other, none is greater or less than another, but the whole three persons are coeternal together, and coequal, so that in all things, as is aforesaid, the unity in trinity and the trinity in unity is to be worshipped. He therefore that will be saved must thus think of the trinity." And this amazing doctrine is the foundation of all orthodox Christianity.

"You deny the divinity of Christ, then?" is what is said to Unitarians. The reply to this is: "What is meant by the word 'divinity'? If deity, yes; if divinity in the correct sense, no. We do not deny the divinity, we do deny the deity, of Christ. That is, we deny that he was God." And this on many grounds, but chiefly because God could not possibly be confined in the person of a man. But we are ready to acknowledge the divinity of Christ. For what does divinity mean? It means the possession of God-like qualities, the being God-like. For example, men speak of the divine creations of a Shakspere or of a Raphael. Do they thereby mean that these men were gods? Not at all; but merely that Shakspere and Raphael were endowed to a marvellous degree with the divine gift of genius. In the same way men say of a good man that he was filled with the Spirit of God. (This was a favorite expression with the Hebrew prophets.) Have not the Christian missionaries who have freely given up their lives for the heathen, have not they been endowed with the Spirit of God, and have they not been, to that extent, divine? Is it not the Divine Spirit which has filled the leaders of freedom and philanthropy the world over? Now, what Unitarians believe is that to Jesus Christ, more than to any other human being of whom we read, was this Spirit given, so that he was, in very truth, God's well-beloved Son, *the* Son of God. As Ernest Renan says in his "Vie de Jésus":—

"This sublime person, who each day still presides over the destiny of the world, we may well call divine, not in the sense that Jesus has absorbed all the divine, . . . but in the sense that Jesus is the one who has caused his fellow-men to make the greatest step toward the divine. Mankind in its totality offers an assemblage of low beings, selfish, and superior to the animal only in that its selfishness is more reflective. From the midst of this uniform mediocrity there are pillars that rise toward the sky and bear witness to a nobler destiny. Jesus is the highest of these pillars which show to man whence he comes and whither he ought to tend."

Whether Christ was perfect or not we do not know; in all probability, in this world, we can never know. In this, as in the matter of miracles, it behooves us, I believe, to confess our ignorance, to cultivate a spirit of reverent agnosticism. But we do know that he struggled against temptation, that he wrestled with the same forces of evil as those which oppose us to-day. The older school of Unitarians believed that, although not God, yet he was a being of supernatural mould, a unique creation, as to his birth, his life, his death. The tendency at present is, I think, to regard Christ as a man, but a man marvellously gifted, divinely fitted for his great work. As God has, at various times, brought himself into close relationship with humanity, touched it, as it were, by sending into the world special messengers,—Socrates, Moses, Buddha, Mahomet, —so, in the fulness of time, he sent the ideal man, "his only begotten Son." And that this is not figurative language is seen by the fact that the influence upon the world of no other human being is to be

compared with the influence of Christ. The underlying principle of Unitarianism is the immanence of God in the universe, that he is everywhere,—the great life-giving, inspiring energy. As the poet says,—

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

This, let us remember, is not Pantheism, which is that God and Nature are one. Mankind is therefore a channel through which the Divine Spirit acts,—an instrument upon which that Spirit plays. Now, God, we believe, has acted more effectually through this channel than through any other: no other chords have proved so responsive to the Spirit's touch.

But, it will be asked, What does the Bible say upon this great subject of the deity of Christ? There is here no room to enter upon a discussion of Biblical texts; but two things are at once evident: First, that the references to the trinity—and we must remember that the doctrine of the trinity is the foundation of the doctrine of the deity of Christ—in the Old Testament are very dim and vague: for example, the appearance of angels in companies of three, the thrice-repeated hymn of praise, the use of the plural in speaking of God; secondly, that there is no direct reference to this doctrine in the New Testament, the only verse which is at all conclusive being 1 John v. 7; and this is not found in the revised version.

But what does Christ say of himself? If the trinity is so important a doctrine, surely it is to be expected that he would have explained it. But not only does he not explain it, he does not once refer to it. It is said, of course, that Christ made very strong claims for himself. He must, therefore, either have been God or else an impostor.

But there are other explanations. He may have been incorrectly reported, or he may have been carried away with enthusiasm, or he may have been a supernatural being, and yet not God. And what is the strongest of all these texts, the one which is always brought forward as conclusive proof of Christ's deity? It is, "I and my Father are one" (John x. 30). But in the original it is not one person, but one thing, and the meaning is at once explained; namely, the plucking of his sheep out of Christ's hand is the same as the plucking of them out of the hand of his Father. Further, Christ says, immediately afterward, upon being accused of making himself God: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken, say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" But, further, the key to the meaning is given in John xvii. 21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Again, look at the following texts: "Why callest thou me good? There is none good but one, that is God." "For my Father is greater than I." "I can of mine own self do nothing." "When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

Christ calls himself habitually the Son of Man. And, although he is called the Son of God, yet he promises that the peacemakers, and those who love their enemies, and those who shall rise again, shall also be called the children of God; and in the Lord's Prayer and elsewhere all men are taught to call God their Father.

It is said, however, Consider the Messianic prophecies,—how David and Isaiah and many another foretold Christ's coming. In reply, I would say it is doubtful whether the Old Testament contains one explicit prediction of Christ. And that this is correct is proved by the fact that orthodox churches now lay very little stress upon Messianic prophecy. But, aside from this, all intelligent men must feel, as they listen to a sermon upon types and symbols and prophetic visions, how shadowy the standard texts are, and how wonderfully the smallest allusion is magnified.

But the most marvellous thing about this Messianic prophecy is that the Jews, who certainly ought to have understood the subject, never expected a *God* to come and save them. They would have rejected most

strongly the idea that their Messiah was to be God, just as they would have rejected the idea so often ascribed to them, that their sacrifices were typical of the sacrifices of a being whose blood should make atonement for their sins. As a matter of fact, the Jews are at present divided upon this question of a Messiah, the one party looking forward to the coming of a great leader, the other holding that the Messiah is but typical of a reign of peace.

It is said, of course, that the Jews were blinded, that they would not see. But surely it is inconceivable that prophecies worthy of the name should have been misunderstood by the very nation to whom they were given. Such a proceeding would look very much like irony on the part of God.

J. H. LONG.

Spokane Falls, Wash.

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*WHAT WE OWE TO THE CHURCH.**

What does the Unitarian Church offer? Is it the worship of God and the uplifting of man by such worship? or does it present mere intellectual speculation about God, man, and matter, with the exaltation of the mere ethics of life?

If the Church has for its primary motive and cause of being the better disclosure of our relations to God as the source and explanation of our relations to each other, and the development of a clearer and more controlling spiritual insight into the master conditions of the soul of man, I can see why it ought to exist, why it ought to be fostered, and why we should give our best energies to it. A church founded on this supreme idea, which at the same time banishes all dogmatic and formal statements concerning God, and which simply clings to the persuasive thought that he is Spirit, that he is Love, that he is our Father, that we are his children, and that we worship him because we cannot do otherwise, will have a membership not wholly dependent on habit or custom or tradition. It will be more than conventional, more than authoritative. It will be an inspiration.

The highest type, as I view it, of a Unitarian church should do more than deny the dogma of the trinity or the supreme authority of church councils. This is the smallest part of its true mission and work. Broad negatives are apt to be as erroneous as the things denied, and still more hurtful than they, be they ever so full of error. Every belief accepted sincerely for great periods of time must have in it something of truth. He who denies its merits and does not see and seize upon the truth, which, though obscured, is still the real thing of power in it, and who does not affirm the truth with fresh and vigorous statement, adding to it new vigor and power, will never lay the foundation of a lasting or habitable structure. Negation is sand, not rock. Truth is never negative, but always positive, affirmative. It would be better to leave undisturbed Orthodoxy with its three Gods in one, than to destroy all, and leave none. Do not deprive the world of the orthodox dogma to feed it with the husk of Agnosticism. The soul of man without a God cannot rise above chemistry.

Do not understand that I charge this against the Unitarian Church. I am suggesting one of the perils to its permanent spiritual life that should be shunned. But is it not true that too much emphasis has been laid on the denial of the Trinitarian dogma? Are we always quite prepared to tell what we believe? Is not the denial the thing we are most familiar with? Properly prompted, we may answer that we believe there is one God, one Father, and that we are all his children, his sons; or, as a pleasantry, we may say that we believe that even a Presbyterian may be saved if he is a good man; but I am afraid that there is often a lack of spiritual fervor in it and too much of intellectual statement. No doubt this denial of ours serves a good purpose: it attracts those whose intellect, reason, or spiritual insight, has revolted against the orthodox creed. These lean on it for a while, and in their new freedom to believe what they please, without necessarily feeling by anticipation the pangs of the "eternally lost," they are very buoyant; but soon comes the hunger for something real, something to fill the full measure of what they have parted with. The soul of man clamors for knowledge,—not the knowledge of physical vision, nor the silence produced by logic, but for spiritual perception of his relationship to his heavenly Father. If he gets this, as he

*A paper read before the Unitarian Club, St. Louis, by Judge J. E. McKeighan, Feb. 7, 1891.

often does, and as he does more and more, I think, in the Unitarian Church, all is well. If he does not get this, he silences these voices of his soul as the echoes of his superstitious past, and lapses into spiritual indifference and intellectual complacency. Right here, I think, is where we owe one of our greatest duties to the Church,—to put aside our denials as matters of course, and to demand more and more the preaching of the affirmative side of our faith. As a matter of fact, the dogmas and creeds are only monuments to mark where the Christian world has been, not where it is. We shall only waste our energies in denying these; and the soul of man in its onward and upward approach to the central truth of spiritual life, in the evolution of religious thought, will leave us behind, careless whether or not we linger to stone these lifeless images of the "bygone day."

We should see to it that, so far as we can make it so, every Unitarian church should be, in truth, a place for spiritual growth, for worship,—worship which does not consist of physical prostration, nor of formal ceremonies, no matter how imposing to the senses. We should make the church a real temple of the Unseen,—Unseen, but not unperceived nor unknown,—a place where love for God and love for man so fill all that the mere teaching of ethics alone would seem frivolous and idle, since true ethics is but the outward form of true religion, its natural expression, its most certain symptom, and becomes cold and unreliable when made dependent upon mere external rules of action. The writer of the commandments struck the heart of the matter. He saw clearly the natural order, and Christ enforced it with fresh power. When love to God is present, love to man follows by natural law. The non-ethical man has neither seen nor felt the God of Love at any time, neither has he known him. But, on the other hand, the merely ethical man, who clings to an artificial, self-constructed framework of imposed duties, is like the seed in the exquisite parable of the Master, which "fell upon stony ground; where it had not much earth, and immediately it sprang up, because it had no depth of earth; but when the sun was up it was scorched; and because it had no root it withered away." It is our supreme duty, then, to make the church a place of real worship, of true spiritual vision and development,—a place not so much to reason about God as to perceive him; a place not so much to tell man what his duty is as to fill him with such love for man that he need not be told what his life should be; a temple not so much for learned lectures on philosophy, art, and poetry as for bringing us nearer the spirit of Christ and that great spiritual fountain which he disclosed in all its fulness beneath the hard selfishness and cruelties of the world. At this fountain our Channing and Parker knelt and drank, and all the true prophets, saints, and reformers of the Christian ages. Our duty is to show our ministers that this is what we want, and that we shall be satisfied with nothing else.

Many years ago I prepared and read before this Club a paper on substantially the same theme that has been assigned me for to-night. Some of you heard it, and thought it fair for a layman. Possibly I thought better of it than did any of you. In it I abused the average Unitarian congregation for many things,—their irregular attendance at church; their misconception of the province of a church; their failure to appreciate the value of association in churches; their coldness to strangers, whom they held out on the ice until the ice melted, but they did not; their disposition to let the minister come to them with neither staves nor scrip nor bread nor money nor two coats, and at the end of a long and faithful ministry go away with less than half of these things; their complacent praise of their own good works; their being surpassed in these by the orthodox churches; and much more of this sort. I took down that paper when I commenced to write this one; and, after I had read it, or tried to read it, I would have been glad if it could have been truthfully proved that I did not write it (I suppose my clerical friends never feel this way),—not that it was not in a certain sense true in all its complaints, but because it now seems to me that it glided along on the surface merely, and failed to reveal the real trouble. It considered the phenomena and not the cause of the phenomena, and failed to prescribe the needed "constitutional treatment."

We have had our era of negation, and it did good; but negation can never do the highest good. We have had freedom of

belief, or what has been termed justly enough, in a way, merely speculative belief. We have had preached to us conduct, character, and good works as the real saving things of life,—each and all of which are good.

But, above all these, we have had breaking through at times such men as Channing and Parker and Martineau and many others, great spiritual forces of faith, hope, and love, which are the true revealers of communion with God. These men are the representatives of what we should strive after and seek to get back again, when we have fallen below their plane.

If these ideals of what a church ought to be and do were but cherished by the laity, if the members would but foster them as the standards of church action, might we not expect to see displayed more living power in our church, more good works and less profession of them merely, more of a commonwealth of religious purpose and less of an aristocracy of culture, more pews filled with the poor as well as with the rich, and none deemed rich except the fervid and gifted in spirit? Such a church could be if we would try for it. The Unitarian Church can best do it. The Orthodox Church cannot, so long as it maintains, even in form only, dogmas and creeds its members have left behind. Neither man nor society can be purified or elevated by that which is not both outwardly and inwardly true to itself. A lip declaration or confession, with a mental reservation, can only demoralize and degrade. The Unitarian Church is free from these false pretences. It need wear no mask. What we want to do is not to reverence and teach less of conduct, duty, and character, but more of that out of which they must ever grow, and without which they are cold, artificial, labored, and even hypocritical. Our churches will then become churches of the living God instead of mere kindergartens for training in the external duties of life.

To make this change wherever it is needed is the primary thing which we owe to the Church. Everything else good and useful will flow from it. Without it, when the sun is up, we shall be scorched and wither away.

Since writing the foregoing, I have read that great book of James Martineau, lately published, called "The Seat of Authority in Religion." I find expressed in it the single thought that I have vainly tried to give you, in all the richness and clearness of his style; and I present it to you as a more forcible statement of what I have been endeavoring to say than what you have heard from me. He says:—

"Harmony with God is, for the human soul, the only peace, the only right, the only fair: to see things as he sees them is truth: to rank them in the order of his love, is goodness: to act conformably with his rules, is victory. To quit this height and look out from any lower level will inevitably substitute the seeming for the real, and deceive you by the secondary maxim that 'Man is the measure of all things,'—a maxim which first becomes valid when 'God is the measure of man.' If you once set up, as independent objects of pursuit, any of the subordinate ends attractive to the human will, be it of sense or soul, the prizes of ambition, the advancement of knowledge, even the disinterested service of others; all these things, cut off from their transcendent support and spiritual significance, degenerate into selfish cupidities or generous idolatries. And even the rules for controlling and proportioning them, that is, their ethical regulation, however anxiously studied, can amount to no more, when worked by a calculating will dealing with forces on its own level, than a sterile act of self-perfectioning. Severed from the uplifting inspiration, it is a mutilated self, that can have no perfection; and only sham virtues are reached by doing their externals for a foreign object or out of a dead heart. Who can wonder that he who has led us to the Father encountered, on descending from the mount of his prayer, this 'righteousness of the Law' with an intense aversion? The mimicry of holiness by fitting the livery of the virtues on to the figure of an ethical automaton is a sacrilegious traffic in Divine relations, of which the temple of life should be cleansed at any cost. Any fresh converse, spirit to spirit, between man and God, even passion's repentant cry *de profundis*, which lays bare whatever sinks or lifts the soul, touches the true prophet's heart with deeper sympathy."

There is much more of this same sort in the book, and no one of you can render himself

or herself a greater spiritual service than by reading it. Its reading will not deprive any of you of your denials of the orthodox dogma, rather the contrary. Indeed, as I view it, his criticisms of the New Testament are the part of his book most open to objection, and the least permanent. But, if by such reading the *spirit* of such an author could be infused into our Unitarian churches, much of their shame-facedness about worship and spiritual communion would be dispelled. I have sometimes thought it was a spiritual calamity to the world in many respects, and to liberal thinkers in particular, that science and culture have revealed to the modern world so many merely material truths about the age of the world, the number and distances of the stars, the uniformity of law, and all that: the vast extent of manifested creation in space and time seems for a while, when disclosed to the intellect, to obscure the idea of God. We are, as it were, surprised to find him so great, and are often inclined to suspect that he does not exist at all, simply because his works transcend our primitive conceptions. We get bewildered spiritually by these facts of nature, not reflecting that the divine faculty within us capable of discovering and comprehending them is so far superior in kind to the facts themselves as not at all to be compared with them. As we get a little more familiar with the revelation of science, God gets nearer, not farther off. He becomes at once more majestic and more lovable. It does not banish God, it brings him into the universe, to learn that the same laws which hold the stars in their places, so far distant (changing one of Martineau's figures) that a ray of light starting from them when Christ hung upon the cross will not reach us for thousands of years, also hold our own earth in its orbit. A creator for a round earth is just as necessary as for a flat earth. A God who brings self-conscious man on the cosmic stage after an orderly process of evolution is more worthy of our reverence and honor than the God of Genesis. The greatest revealer of moral and spiritual law who ever lived did not know this fact, and he did not need to know it; and, if he had known it, not a single moral or spiritual law would have been changed by it, but, on the contrary, enforced and illustrated. We owe it to the Church, because we owe it to ourselves, to increase our knowledge of the facts of the material universe of every grade and character. We owe it to the Church, because we owe it to ourselves, to observe the external duties and proprieties of life; but I am confident that the only sure and lasting inspiration for all these external things is the recognition of our relation to the Father of all, and our acceptance and faith in that great religious as well as philosophical truth that the only true, efficient Real is the Ideal.

J. E. McKeighan.

St. Louis, Mo.

A LITTLE WHILE.

"'*A little while?' We know not what he saith,*"
The sad disciples said with trembling lips,
When o'er their hopes crept like a chill eclipse
The dreadful shadow of the Master's death.
But past the gathering shadows close at hand,
And far beyond the valley dark and cold,
Before his vision, in prospective grand,
The vistas of eternity unrolled.
Onward and upward to far, unseen height
The path of life, unending, stretched away;
And all the sorrows of life's little day
Dwindled and faded at the glorious sight.
O child of heaven, look up like him, and smile
At life's brief trouble and earth's little while.

Rebecca Palfrey Utter.

Chicago, Ill.

DISPLAY AT FUNERALS.

In this age of reforms it is encouraging to know that the conventional funeral is being frowned upon by the more intelligent portion of the community. Formerly a private funeral was something almost wholly unknown. Not only were the relatives and friends expected to convene for the purpose of taking their final farewell of the dead, but the invitation was broadened until it included whoever might wish to come. With the doors thus thrown conveniently open, it is not strange that the gatherings were sometimes motley in their character. Idle curiosity as well as friendly interest helped to fill the house. Strangers came to look upon the dead with whom they had never exchanged a word while living. Filling every available space in close and often limited apartments, examining to the best of their ability the house and its appointments, and peering unmercifully into the

faces of the mourners, they not only, by their presence, detracted from the sanctity of the occasion, but became to the sensitive a decided offence.

Except in remote country places, the conviction is growing that funerals must be strictly private. The general invitation is no longer extended. Thoughtful people are beginning to realize that it is a custom more honored in the breach than the observance.

A brief service at funerals is another reform to which public attention is directed. What used to be designated the funeral sermon is no longer expected nor desired. A formal address, even, is out of place, unless the deceased has held some prominent position in the community, or has attracted unusual attention through his words or works. For all ordinary occasions, the simpler service is more fitting. The friends who have come together to mourn their dead are in no condition of thought to listen to the finished oration. A few words of fervent prayer, preceded by an appropriate Scriptural or poetic reading, will better accord with the occasion than the most elaborate programme. The occasion is always a trying one to those to whom the bereavement comes. They are usually bearing up under some nervous strain that must soon give way. What they want is to be left to themselves. Another cheering sign is the increasing unpopularity of mourning emblems. With more advanced views of death comes a protest against the custom of displaying crape on the door-knob and on the person of the relatives of the deceased. Henry Ward Beecher's wish for a wreath of flowers instead of the conventional band of black has become contagious. We are beginning to understand that death is as much a part of God's plan as life. Instead of something to be dreaded and protested against, it is something to be graciously accepted and acquiesced in. Formerly a funeral without crape was a public scandal. To-day a prescribed season for wearing mourning and half-mourning is a custom that has happily fallen into disrepute. To many it has become as obnoxious as mutes and hired mourners. The tendency is to make the funeral less conventional and less ostentatious. A profuse display of flowers is in decidedly poor taste. The money spent in elaborate floral designs for the dead had better be employed in bringing comfort to the living. People of cultivated tastes will revolt against a horticultural display at the obsequies of a friend. We should put flowers enough to make the room cheerful rather than seek to attract attention by elaborate decorations.

The burial, even more than the service, should be strictly private. People in moderate circumstances are not called upon to impoverish themselves by providing carriages in which distant relatives and neighbors may ride to the place of interment. There is a custom fast growing in popular favor which detaches the burial from its usual place immediately following the service, and assigns it to a later and unadvertised hour. At the time agreed upon only the family participate. By this arrangement, unnecessary expense is saved, and a much desired privacy secured. Nowhere is a curious throng more out of place than at the interment of the dead. It is a solemn moment. All that is earthly of our friend is about to be lowered into the grave. To stand there with trembling lip and tearful eye is a privilege that belongs only to those near and dear to the one deceased. Upon such a scene none other should venture to intrude. The belief that we are nothing unless conventional should have no place in the thoughtful mind. The innovation is better, if more reasonable. Not prejudice, but sound judgment, should decide.

EDWARD FOSTER TEMPLE.

Trenton, N.Y.

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*THE WRITERS OF GENESIS.**

So novel are the ideas of this book, and so evidently are they the swan-song of a dying Orthodoxy, that they ought to be placed within the reach of all Liberal Christians. There is not a sentence in the book, despite its avowed assurance, but voices the impotence of the traditional views in the presence of the newer Old Testament criticism.

No refutation of the opinions here set forth will be necessary. They refute themselves by their own assumptions and contradictions.

Our author maintains that Moses did not

* The Writers of Genesis, and Related Topics. By E. Cowley, D.D. New York: Thomas Whittaker.

write the book of Genesis. With this we do not disagree. But, while Kuenen, Wellhausen, W. R. Smith, and others say it was written after Moses, Dr. Cowley says it was written before. "The discoveries and decipherments of our generation supply abundant reasons for believing that four or five early patriarchs wrote their own memoirs. These were incorporated into our Genesis by Moses." Previous to Abraham there was the making of books, for Abraham learned by heart the contents of a certain primer; and this, containing the story of the creation and deluge, he prefixed to his own memoirs. These were continued by Isaac, Jacob, and Judah.

The authorship of this primer is unknown. Noah may have written memoirs of his times, and he may have incorporated older ones. Each writer edited and revised to date, "under the guidance and revelation of God." It is thus that the author accounts for the differences of style which puzzle the higher critics. By this means, also, the different words used to express the idea of God are accounted for. Noah was only moderately informed as to the origin of things. Abraham's knowledge was far superior, and he had to correct many errors of his predecessors. Especially was it necessary to modernize proper names, and also sometimes to define them. The creation story was not written to teach geology, but to teach who is the author of the present Cosmos. The early people could not have understood an essay on geology, had it been furnished. The creation story was written to correct Indian pantheism and Zoroastrian dualism. There was just enough of detail given to remove current error. By "remove" here, the author seems to mean "contradict point blank." He seems to be a churchman, and to have in mind the traditional excuses for those additions and alterations of the church creeds which are known to have taken place. Only recently, I overheard a High Church clergyman explain that the phrase "Creator of heaven and earth" was a later insertion into the "Apostles' Creed," to controvert the growing gnostic heresies. So, then, our author regards the creation story as a sort of creed written to controvert current error.

Adam was not a development from lower organisms: he was *sui generis*. That this is true is shown by the fact that, when the animals were paraded before him to be named, he found no consort. He may have looked with longing eyes toward some luscious-lipped anthropoid troglodytes, but "no female gorilla or chimpanzee would please his fancy." Adam's biographer was no Darwinian. Nay, it is possible that we have Adam's own testimony in regard to this matter. Adam had skill, order, and analysis. "He may have learned to write the account of his education and of Eve's creation before he died. Quite likely it was written before the deluge, and preserved to the times of Abraham." Nowadays it is possible for a man to die without learning to read and write; but we can scarce suppose that this was possible when men lived to be from three hundred to nine hundred years old. What would they do with their declining years without this boon? It is possible, then, that we have the testimony of an eye-witness of Adam's express *ipse dixit* against the Darwinian hypothesis. To forever "snow under" this hated theory was one of our author's objective points. In his preface, he writes: "Herbert Spencer has struck off the roots of the divine in religion. As no one else appeared to answer him, I felt bound (God being my helper) to examine and refute him, or yield to the inevitable."

The third chapter of Genesis tells of the fall and the promised redeemer. Whatever other notions Abraham may have brought with him from Ur of the Chaldees, this was not one; for Merodach is never once in all Babylonian literature called a Savior. This idea, then, was not in the primer, but was revealed by God to Abraham, and by him added to his memoirs.

The Old Testament story tells us that Abraham knew God as El Shaddai, and not as Jehovah; but Dr. Cowley has controverted this by furnishing us, out of his imagination, with an eloquent sermon of Abraham's preached to the sun-worshippers of Larsa, in which sermon frequent use is made of the phrase "Jehovah Elohim." And he says that to suppose that "Jehovah," added to Melchizedek's name for God to form Abraham's, was handed down four or five hundred years by tradition, or to suppose that the name "Jehovah" was not revealed until Moses, "is to my mind the top of

folly and critical indiscretion." There has been no slighting of texts in the formation of this conclusion. Genesis xiv. 22 gives us a direct quotation from Abraham in which the word "Jehovah" occurs. Moreover, this occurs in Abraham's own memoirs: it is evident, then, that Exodus vi. 3 is an error. Dr. Cowley does not so regard it, however, and escapes by making "them" refer, not to Abraham, Isaac, and Jacob, but to their Chaldean ancestors, who, of course, did not know Jehovah. Abraham, also, during the first sixty years of his life did not know Jehovah: he was a worshipper of the sun. And, even after the name of "Jehovah" was revealed, it may have been misunderstood, or even for a time forgotten. "Some matters once known had become forgotten in large measure." And, if Abraham did not know the etymology of "Jehovah," the *I am that I am* that came to Moses is a progress in revelation, and so far intelligible.

During the Egyptian bondage, the primers became very scarce. Moses had a copy and pored over it. He read therein his own mission; he supposed that his fellows knew that God would save the Hebrews by his hand. The New Testament supports our thesis by giving this valuable information (Acts vii. 25). In this, however, Moses was mistaken. To kill a man and bury him without embalming him was to deprive him of immortality, and Pharaoh did not wish to miss any of his subjects in the Elysian fields. Moses had to flee to Midian. Here he devoted himself more assiduously to the primer, and became again convinced as to his mission.

Could Abraham write? is a question which is raised and answered in the affirmative. He "may never have learned to conjugate a Hebrew verb," but he could read and write; and "modern research has discovered the temple in which he worshipped, the hymn he used to sing, and the name of the god he adored." The hymn is devout, and suggestive of much Old Testament theology. The name of the god is "Sin,"—the male moon-god of Ur of the Chaldees.

Adam and Eve, as well as Abraham and the patriarchs, may have obtained valuable suggestions from the pre-adamites; for, according to A. H. Sayce, the Egyptians were a well-organized nation, with a standard hieroglyphic literature, in the year in which, according to Bishop Usher, the world was created. In the fourth millennium B.C., writing abounded and libraries were common.

Genesis i.-xi., then, was written by Adam, Noah, and others, and revised by Abraham. Genesis xxv.-xxviii. 10 was written by Isaac, although xxv. 5, 6, was added by him from Abraham's diary, and xxv. 12–19 is a later emendation made by Judah. Genesis xxxi. was written by Samuel, and xxxvi. was revised by Moses. Esau was a poor scholar, and had to be corrected by Judah. Thus it is that the demands of the critics are met, and the Old Testament is saved to the church. "To all seekers after the truth, I commend what is here offered: to Profs. Green and Harper, Bissell and Briggs, Cave and Cheyne, Dods and Driver, and all other Bible students."

Were any proofs adduced in support of the uncritical assumptions of this book, it would be interesting reading; but none are offered. It is but a string of guesses, wholly without basis in fact, and often inconsistent. It is because there are no proofs that none are given. And it is because the traditionalists are wholly undone that a "D.D." has been driven to such absurdities.

That such ideas as even these will find credence in spite of logic, sarcasm, or severe "letting alone," is evinced by the following criticism of the book taken from the February number of the *Methodist Review:* "The author is an expert in Biblical criticism. His first paper, on the origin of Genesis, is lucid, forensic, and, in many respects, unanswerable. Abraham may be credited with having written and transmitted many of the germinal documents relating to his own times and to the periods prior, even back to Adam." It need not surprise us, in view of these enormous "certainties," if, erelong, the two tables of the law are discovered, showing the exact finger-prints of the hand of Jehovah.

A. B. Curtis.

Tufts College.

While a man seeks good ends, he is strong by the whole strength of nature.—*Emerson.*

Clothe with life the weak intent:
Let me be the thing I meant.
—*Whittier.*

*ON HOLY GROUND.**

What has drawn us thus apart,
From the common daily round,
Bringing here a lowly heart,
Standing as on holy ground?

Not the scorn of humble things,—
Simplest tasks that love can find;
Not the pride of thought that brings
Laggard will and restless mind.

Nay; but here upon the height,
Rapt from idle cares away,
Fain our souls would see a light,
Herald of the coming day:

Morning visions high and pure,
Glorious things that are to be,
Faith and hope that shall endure,
Love's abiding unity;

All the things that make for peace
In the daily toil and strife;
All that can our part increase
In the world's diviner life.

Short the time we linger here:
Then, with earnest heart and hand,
Back to work with holy fear;
Every vision, God's command.

JOHN W. CHADWICK.

SLANDERS OF DYING HERETICS.

Mrs. Bonner, the only surviving child of Charles Bradlaugh, within a few hours of the death of her father received inquiries as to whether he had not changed his religious beliefs during his last illness; and she tells us that, to prevent the rise of stories of his death-bed repentance and renunciation of his life-long views of religion, she felt it necessary to take "the precaution to procure signed testimony from the independent and impartial witnesses who had been in attendance upon him during his last few weeks that he was never heard to utter one word, either directly or indirectly, bearing upon religion or any religious subject."

The *Open Court* of March 5 contains an article by Moncure D. Conway on Thomas Paine and Charles Bradlaugh," in which the writer gives the following incident regarding Bradlaugh, which occurred at a time when the latter was lying sick and, as was thought, nigh to death, in New York. Writes Conway:—

"About fifteen years ago I was informed, on my arrival in New York, that Charles Bradlaugh was ill in St. Luke's Hospital. I hastened to visit him. His physician said that the illness had been very dangerous, indeed the patient was not yet out of danger. Bradlaugh had expected death. When I entered, he took my hand eagerly, and showed a relief that at first I did not understand. But I presently saw that he had dreaded the slanders that swarmed around the dying and dead Paine. When I asked, "How can I help you?" he said, "I have been facing death,—may presently be facing it again,—and my doctor, all who have approached me, can inform you whether at any moment they have seen in me any sign of fear. Should I die, you will be able to bear witness that I am not afraid to die,—have never been,—nor for a moment faltered from the principles to which my life has been devoted."

These facts regarding the great English secularist remind us of the report, circulated three or four years ago, that Robert Ingersoll had made a definite and binding engagement with a certain man to be in attendance upon him in his (Ingersoll's) last illness and death, whenever and wherever that event might occur, and keep and afterward print a sworn record of his death-bed utterances, to prevent reports being put in circulation that he had at the last recanted his religious views.

Nor do we wonder at such precautions as these, when we call to mind the lies that have been reported about dying heretics. It is not long since we read an account given by a Roman Catholic writer of the death of Luther, which declared that the great Protestant leader died in great agony, blaspheming and cursing God. It was reported after Channing's death that he had turned Catholic. Emerson was reported to have renounced his Unitarian views and to have died orthodox; and his son found it necessary to come out with a public denial of the story. Perhaps the worst victim of death-bed slander of whom we have any record is Thomas Paine. No reports about him have been more widely circulated, and perhaps none have been more generally believed, than stories to the effect that in certain times of danger, as once in a storm at sea, and again on his death-bed, he renounced his "infidelity," being afraid to die holding

*Written for the March meeting of the New York Women's League.

the views with which he had lived. These stories have been ferreted out again and again, and found to have not a grain of truth in them; and yet they continue to circulate. An unscrupulous religious bigotry, which wishes they were true, will continue to assert that they are true rather than take pains to find out the facts, and even not infrequently in face of the facts.

It is sad for men not to have the comfort in a dying hour of a trust in a just and good God. But who in his right mind would not rather face death believing, with Mr. Bradlaugh, that there is no God than with the Calvinist that there is a God who has doomed a large part of the human race to endless and hopeless torments?

WHAT SIX HUNDRED METHODIST MINISTERS SAY.

Rev. William Daws of Detroit tells us in the Detroit *Journal* that the six hundred Methodist ministers of Michigan have united in the following declaration regarding the liquor traffic and the way it ought to be dealt with. It fairly throbs with moral earnestness. There will begin to be hope of breaking the terrible rule of the saloon when the ministers and churches of the country generally get ready to take similar ground. Say the "noble six hundred":—

"Temperance constitutes one of the first subjects for legislation. Governments are rightfully maintained for the protection and highest welfare of the citizen. The greatest good to the government can only be attained by the exclusion of the harmful, and this is the true office of government. To license the harmful is an attempt to cover the wolf with the sheep's clothing. Temperance people who sustain license and other rum legislation are fighting against themselves; for, in the mean time, this omnipresent, legalized traffic is debauching the public conscience, lowering public sentiment, and paralyzing public courage. This cancerous growth upon the body politic is a greater disgrace and a darker crime than was American slavery. Slavery was in a part of the land. The licensed rum traffic is everywhere, and annually recruits from our children and youth a hundred thousand for a life worse than African slavery. This traffic, because of vested interest and profitableness with its revenue and political influence, has become the greatest corrupter of conscience, from the humblest citizen to the highest official. There is wide-spread effort to keep the Church and the ministry out of the great battle going on; for the enemy knows full well that, when a united church and ministry shall stand against this evil, in that hour it will go, and so they cry, 'What! politics in the pulpit?' We know the object of the enemy, and we must act as faithful watchmen, and warn the people as those who must give an account to God. This legalized traffic has become strongly fortified in politics, and is valiantly defended and upheld by partisan leaders. The foe must be met and vanquished upon his own chosen field: to do less is cowardly and unworthy a Christian. Political revolution upon this subject is of the utmost importance; and the fifty thousand clergymen and twenty million Christians of this country have it in their power to effect such a revolution by the right use of the ballot-box. We can and ought to prohibit this traffic. We regard the license system as the strongest bulwark of the traffic, a disgrace to the State, and a crimination to the citizen who sustains it. It is our conviction that nothing less than constitutional prohibition, State and national, will be able to effect its overthrow.

"The enemy is not idle. His arrogant demands upon political parties have grown apace, and they greatly fear him. He has fortified his commercial position and power by pools, syndicates, and trusts, poured out millions of treasure to corruptly influence legislation, to elect his candidates, and to secure the influence of the secular press. He more than ever fears and dreads the Church, and the voice and influence of every minister and his congregation. For, when all these rise up against him, he knows his doom. Everything is therefore done to silence ministers and churches. In the name of the great Father of men, we therefore hereby renew our vows to the Christian ministry in general, and pledge anew our devotion to the duty of specialized and emphatic identification and condemnation of this foe to mankind.

"We hereby reaffirm our hostility to the liquor traffic, to all the devices of its

friends and defenders. We lament and resent the political duplicity of party leaders, who pretend to favor the submission of constitutional prohibitory amendments, and then conspire to defeat them or criminally count them out after they have been carried at the polls.

"We also indignantly arraign the uncandid policy that frames professed temperance laws in terms apparently designed for their early destruction through constitutional tests in our highest State courts.

"God deliver us from the ruthless modern Moloch which desolates our homes, corrupts our politics, blinds and bribes our officials, defiles our legislative halls and houses of Congress, blinds the eyes of many of our newspapers, and even essays to put its polluting finger upon the lips of the Christian Church and ministry.

"We demand the outlawry of this traffic. We reject and condemn license because it was originally devised by friends of the liquor interest, in order to prohibit prohibition. Such a revenue bribes the public to perpetuate the saloon and to regard the Prohibitionists as public enemies.

"While we believe that honest temperance men may differ as to methods, and while we exhort our people to loving charity, we yet affirm unhesitating devotion to prohibition.

"The political party that does the most for the cause of prohibition may reasonably expect the most from us.

"The public saloon is a nuisance and an enemy; and it should be the aim of every true citizen, and especially of every Christian, to destroy it. We pledge ourselves never to cease our opposition until our country is delivered."

TOIL.

A blacksmith sat by his anvil down,—
"There's nothing but toil in this life for me!"
And he turned the problem o'er in his mind:
"Is the reason plain? Now, let me see."

"The rods that stand in the corner there,
In their present shape, are good for naught;
But by heat of fire and hammer's stroke
A change into useful form is wrought.

"And it's so with me. By this ceaseless round
I am forged by God for my brother's good;
While a toil-worn hand and a sweat-browned brow
Are the highest marks of our humanhood."

Then he worked at his forge till the sun went down,
With a lightsome heart and a humor gay;
And returned each morn with this song in his soul,—
"It is better to *wear* than to *rust* away."

LINCOLN E. BROWN.

Blakely, Mont., December, 1890.

PERSONS WHOM I ENVY.

There are two or three people in this country whom I am disposed to envy. I cannot watch their lives without begrudging them the joy of life which they are experiencing. One of them is a citizen of New York, a gentleman who is so situated that he might do nothing but enjoy himself, but who, plainly, sees something in life "more blessed." Not far from here, on this very street, rises a group of plain buildings. Enter any evening, and you will find several dozen lads hard at work, laying brick, plastering walls, making window-frames, joining pipes. They are learning to become self-supporting workingmen, craftsmen skilled in their respective crafts, with a pride in work well done. There is not another place in the city where the lads could learn these trades thus thoroughly. In the decay of the old-time apprenticeship following the revival in our trades-unions of the ancient folly of the guilds,—the endeavor to make each craft a close corporation and to create a monopoly of skilled labor,—there was, until lately, scarcely any opportunity to master a trade thoroughly by one not in the Trade Trust. Then it entered the mind of this cultivated gentleman that he would help the poor lads of the city to help themselves to that best capital of the worker,—a mastery of a good trade. So he devised these admirable Trade Schools, leased these buildings, organized the courses of instruction, and threw them open to the public, to find them crowded with young fellows, hungry to learn. Year by year the inevitable deficit in the treasury of these schools, whose tuition is purposely low, this friend of the people meets out of his pocket. And, when he visits the schools, and sees the hosts of young fellows whom he is making men of, I warrant you he finds that his investment pays.

The other person who tempts me to break the Tenth Commandment is a lady of Bos-

ton, a daughter of one of our foremost *savans*. Possessing a fortune, she has chosen, deliberately, to spend it after this fashion. Thirty free kindergartens, opened in various parts of the city, welcome to their happy child-gardens the children of the poor, sun them with joy, feed them with thought and feeling, train them in body, mind, and soul. One woman thus lays in Boston the true foundation for education which the State neglects to lay. I have never heard of her gorgeous dinners, of her elegant entertainments, of her Newport palace or of her London season. I suspect she does not much miss these joys. I fancy that, as she makes the round of her thirty kindergartens and sees their hundreds of little ones beaming with happiness, growing beautiful in humanness, blossoming out into sons and daughters of the Almighty, she gets more solid joy than any other investment would have afforded her.

I remember a strong man with whom I once walked through the streets of a certain city, and whom I found stopping by every group of children to exchange some kindly word with them. The secret came out when he turned to me, and said, "Since I have lost my little boy, I cannot pass the children in the street without seeking to bring some sunshine into their faces."

It is told of John Bright that, when a young man, he was overwhelmed with sorrow by the loss of his wife. His friend, Richard Cobden, with whom he had already been engaged in some contests for the welfare of the people, coming to see him, laid his hand upon his shoulder, as the two stood by the form silent in death, in whose cold embrace a brave heart was held, and said to him, "John, let us give ourselves to the task of emancipating the people of England from the oppressive corn laws!" And the founts of life, which were choked by the presence of death, turned back out of the home, saddened and darkened, and poured themselves into myriads of other homes, carrying sunshine and strength.

That wise slave, Epictetus, long ago wrote that men learn to give their thoughts "to the things that really tend to happiness, but they look for these things elsewhere than where they really are."

After the death of Abderman, Caliph of Cordova, the following paper was found in his own handwriting: "Fifty years have elapsed since I became caliph. I have possessed riches, honors, pleasures, friends,—in short, everything that man can desire in this world. I have reckoned up the days in which I could say I was really happy, and they amount to fourteen."

A poor carpenter's son, who had not where to lay his head, a man of sorrows and acquainted with grief, began thus to teach the secret of life: "Blessed are they that mourn: for they shall be comforted. Blessed are they which do hunger and thirst after righteousness: for they shall be filled." —*R. Heber Newton.*

UNITARIANISM IN THE KHASI HILLS, INDIA.

LETTER FROM MR. KISSOR SINGH.

On the 24th of December I went to Nongtalang, the present small headquarters of Unitarianism in these hills. It contains 1,508 inhabitants according to the census of 1881. It is the largest village in this part of the hills, and is beautifully situated on one of the table-lands overlooking the plain, the winding rivers, and small lakes of Sylhet. The scenery is exceedingly beautiful.

On the evening of the 25th of October we held a meeting, and I was filled with joy to find that there were eleven members in the "Roll Register" (not to speak of those who have a strong sympathy with us and who attend our services). I felt myself quite at home among so many brethren. The meeting-house being a very small one, we resolved to hold our services the following day (Sunday) in the open air. After the meeting was over, my brethren detained me for some time to teach them singing.

On the 26th (Sunday) we held our meetings, as previously arranged, in the open air. After the singing of a hymn, and prayer offered by one of the Nongtalang brethren, I was called upon to preach to the people who had come there to hear our gospel. The following is the substance of my sermon (extempore), based on the parable of the Prodigal Son, Luke xv. 11-32:—

About fifty years ago we "Khasi and Syntengs" had no soap, no needles like those now in use, no buttons, no kerosene

oil for light, and were without many other things; our forefathers did not know of these things. These have been a blessing to our bodies, and we have advanced a little in civilization. Now, God has given us these things for our bodies; and I declare to you that it has pleased God to give us a blessing for our souls as well, which I am going to preach to you. God is our Father and Mother; and in the parable of the Prodigal Son, which I am just going to relate to you, we have a picture of how God receives and pardons his erring and sinful children. . . . What I have said can be better understood from an example like the following: Suppose a man or any of us has five children, and one of them is a very wicked fellow. This boy commits all sorts of mischief, and is very disobedient. When his parents and brethren are out, he steals into the house, eats what he can find, and takes away money, etc., for drinking and gambling purposes. His parents would, then, be displeased, and would dislike him, no doubt. But one day he repents, and says within himself, "Why have I done these horrible things, and incurred the dislike of my parents and friends?" Convinced that what he has done is wrong, he throws himself at the feet of his parents with tears in his eyes, and implores forgiveness, and begs to be reconciled and readmitted into the house, promising to be obedient and confessing his transgression. What would his parents do? Would they say to that boy, "No: you must bring us blood or fowl or goats or a pleader or a surety, in order that we can receive you back into your home?" Do you think they would say so? No, never: they would, instead, say: "Son, we don't want you to give us anything. If you have repented and resolved to be obedient and do good, that is enough. Come in, we pardon you, the house is yours." Then how much more God would pardon and receive us when we have repented and gone to him submissively, trusting in his love!

Then U Heh Pohlong, the first man who adopted our faith in this village, stood up and preached in the dialect of the villagers, which I could not well understand. Taking Zech. ix. 12 for his text, he said that, as the Jews were prisoners of hope, so also are his countrymen, who stick to the old beliefs; that the Khasi religion is like an iron cage, and its adherents like birds shut up in it. He called upon his fellow-villagers to come out of the cage, and turn to God, the Stronghold.

After U Heh, U Riang Pohlong stood up, and made the quotation, "Prove all things, and hold fast that which is good" (1 Thess. v. 21), and said that these were the words of Paul to the early Christians. God did not make man like stones or trees or beasts, but made him know good and evil, having a free will, and an understanding. He urged upon those present to "prove all things, and hold fast that which is good." He said that they have now three forms of religion,—namely, Calvinism, the old belief, and Unitarianism: they should therefore judge well within themselves, and hold fast the *best* of the three.

The following is the substance of my sermon at our second open-air service:—

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. xi. 28). Jesus saw that the customs and ceremonies of the Jews were *heavy burdens* upon them. According to their customs, if a Jew broke a stick for making fire on a Sabbath day, he would have been stoned to death. If a Jew could not observe the many forms of sacrifice, etc., he would be considered an outcast. Jesus therefore called upon the people to take his yoke,—his faith, his gospel,—and that is *love to God and love to man.* As our Master called upon the Jews, so we now call upon you to take his gospel. We have seen how heavy a burden the old belief imposes upon the shoulders of our countrymen; for instance, when a trader leaves his home to go abroad, and meets a serpent in the way, or meets some rare creature, he at once returns home gloomily, believing that he has found a bad omen, and the consequence is that he suffers much. Some of the people in the Jaintia Hills mortgage their children and relatives to get money to purchase fowl, goats, etc., to sacrifice to the demons. What a heavy burden is this! The way of the old belief is like going to your Pán garden, and, instead of bringing a load of Pán leaves, you bring a large stone and carry it walking on all-fours because it is so heavy. May you leave the heavy stone, and take the Pán given by God.

The above was then explained to the vil-

lagers by Brother U Heh Pohlong, in their dialect; and afterward he spoke to them on the subject of the unity of God.

In the evening we held a prayer-meeting.

On the 28th of October, 1890, a special meeting was held. The report on the state of Unitarianism in Khasi and Jaintia Hills for 1889-90 was read. I give below a translation of portions of it:—

During the year (1889-90) our cause at Nongtalang has gained much strength; and the brethren here now number eleven, so that in all there are fifteen Khasi Unitarians (up to date sixteen) in our hills, on the "Roll Register."

A meeting-house was built at Nongtalang, and services were held in it; but the members have decided to build another house in the heart of the village in place of it. There have been two or three meetings, including a Bible class, every Sunday. The villagers have much sympathy with our cause, and listen attentively to our gospel. Sacrifices to the so-called demons have greatly decreased as compared with former years. Our brother, U Kiri Tongper, has a regular night school in his house; and he works hard to enlighten the boys, who number about fifteen. He, however, keeps no attendance register. This brother said that he had spent a great deal of money in offering sacrifices to demons, and wasted about five or six years to get light from the Trinitarians, but gained nothing. After diligent efforts, he now finds our gospel as a precious gem to his soul.

About fifty leaflets were printed at Jowai, in Khasi, on the "Typograph" of the "Unitarian Union," explaining the beliefs of the Calvinists, Roman Catholics, Brahmos, and Unitarians, for free distribution.

Brother U Heh Pohlong, with U Riang Pohlong as his assistant, was appointed secretary (*nongthoh*) of the Nongtalang congregation.

Almost insufferable inconvenience having been experienced by the Nongtalang brethren in their meetings for want of printed hymn-books, we resolved to try our utmost to have the manuscripts printed during the coming year.

It was resolved to proceed to a village called Darang to preach our gospel there.

As previously arranged, U Heh Pohlong and two others came to me at Darang. The following is the substance of my (extempore) preaching in this village:—

God has given to man understanding and knowledge of good and evil. He can do as he likes, but he understands what is good and what is bad. These things were given to the savages as well as to the civilized Europeans. Man has power to cultivate his understanding, so that there are wise and there are foolish men. Man stands highest, and above all creatures, so that, though the elephant is so big, yet man can by his wisdom sit upon her back and make her obey him. Man was not created by demons,* nor by men, nor self-made, and he did not come out from stones, but was created by God, so that our father and mother are like *ayah* (nurse) and *behrah*. So we are sons of God, and we are ordered to obey his will. Now, in Khasi religion at present there are thousands of demons and many rites and customs. I believe our forefathers had few demons; and I have heard from old people that *at first* our forefathers worshipped and offered sacrifices to God, and not to demons. As there was no writing, our forefathers could not record their modes of worship and ceremonies. Another generation came, and the successors of the elders, in order to get praise from the people, and also because they could not keep all in memory, introduced some errors in religion. In this way the religion was corrupted, more and more, generations after generations, so that now there are many demons and many different kinds of sacrifices. You know nowadays the elders of Khasi religion say: "We have forgotten most of the ways of worship laid down by the ancients. O God, we cannot do like them, so may you accept what we can do now." † It is therefore clear that our old religion is untrustworthy and full of errors, and we need a God-given religion. Now, it pleases God to declare his will to the wise and the devout, and these record the ways to worship God and obey his will. We have learned from these men the "Religion of God," and now offer it to you. That religion is clear and simple. It is this,—*to*

* Although I myself do not believe in the existence of *evil spirits*, yet I felt compelled to speak to the people according to their popular belief.

† The Khasi believe that the world was at first perfect, and immemorial customs are obstinately held in great veneration.

worship God with our soul, and love him and love our fellow-men. Since man—that is, his *soul*—is, as I have said, the highest and dearest of all creatures, we should therefore offer to God our *soul*, the dearest and best offering, and not fowl and other things. If I come to your house, and you say, "Friend, what shall I give you? I have nothing," I would, as you would also, say, "Giving is nothing: *soul* is the best." This shows that *soul* is the chief thing, and not other articles. Think again, these demons are beggars. If a beggar comes, and you give to him, he would always come to your house; but, if you drive him away once, he will not frequent your house, and drive him away often, and he will not come to you at all. This is the case with demons: if you offer them sacrifices, they will come to trouble you often; but, if you give them nothing, you will be free. Now, see me: I offer no sacrifices to demons, and do not bow down to them, but only to God; and I am just as you are. You enjoy health, I do the same; you will once die, I shall also once die. What do you gain, then, by offering sacrifices to demons and spending so much money? Why not do as I do? Now, accept the "Religion of God," my friends, and you will be happy, you will be obedient to God.

Think carefully over what I have told you, and you will find the truth. If you find anything wrong, tell me now. I know it is not easy to throw away all of a sudden the long-established old beliefs; but, if you try, God will help you.

The villagers said that they could not *then* find anything wrong in what I had said, and that, if they could find anything afterwards, they would argue with me when I visited them next time, or they would try to be like the Unitarians. I told them that they had a Unitarian congregation at Nongtalang, which is near their village, and they could go there whenever they liked. Then Brother U Heh Pohlong and others spoke, and the people dispersed. I cannot preach to the villagers as I would to the enlightened: the above is a good illustration. If I should make a very great departure from their mode of thinking and looking upon the world, they would not listen to me.

HAJOM KISSOR SINGH.

Jowai, India.

ALEXANDER WINCHELL.

It is long since America lost a greater scientist or a worthier man than Dr. Alexander Winchell, Professor of Geology and Paleontology in the University of Michigan, who died at his home in Ann Arbor on the 19th of February, at the age of sixty-seven. He had been in nearly usual health and doing full work in his lecture-room and with his busy pen up to within three or four weeks of his death. The "Memorial" adopted by the University Senate gives an excellent statement of his leading characteristics as a teacher, writer, and man, and of his services to science. We print it in part. Says the "Memorial":—

In the death of Dr. Winchell the University experiences a great loss,—the loss of an eminent and learned man, one of its most devoted and loyal friends; one who, in addition to the duties of his professorship, has done more than most men in educating the general public; a man of the greatest industry and incessant intellectual activity; a striking figure in the growth of the University for nearly forty years, and one of the few remaining bonds which connect us with its early history; a leader in his chosen science, and a man of lofty ideals.

After a brief biographical account of the dead scholar, the "Memorial" continues:—

Dr. Winchell did not confine his labors to his professional duties. His studies in that field have been made under the auspices of the National and several State surveys. His success as a scientific lecturer caused incessant demands to be made on him both from other institutions of learning and for the public platform. His literary activity was, if possible, still greater than his activity in other directions. He was the author of at least twelve formal books and of more than three hundred lesser publications; and these were not thrown off in haste and carelessly, but each was the result of elaborate research and deep reflection. They would alone form a worthy monument to the memory of any man. They are read wherever the English language is spoken; and, in many cases, they have been translated into other languages, thus carrying his name, and with it the name of the University with which he was always linked, far beyond the confines of his own country,—carrying them, in fact, over the entire world. To some of his books it was given to guide, to a degree rarely accorded to books in these days, popular thought on the subjects on which they treat. They have had an influence which few scientific books have ever reached: they have not only made their author one of the

most prominent figures in American science, but have made his name a household word in thousands of families.

But we feel the loss of Dr. Winchell not only because of his eminence in his chosen field of work, but also because of his personal qualities. He was a man of impressive appearance and dignified bearing, a courteous colleague and a faithful friend; and those who knew him best found in him depths of gentleness and affection which are found but seldom. He was absolutely unswerving in his allegiance to what he believed to be the truth. With true scientific instinct, he firmly believed that all truth was one; and he devoted himself for many years to proving that science and revelation could not be in conflict. Unmoved by the storm which he raised, firm in his convictions of scientific truth, and devout by nature, he passed on to the study of the great problems of creation,—problems to which his deeply religious feeling, his love of nature, and the natural bent and grasp of his mind all irresistibly turned him. With a reverent but master hand he endeavored to lift the veil of the past, to follow the steps of creation, ascertain its laws, and follow its evolution. These were the problems to which he delighted to devote himself. His other studies were only incidental to these or to the duties of instruction. It was under the inspiration of these grand problems that his most influential books were written and his most eloquent discourses delivered.

Dr. Winchell, while nominally orthodox in his religious convictions, was a broad and progressive religious thinker, who sought truth from all quarters, and had long outgrown most of the dogmas of Orthodoxy. For publishing his belief that the Bible Adam was not the first man, and for teaching the doctrine of evolution, he was severely criticised, and for some years practically ostracized, by the Methodist body with which he was connected. But he stood his ground and won his battle. He was a subscriber to the *Unitarian*, often attended the Unitarian church in Ann Arbor, had spoken in its pulpit, and frequently assured the writer of this that he was, in the main, in sympathy with our thought. But sects and denominations he cared little for. No field of religious thought was large enough for him but that which embraced all truth.

Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous,—a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle.*

UPWARD LOOKS EACH DAY.

SELECTED BY REV. GEORGE BATCHELOR.

SUNDAY.

The first of all the commandments is, Hear, O Israel: the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

And the second is like, namely, this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.—*Mark* xii. 29, 30.

The Sabbath was made for man, and not man for the Sabbath: therefore, the Son of Man is Lord also of the Sabbath.—*Mark* ii. 27, 28.

I was glad when they said unto me, Let us go into the house of the Lord.—*Psalm* cxxii. 1.

Sundays the pillars are
On which heaven's palace arched lies.

All space is holy, for all space
Is filled by Thee; but human thought
Burns clearer in some chosen place,
Where Thine own words of love are taught.

MONDAY.

The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ.—*Rom.* viii. 16, 17.

I must work the works of him that sent me; for the night cometh when no man can work.—*John* ix. 4.

Oh, square thyself for use! A stone that may fit in the wall is not left in the way.

A place in the ranks awaits thee;
Each man has some part to play;
The Past and the Future are nothing
In the face of the stern To-day.
—*Adelaide Procter.*

And work; for I am with you, saith the Lord of hosts.—*Hag.* ii. 4.

Be girded and strong to-day for thy ministries to others.

TUESDAY.

For he is not a God of the dead, but of the living; for all live unto him.—*Luke* xx. 38.

He that is faithful in the least is also faithful in much.—*Luke* xvi. 10.

'Tis only little things make up the present day, make up all days, make up thy life.

Teach me, my God and King,
In all things Thee to see,
And what I do in anything
To do it as for Thee.

If done beneath Thy laws,
E'en servile labor shines;
Hallowed is toil if Thine the cause,
The meanest work divine.
—*George Herbert.*

WEDNESDAY.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

God is a Spirit; and they that worship him must worship him in spirit and in truth. —*John* iv. 23, 24.

If any man will do his will, he shall know of the doctrine.—*John* vii. 17.

He who begins by doing the will ends by knowing the doctrine.—*Metcalf.*

Be trustful, be steadfast, whatever betide thee,
Only one thing do thou ask of the Lord,—
Grace to go forward, wherever he guide thee,
Simply believing the truth of his Word.

THURSDAY.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?—*Micah* vi. 8.

First that which is natural, afterward that which is spiritual.—1 *Cor.* xv. 46.

The future is wrapped up within us, waiting to be unrolled.—*Sears.*

I know not what the Future hath
Of marvel or surprise,
Assured alone that life or death
His mercy underlies.

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.
—*J. G. Whittier.*

FRIDAY.

Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat.

Ye cannot serve God and Mammon.—*Luke* xvi. 13.

And he said unto them, Beware of covetousness.—*Luke* xii. 15.

Give, and it shall be given unto you.—*Luke* vi. 28.

Be charitable before wealth makes thee covetous. If riches increase, let thy mind keep pace with them, and think it not enough to be liberal, but munificent.—*Sir Thomas Browne.*

Let reverent, joyful thanks be ever given for usefulness in doing good.

SATURDAY.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.
—*J. G. Whittier.*

Blessed are the peacemakers; for they shall be called the children of God.—*Matthew* v. 9.

Still in thy hand carry gentle Peace,
To silence envious tongues.
—*Shakspere.*

There is a power in the direct glance of a sincere and loving human soul which will do more to dissipate prejudice and kindle charity than the most elaborate arguments. —*George Eliot.*

Above culture rises the power of *character* as cure for all the evils that beset us.

ILLUSTRATIONS OF UNITARIANISM.

PROVIDENCE, R.I.

The Fourth Church prints a leaflet giving the following conditions of membership:—

"They that are whole have no need of a physician; but they that are sick. I am not come to call the righteous, but sinners to repentance."—*Luke* v. 31, 32.

Appreciating the wisdom of this passage of Scripture, the Fourth Unitarian Society throws its doors wide open and welcomes every one to fellowship.

It imposes but two conditions upon those who desire to become members:—

1. They must desire to live a better life.
2. They must have faith that the services of this Society will help them to that end.

These are not arbitrary conditions, but conditions which exist in the very nature of the case. Naturally, if one does not care to become better, he will not trouble himself to attend church; and, if he have not faith that we can guide him so as to make him better, he will not trust to our leadership. We commend to the favorable consideration of all the idea of joining our Society and working with us *to get good and to do good.*

Some people make the excuse that they are not good enough to join a church. This plea has no weight whatever. The present members belong t our church, not

because they are good enough to belong, but because they are not good enough not to belong.

The following is our Covenant:—

"In the love of the truth, and in the spirit of Jesus Christ, we join for the worship of God and the service of man."

LACONIA, N.H.

At the reconsecration, a few months ago, of the Unitarian church at Laconia, N.H. (Rev. James B. Morrison, minister), the following service was used:—

Congregation and Pastor.—To thee, O God, our Father, we humbly consecrate this house, the work of our hands; that in it we may together worship thee; that in it we may learn to know thee, the only true God, and Jesus Christ whom thou hast sent; that here in the gladness and strength of the life that now is, and in the hope of the life that is to come, we may abound in love to one another and to all men, in righteousness of life, and in faith and trust toward the Father of our souls.

O Lord, establish thou the work of our hands; yea, the work of our hands establish thou it. Amen.

UNIVERSALISM.

A COVENANT OF FELLOWSHIP.

The following is the statement of belief on which members are received into the fellowship of the Church of Our Father, Detroit:

1. We believe in the Universal Fatherhood of God.
2. We believe in the Universal Brotherhood of Man.
3. We believe in the Leadership of Christ.

If one prefers, he may be received on ssent to the Winchester Profession of Faith, as follows:—

1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destiny of mankind.
2. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.
3. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practise good works; for these things are good and profitable unto men.

We also believe that every man will be punished either here or hereafter for every sin he commits; that all punishment is proportionate to the evil, and reformatory in its nature; and that by the working of God's laws all men will finally turn to the right and eternally work in harmony with God's will.

The pastor, if asked, will gladly help any who seek further knowledge of Universalism.

A PRAYER.

ADAPTED FROM THE LORD'S PRAYER.

Our Father, only throned in right,
Make holy truth our heart's delight;
Thy conscience come to every one;
Thy heavenly will on earth be done;
Feed us this day as need requires;
Give, as we yield our own desires;
Let not our love to baseness turn,
But rise from errors we discern,
And know Thy glory more sublime
Than boundless space or endless time.

CHARLES H. FITCH.

Madison, Wis.

FOUR KINGDOMS.

If man is a "joint heir with Christ," what are the kingdoms which he has claim upon? They are four,—native and original realms, domains of the character, essential and unending. Over these religion has always sought to establish sway.

The first is *Memory*,—a realm toward the east, toward the beginnings. In it are all histories, all events, all recorded data. The Rhine of retrospect winds through it, and ivy-clad castles gem the bank of recollection. By memory identity of races and of individuals is established. It is the land of grief and joy, the country of experience and the home of love. In it dwell gratitude, reverence, and wisdom.

The second kingdom is *Sentiment*. From this come life, motion, impulse. By it is the brotherhood of man turned from a logical proposition into a living principle. Imagination, so essential to every true religious existence, dwells here; and the power to think of life in fulness and beauty comes from it. In the domain of sentiment the humble duty becomes dignified, and prosaic order is invested with inspirational attraction. It gives us the ardor of the saint and the enthusiasm of the disciple. More, in it exist ideals, and by them the world is led. Sentiment is the author of idealized truth, the projector upon scenes of human

action of marvellous standards. Sentiment is as valid, in its sphere, as logic. The inborn tendency of the soul is as genuine as the inborn mental process. In this realm are to be found hope, spirituality, progress. Perennial youth has her fount here; and the motto of this kingdom is, "Out of the heart are the issues of life."

The third kingdom is *Conscience*, or the moral kingdom. This is the region of law, of order, of purpose. You behold in it scaffolds and stakes and dungeons, things of the past, but proofs of the terrible struggles once prevalent. It is man's tribunal of right and wrong, the only one he can consult with sure regard for the justice of all. Here abide justice, fraternity, heroism. When a soul rises to the majestic stature of a martyr reformer, it is because there have been visits to the kingdom of the moral law, to the realm of the eternal right.

The last and fourth is the kingdom of *Worship*. All tribes recognize the sense of dependence. Worship, in its primary sense, belongs to all: it is the recognition, dim or strong, of a Power greater than ourselves; it is the soul's deep cravings and outpourings; it is the hunger for light and truth and security. In its borders are the sources of exalted character and divine humanity. The realm of worship means the upward look, the heart aspiration, the grateful ascription. Within this kingdom dwell faith, piety, consecration.

These divisions are not fictitious: they are simply the pictorial presentation of the permanent facts as to man,—as to his elements, as to his native forces, find him where you may, developed or undeveloped. We must rule them all, not one. The evil of dwelling in memory alone is stagnation; the evil of living in sentiment alone is chaos of will; the evil of abiding by conscience too much is morbid accuracy; the evil of over-emphasis on worship is fatalism.

E. A. HORTON.

*EASTER CAROL.**

Streams the mellow radiance bright,
  Warm o'er woods and meadows;
Swings the world again to light
  Out of winter's shadows.
Broken is the Frost-king's reign;
  All the streamlets know it;
Birds have taken heart again;
  Buds and grasses show it.

Now is nature's true New Year;
  Life is at its morning.
Growing beauty everywhere
  Is the world adorning.
Stirs within the human heart
  Impulse, too, of gladness;
Hopes long buried upward start,
  Joys rise out of sadness.

Heard ye not the Easter bells?
  Know ye not their story?
"Christ is risen," the chiming tells,
  "In immortal glory."
Sweetly on the listening ear
  Falls their joyous ringing,
Quelling doubt, reviving cheer,
  Setting tongues to singing.

Ye who mourn the precious dead
  Whom ye loved and cherished,
Cease from grieving, lift your head,
  Think not they have perished.
Sweetly the Immortal Breath
  Wafts the passing spirit.
Naught that lives can stay in death;
  Life must life inherit.

CHARLES E. PERKINS.

*Sung at the Easter celebration of the Second Unitarian Sunday-school, Athol, Mass.

EDITORIAL NOTES.

There are Unitarians who speak of the word "Christian" as "limiting," and object to it on that account. Does it not occur to them that, practically, "Unitarian" is much more limiting? A thousand persons are excluded from our organizations by the name "Unitarian" to one who is excluded by the name "Christian." Yet some who call themselves Unitarians, and never have a word to say about the limitations of that name, are unwearied in protesting against the comparatively infinitesimal limitations of the Christian name. Why thus strain out a gnat and swallow a camel?

Whom do we cut off from us by our name "Unitarian"? The whole of Trinitarian Christendom, with its some hundreds of millions of people. Worse still, of the small remnant left whom our name "Unitarian" correctly describes, we cut off the large majority (Universalists, Swedenborgians, Independents, etc.) who prefer another name, and will not take ours. All these almost numberless millions willingly take the Christian name. So far as names have any influence at all, it is our limiting name "Unitarian" that cuts them off from us.

As a fact, our brethren on the other side of the ocean see that it is "Unitarian," not "Christian," that limits most; and so we

have over there a great number of broad and liberal churches, in fellowship with Unitarians and themselves Unitarian in faith, that object to taking the narrower appellation "Unitarian," and insist on keeping some such broader name as "Free Christian."

We do not say all this as an argument for giving up the name "Unitarian." It is an honest word that describes us well, and therefore we would have it kept. We simply call attention to the unwisdom of allowing ourselves to be driven by a mere groundless prejudice into giving up another name, older, more historic, richer in meaning, almost incomparably broader in its practical inclusiveness, which nobody seems able to find any objection to except the very curious one that it is "limiting."

For ourselves, we have a great desire to be "broad"; and yet we have made up our minds to continue to call ourselves Americans, although we know that the name "American" is very "limiting." Indeed, we are determined to remain for some time longer inhabitants of Earth, if we are permitted so to do, although we are aware that to confine ourselves to so small a world as this, in the midst of a universe like ours, is "limiting" in a high degree.

One begins to feel that daylight is dawning in the theological world when the Professor of Biblical Theology in the leading Presbyterian theological seminary in this country declares, as Dr. Briggs did in his inaugural address, that the idea of the infallibility of the Bible is "a ghost of modern evangelicalism to frighten children"; that "superstition is no less superstition if it takes the form of bibliolatry"; and that "reason has also its rights, its place of importance in the economy of redemption."

In his recent Channing Hall Lecture on "Early Unitarianism and Universalism," Dr. E. L. Rexford pointed out the fact that the two denominations, though starting far apart, have at last come virtually together. On this point he said, in effect, as follows: The Universalist denomination has changed front since its beginning, from the Trinitarian to the Unitarian position, while the Unitarian Church has also changed from its primitive belief in endless punishment to Universalism. Both denominations to-day are faced in the same direction. They are proceeding on parallel lines, preaching substantially the same gospel, holding the same philosophy of Providence and life and religion. The Unitarians began at a point somewhat nearer the humanitarian outlook, the Universalists began somewhat nearer the theologic conception; but they have been approaching a common ground, and no man can tell from the indications of his essential thought in what domain he belongs. The Unitarians have their strongest churches by inheritance; the Universalists built their churches from the foundation-stone. To-day the differences diminish. Each denomination has what the other needs; and a mutual exchange, verging to unity, is a result, the lecturer believed, greatly to be desired, and sooner or later a result to be accomplished.

It is good to see that the centenary of the death of John Wesley, the honored founder of Methodism, the great prophet of spiritual religion in the eighteenth century, has been widely celebrated both in this country and England. Naturally, our Methodist brethren have taken the lead in the demonstrations made; but Wesley was too great a man and exercised too important an influence upon the religion of the modern world for his name or fame to be monopolized by any one sect. It is gratifying to see this recognized in tributes to him of love and honor coming from nearly every Protestant denomination and from many sources unconnected with any.

Perhaps nowhere outside of the Church that he founded have more appreciative tributes been paid him than among Unitarians. Many of our ministers have taken advantage of the centenary to make his life and work the theme of pulpit discourses. Many of our guilds and clubs have had papers and addresses upon him. This is as it should be. Wesley was a pioneer and a prophet. Through much opposition and opprobrium he led religion forward,—forward as to spiritual life and consecration, and also forward as to theological thought; for perhaps no influence has been more effective in break-

ing down the worst features of Calvinism than the Arminianism of Wesley and his great army of followers.

Our English Unitarian brethren have done a particularly noteworthy thing in the way of showing honor to the great Methodist. Under the leadership of Rev. R. Spears, a written address, warmly appreciative of Wesley and his work, was prepared and the signatures of many well-known and eminent persons of our faith were obtained to the same, and the address and signatures were presented at a large centenary celebration held by the Methodists of London. This tribute from our body was received with very cordial appreciation. The address was signed by Dr. Martineau, Rev. Stopford Brooke, the president and twenty-one vice-presidents of the British and Foreign Unitarian Association, the leading officers of the London District Unitarian Society, the editors of all our Unitarian journals, the Earl of Carlisle, a number of members of Parliament, professors in our colleges, and more than a hundred others.

Such a testimonial was surely most fitting. It ought to do a little to break down the barriers between two churches that have much in common. One of the best things about our free, undogmatic, unecclesiastical Unitarian position is that it gives us an ownership in all men of every name and religious connection who have done anything to enlighten and bless the world.

We are glad to notice that several of our ministers are conducting classes in the study of Dr. Martineau's "The Seat of Authority in Religion." The book is large, and packed full of thought; and classes in it, to be successful, must necessarily be limited in numbers, and be made up of earnest and somewhat mature minds. But we have no other book that handles all the great leading theological and Biblical questions that are at the front in the thinking of our time with such candor, intelligence, and strength as does this masterly work. Any minister will find it in the highest degree profitable to himself to take a class through these profound and inspiring chapters; while to those who make up the class, if the work be earnestly done, it will be a training and an experience that can hardly fail to influence their whole subsequent lives. As a corrective to the nebulousness and shallowness of thought that in some quarters are creeping into Unitarianism, we know of no so effective an antidote. Will not some one who is competent to do it well give us an epitome of Dr. Martineau's book in the form of a manual for adult class study? Cannot the Unitarian Sunday School Society, or the National Guild Alliance, or the Publication Committee of the A. U. A., arrange for the preparation and publication of such a manual?

WOMAN'S WORD AND WORK.

BOSTON.

The monthly business meetings of the Suffolk branches of the National Alliance of Unitarian and Other Liberal Christian Women were held in February and March.

All the branches are actively at work, and it is stimulating for each to learn what the others are doing. From the last reports it appeared that during February twenty barrels and boxes of literature had been packed and sent to various places, besides the sermons, papers, and books sent by the Post-office Mission committees of the different branches, eleven of which are earnestly engaged in this work. Two objects are especially engaging our attention at this time: one is the Fund for the Meadville Theological School, to which all branches are asked to contribute; and the other is the establishment of a Unitarian church in Salt Lake City.

The branch of the Arlington Street Church is especially interested in this movement, as it has had correspondents in that city. It has raised three hundred dollars toward the church, and urges the other branches to contribute something.

The branch of the Church of the Unity, Boston, invited all members of all branches in New England to meet at the Church of the Unity, on February 17, for an all-day social meeting. The day proved to be a rainy one; but a large number of women responded to the call,—fully four hundred in all,—and representatives were present from several States.

Mrs. Kate Gannett Wells presided. After prayer and the singing of a hymn, Mrs. Julia Ward Howe read her lecture entitled "Is Polite Society Polite?" With rare skill she portrayed the falsities and shams of much of our society life, and by illustrations and incidents brought out both the good and the bad sides. She showed the falsity of judging people by social position or by outward appearance, and proved clearly and

forcibly that politeness consisted in dealing with others on the love principle, the doing unto others as we would have them do to us.

Brief remarks were made by Miss E. P. Channing, who thought that we were not sufficiently polite to ourselves, that we did not sufficiently appreciate the dignity of human nature. She closed by making a strong appeal for the Fund for the Meadville School. Several other ladies followed with brief remarks.

About an hour was spent in social intercourse and in partaking of a box lunch.

At the opening of the afternoon meeting, Mrs. J. W. Andrews read a paper on the position of the Unitarian women in the religious work of to-day, and on the best agencies for strengthening the position and extending the influences. A brief outline of her paper is as follows:—

The women of the Unitarian Church have always been active in the churches, helping in many ways,—in the charities, in removing debts, and in assisting the pastor as he needed. But it is only of late years that there has been any organized work, bringing the women of the different churches together. This was done when the Women's Auxiliary Conference was formed, ten years ago. At first it grew slowly and quietly. Opportunities for work increased, and these opportunities and demands created greater interest for the broader work. The work done during the ten years of its existence was accomplished by the power gained through co-operation. Now, as we enter upon a new decade, with a broader name and constitution, a larger field opens before us; and, taught by past experience of success and failure, we press on with higher hopes for the future and with constantly increasing opportunities. The work of the Alliance is only the broadening and deepening of that of the Auxiliary. The two most pressing objects for which we should work at the present moment are the Endowment Fund for the Meadville Theological School and the Montana Indian School.

The heart of our simple religion has been expressed in a few pregnant words: "With God—for man—in heaven." Perfect co-operation with God the Father for and with man the brother would make a heaven on earth. It is on this broad, spiritual, humanitarian foundation that the work of the National Alliance is based. Alliance for strength, co-operation through sympathy and love, might well be our watchword.

Mrs. B. Ward Dix of Brooklyn, N.Y., gave the greetings of the New York League, and told of some of the efforts, difficulties, and successes of the League. She earnestly hoped that the spirit of co-operation, of forbearance, of love, and of mutual helpfulness, would so govern all that a great work would be accomplished.

Brief remarks were made by Mrs. E. A. Fifield, Mrs. C. G. Ames, Mrs. Bernard Whitman, Miss Channing, and others.

It was decided to have more of these meetings, and that one should be held in the near future.

THE WOMEN'S ALLIANCE.

The Executive Committee of the National Alliance of Unitarian and Other Liberal Christian Women has just published a pamphlet of "Instructions for forming Branches of the National Alliance, with some Suggestions as to Conduct of Such Branches." Says the pamphlet: "It is urgently requested that, in view of the want of missionary work throughout the country, of the need of struggling parishes, and of the desirability of increasing our own zeal and freshening our own religious life, the women of every church and society of our faith do form a Branch Alliance for co-operation in the objects" of the General Alliance. Persons contemplating the formation of a Branch will do well to send for this pamphlet. We presume it may be obtained by addressing the Women's Alliance, 25 Beacon Street, Boston.

SAN FRANCISCO.

A number of ladies from the Unitarian societies around San Francisco Bay met recently in the parlors of the First Unitarian Church for the purpose of discussing the proposition to form a union on the basis of the New York League among the ladies connected with these churches. Three papers were read at this meeting. The first was entitled "A Prose Monody on Church Fairs," the reader of which thought that other means than fairs should be adopted to secure money for the churches. "Church Activity among the Children" was the subject of the second paper. The last was an interesting account of the Post-office Mission work of the Channing Auxiliary of San Francisco. It urged the necessity of spreading the Unitarian gospel by means of tracts and denominational literature, and advocated the sending of magazines and periodicals of healthy tone, together with denominational tracts, among the mining-camps and into parts of the State remote from large cities.

THE NEW YORK LEAGUE.

On March 6 the New York League of Unitarian Women were guests of the Lenox Avenue Church; but, as that building has not as yet accommodations for our membership, we were again indebted to the courtesy of the Church of the Messiah (Rev. Robert Collyer's), New York. Miss Low and Mrs. Munroe presented the usual reports, and Miss Russell, on behalf of the Philanthropic Committee, urged the claim of the Babies' Hospital in eloquent words. This hospital is connected with the New York Women's Hospital, and is attended by some of the most skilful surgeons in the city. The wonderful cures wrought there also benefit babies throughout the country. One hundred and

fifty women listen to the medical lectures given in connection with this ward, and the nursing in tenement-houses of our city has been much improved by this indirect teaching. Two hundred dollars endows a bed. Every Friday visitors are received at 222 E. 20th Street, where the hospital is located.

Miss Katherine Hilliard, scholar and poet, read the chief paper of the day. The subject was "Clubs," and its divisions were: 1. Is the modern tendency toward "Clubs" to be approved or condemned? 2. What elements in home life does it change or endanger? 3. Clubs as factors both in widening the outlook of individuals and in promoting co-operation for human advancement; 4. The place of women's clubs in our present civilization.

Miss Hilliard first spoke of the principles of organization in the various kingdoms of nature, from the simplest form of cell, palpitating with molecular motion, to the highest and most complex organism, where the cells marshal themselves like regiments to fulfil various offices, leading to the triumph and perfection of the whole. But, to accomplish this higher purpose in the scale of being, there is need, not only of the principle of association, but of subordination as well. Each cell gradually relinquishes those faculties unnecessary to the organism, and exerts only that special faculty which can best serve the whole. The wisdom of the ages has handed down the axiom, "As below, so above." The universe is one, and the natural law is the law of the spiritual world also. In all assemblies of men, therefore, we shall find that the same principle holds good, and that the laws of association and of subordination go hand in hand.

Whether the purpose of such an organization be spiritual comfort, intellectual stimulus, or social enjoyment, each seeks to supplement his own by the richer stores of his neighbor. Tourguéneff is reported to have said in scorn that with women two and two not only make five, but a tallow candle into the bargain; but I assure you we may reply to the great romancer that there is a higher arithmetic, wherein two and two make not only five, but a spiritual illumination.

As for women's clubs, they are no novelty, for we read of such associations in the earliest pages of Greek and Roman history; and these, doubtless, had their prototypes in the annals of Egypt and India. In all such societies the gain must always be twofold,—the actual amount contributed by each person and the potential amount arising from the friction of mind with mind. A story is told of Rubinstein invited to give a concert in a room of the palace where arm-chairs, stationed at discreet intervals, were to hold the audience, sure to be very select and very cold. Rubinstein refused to play unless the arm-chairs were removed and rows of seats substituted. Very reluctantly it was done. The fire of sympathy then took hold of his audience, and never had there been such enthusiasm in the royal concert-room.

The ideal club will only exist when each member shall inquire, not "What shall I gain from the club?" but "What can I give to it?" The fact that a man is a sun in his own system has no influence in the organization where he is but one of many satellites, and must contribute as a satellite his quota of brightness to the whole.

This lesson of subordination is not often needed by women, we have studied it already so many centuries. It is another sort of subordination we must learn,—the subordination of that self-consciousness that interferes so much with our usefulness in clubs. Timidity makes us afraid of ourselves; modesty,—or what we call modesty,—afraid of other people. We need to realize the importance of the act and the comparative insignificance of the actor. Communion of mind with mind is the important thing; and, when that is established, the speaker need have no fear of his audience.

But we may be only called upon to listen. Fine speaking is a rare thing; but fine listening is within the reach of everybody, and we may elevate it to a fine art. To give our attention to a prosy speaker requires the exercise of several of the Christian virtues,—notably, unselfishness and patience. The best of speakers can be so chilled by indifference that his words seem paralyzed in his mouth, and fall like bullets upon cotton-bales. The purpose of the club is best served by recognizing the diversities in men, and availing ourselves of their varied capacities. There are elements of stimulus in the club that home life cannot supply. The greater development of talents that appear in the club under pressure of demand is an instance of that natural law that governs currents holding good in the spiritual world. Once establish a current of air, or of thought, or of will, in a special direction, and it draws into itself tributaries from all quarters. The higher and purer the objects at which we aim, the finer will be the forces that flock to help us. That form of subordination expressed in Miss Procter's poem, "Optimus," must be learned. "Mind your own business" has a far deeper meaning than is commonly attached to that popular adage. And it is astonishing sometimes, when we come to think of it, how much there is of it to mind. To slight our work, whatever it may be, is to belittle ourselves and insult our fellows.

Mrs. Wing, president of the Brooklyn Women's Club, opened the discussion. She thought clubs had been the middle-aged woman's university in a many-sided training. In the clubs of towns, women generally give their time to a more scholarly class of studies; in city clubs, the more current topics of the day receive their attention. When women establish free kindergartens for the poor, working-girls' associations and holiday houses, or a college settlement in

the slums of New York City, they are firing into the heart of the twentieth century. Judge Davis lately said that the moral strength of man had not been able to cope with the evils of the world, and it was to women they must look to solve the problem. The speaker thought men and women must work together to subdue the earth.

Several other speakers followed, among whom were Miss Balgarnie of London, delegate to the late National Council of Women in Washington. She has been working among the trades-union women in London, and during the rest of her stay in this country is to lecture frequently upon wage-earning women in England and on temperance. She said the differences between English and American clubs were striking. Men and women were much more frequently working together in English clubs, and along political lines; while in America women were more developed in literary and social directions by their clubs.

Miss Curtis of Staten Island spoke last. She thought in men's clubs pleasure was generally a prominent motive, while in women's clubs improvement was the motive. We should see that our clubs afford relaxation. She spoke of the prominence of the home-making instinct in women as compared with men, as shown even in the adornments of their rooms. She quoted the advice given by an old gentleman to a young woman, "Do not marry until you can't help it"; and she disagreed most heartily with Grant Allen's dictum, that the grand aim of woman should be to rear four children.

A hymn written by Rev. J. W. Chadwick for the occasion was read by Mrs. Chadwick, and then sung; and the meeting closed with prayer. M. H. E.

Brooklyn, N.Y.

UNIVERSALIST NOTES.

A CONSEQUENCE OF THE JAPAN MISSION.

It is but little more than a year since Dr. Perin resigned the charge of the Shawmut Church in Boston, in order to take up the duties of the Japan Mission. The series of changes which that resignation precipitated is increased by one, in the resignation of Rev. C. E. Nash at Akron to become the pastor of the Church of Our Father in Brooklyn. This closes a brilliant and extremely useful pastorate, and adds great strength to the churches about New York. Mr. Nash has made his influence felt for the good of the church, not only in Akron, but throughout Ohio and the entire middle West. His forceful utterances have stimulated a large zeal in missionary work and church extension, and have made a deep impression on the mind of our whole church. He leaves a most important post vacant. Dr. Perin's prophecy that the series of changes his departure had started would probably not end till he came back seems likely to be fulfilled; that is, unless Dr. Perin stays too long.

THE JAPAN WORK.

But Dr. Perin is not likely to be released very soon from his work. It grows upon his hands, and already begins to assume most encouraging proportions. He and his force are pressed to the utmost with their work, which includes preaching, teaching, correspondence, visitation, travel, and, most onerous of all perhaps, the acquisition of the language. A new movement has been started at Shiznoka, a large town of 40,000 inhabitants, one hundred and twenty miles southwest of Tokio, in charge of a native evangelist. Dr. Perin refuses to allow anybody to treat his work as an "experiment," and declares that he is enlisting men for life, which means that he has an increasing faith in the work and has enlisted for the long term himself. Certainly, the results of the year's work are more than gratifying: they are inspiring. There is no doubt about the attitude of our people toward their new work. They will stand by it, and give it zealous and faithful support. Of one thing we all feel sure: no wiser choice could have been made than that which put George Landor Perin in the forefront of this new battle for our faith; and his lieutenants in the enterprise are acquitting themselves with honor and distinction.

MINISTERS' INSTITUTE.

On the week after Easter a Ministers' Institute will be held at Galesburg, Ill., similar in character to those which have been held in past years at Chicago and at Elgin. The programme is elaborate and interesting, covering the whole field of the minister's preparation and work. If it is at all like its predecessors, it will be a blessing to all those fortunate enough to attend it. Ministers who are surrounded by many brethren in faith can hardly estimate the value of these assemblies to the isolated men who labor year after year with no neighbors and none to confer with. They will make great sacrifices to come; they will faithfully attend every exercise; they will stay till the last moment, and then they turn reluctantly and almost tearfully away to their lonely fields. The week's contact with the brethren is worth more to them than silver and gold, and bears fruit in better ministry and wiser preaching. One of the peculiar features of these meetings is the large amount of work, which takes the character of class drills in such matters as voice-culture, reading of hymns and scriptures, sermon delivery, and the like.

JOHN COLEMAN ADAMS.

Brooklyn, N.Y.

"Daylight and Truth meet us with clear dawn."

GUILD DEPARTMENT.

"Annual meetings" have been held at several guilds, and with most encouraging results. The societies at Concord, Mass., Dedham, and Waltham, have found them very helpful, and would recommend them to others. It is the custom at Concord for the chairman of the Committee of Arrangements to preside at the annual meeting, which is held in the church, the regular guild meetings being held in the vestry. Such an occasion brings the society before the other members of the larger organization.

We find that several papers are published by the guilds. The society in the Third Church of Dorchester and that in the Dedham church have had papers running for several months. The calendar for the month is given in the *Messenger*, published by the guild at Dorchester. Articles by members appear, and notes in regard to various topics. Advertisements, of course, are inserted. The subscription price is twenty-five cents.

The Greenfield *Unitarian* is published by the Guild of the Good Shepherd in the Unitarian church of that town. The first number is at hand, under date of March.

Attention is called to the agency for Unity Clubs, Guilds, and Temperance Societies, which has been established at 25 Beacon Street, Boston, in the A. U. A. building, the Association having voted $500 for a year as the salary of the agent, Rev. George W. Cooke of Dedham. A circular appears in the *Register*, and will soon be sent to all churches, wherein the objects of the agency are set forth.

It is not the purpose of those who have brought about this movement in any wise to unite the organizations, but to employ a common agent who can furnish publications and push the interests of each. We believe that the general impression that young people are doing something for the church in the lines represented by these societies will do much erelong to increase the life of our churches.

A pleasant feature of guild work has been the visit of delegations at annual meetings from neighboring guilds. We understand also that members of guilds have read papers at the meetings of other societies.

The Printing Committee of the National Guild Alliance has inserted in the *Register* columns lists of subjects that have been used at various guilds. It is the purpose of the Alliance thus to furnish a large choice of topics for meetings. This committee will continue to publish essays or papers chosen by the guilds themselves.

It is to be hoped before the year has gone that several new guilds will be added to the list of the Alliance, and others formed at new places. The essential common feature of all such societies is that they be *religious*,—conduct religious meetings, do charitable work, or otherwise help the church. If any new societies are formed or any people think of the matter, such should write for needed information to Miss Kate L. Brown, Corresponding Secretary, National Guild Alliance, at Hyde Park. The names of the minister and two delegates should be sent, in order to secure membership in the Alliance. B. R. BULKELEY.

TEMPERANCE NOTES.

The young people of the Second Church, Boston, Rev. E. A. Horton's, have taken a room formerly occupied by a saloon, and have converted it into a brilliantly lighted coffee-room. It is open every evening from 7 to 10, and here congregate thirty or forty men, on the average, to read, talk, smoke, and play games. The effort is successfully made to reach those whose homes are dark and miserable. Thirty young men have volunteered to take charge of the evenings, going by twos, to dispense the coffee and give a friendly greeting to the men. There is no attempt to make the movement self-supporting. Those who have begun this movement believe in the necessity of providing such resorts for the very poorest, and in making them *free to all.*

Letters have been received from a number of the churches where the February 22d Temperance Service was used, telling of the interest it awakened. Rev. Samuel May of Leicester, Mass., writes:—

"It is a very good selection of passages, of hymns, of Scripture; and the whole idea is well carried out. Keep on, and keep at it. The union, 'Temperance and Purity,' pleases me especially."

At Milford, N.H., the G. A. R. and Relief Corps and Sons of Veterans took part in the service, and the church was decorated with flags, portraits of Washington, Lincoln, etc.

At Charleston, S.C., after music and recitations, Mr. Whitman, the pastor, said that "intemperance must be put down, not so much by legislation as by the early inculcation of moral and temperate ideas and habits in the minds of the youth of the country, and by the shining example of those who are happily strong enough in themselves to resist the demand of strong drink." Of this service a local paper reported as follows:—

"The service of patriotism, with especial reference to temperance and purity, which was held at the Unitarian church last evening, was as pleasing as it was novel. The service was prepared by the Unitarian Church Temperance Society to be used in all the Unitarian churches of the country on the celebration of Washington's Birthday; and, if the programme was carried out else-

where with the spirit and intelligence which characterized the service here last evening, the Society has reason to be gratified with the perfect success of its idea and suggestion."

From Portland, Ore., Andover, N.H., Dorchester, Mass., Quincy, Neponset, and other places, similar reports of successful services have been received.

A well-known Boston physician is using hypnotism with marked success in cases of intemperance.

The Tenth National Temperance Convention has been called by the National Temperance Society to meet at Saratoga Springs during the week beginning July 15, 1891. The Ninth Convention was held in 1881, at the same place. All associations of ministers and churches and temperance organizations are cordially and earnestly invited to send delegates, seven in number, including the presiding officer and secretary.

It is thought that the time has come for another general convention of this representative character, and the National Temperance Society (address 58 Reade Street, New York) will have it in charge. Arrangements have been made for a reduction of fare on the principal railroads and at the hotels.

The W. C. T. U. of Boston will hold a reception soon for the city teachers and school committee, at which addresses will be made, bearing upon "Scientific Temperance Instruction" in the public schools.

A World's Temperance Congress will be held in connection with the World's Fair at Chicago in June, 1893. Elaborate preparations are being made to make it one of the most memorable meetings of that interesting time. In addition to reports and histories of American and foreign temperance societies, representatives from abroad will discuss the great economic, scientific, legislative, and educational phases of the temperance reform. Archbishop Ireland of Minnesota is a member of the General Committee. "This World's Temperance Congress will mark an era in the progress of the temperance reform in all civilized countries"

The Order of Good Templars has selected and arranged a three years' course of study for its members, comprising every phase of the temperance question.

The *National Advocate* says: "While fashion is allowed to perpetuate the social wine-drinking custom at public and semi-public dinners at the clubs and modern 'assemblies,' the saloon will hold its sway for those who, in a less genteel way, incline to indulge in intoxicants. It is the practical alliance between the fashionable wine-bibbers and the saloon *habitués*, in the primary meeting, at the polls, and in legislative halls, which, under one plea or another, perpetuates the evil license system and makes prohibitory legislation difficult both to secure and to enforce."

"He serves his country best
Who lives a pure life and doth righteous deed,
And walks straight paths, however others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read:
This is the better way."

C. R. ELIOT.

Dorchester, Mass.

RELIGIOUS PROGRESS ABROAD.

The interesting book called "Lux Mundi," which has attracted so much attention the past year in England, was very thoroughly handled at Convocation, and the nature of the discussion speaks well for the spirit of progress in the Established Church. Archdeacon Denison, the very man who took the lead in the opposition to the famous "Essays and Reviews" thirty years ago, comes to the front again, without having learned anything from the past, and solemnly moves a vote of censure on the book. The motion was rejected by an overwhelming majority. The archbishop compared the influence of the book to that of the serpent on Eve, contended for the "absolute supremacy of the Word of God *given us by the authority of the Church of England*,"—not, says the *Christian World*, it would seem, by the authority of prophets, evangelists, and apostles, —and declared that it "worshipped Reason, and cut away the anchor of Hope from the Faith of the man taught by his reasoning and so-called Science to doubt God's Word."

The Bishop of Colchester thought that, if any opposition came to the book, it should be from Mr. Gore's (the author's) diocesan, the Bishop of Oxford, who had licensed the book. The venerable archdeacon continued to say that the book contained "all the poison found in Tom Paine's 'Age of Reason.'" The Dean of Gloucester mildly opposed a resolution warning students to be on their guard against any words that might seem to give even a "partial support to novel theories in connection with the inspiration of the Old and New Testament," etc. This resolution was not seconded. The Archdeacon of Exeter had found the book most useful while preparing lectures for workingmen, and he believed anything helpful in such cases deserved their recognition. With the expression of these sentiments, the discussion closed.

Rev. Dr. Cunningham, rector of St. Mary's, Cambridge, Eng., in a course of lectures Sunday evenings on "The Sects," took up Unitarianism. He said, "The characteristic feature of Unitarianism was that

it had not arisen from a new enthusiasm or a deep moral conviction, but that it was the religious aspect of an intellectual movement." This might be true of the movement in England at the time of Priestley; but we know how deep was the religious fervor and enthusiasm here awakened by Channing and afterward by Buckminster and other men. In speaking of the various denominations, Dr. Cunningham says, "True Christian fellowship must rest not on mere sympathy as to feelings and conviction, but on participation in the means of grace which Christ has ordained, in order that we may be united in him."

How does Dr. Cunningham know that Unitarians have not partaken of this grace of Christ? Simply because they have cut themselves off from the true Catholic Church and the Apostles' Creed. He adds that "the history of all sects shows that Unitarianism is the goal toward which they have unconsciously set their steps."

We are almost sorry to have him say this out loud, for we know how much this charge frightens our more conservative orthodox brethren at home. Strangely enough, Dr. Cunningham acknowledges "two points in which the strength of Unitarianism lies," which would seem to contradict his former statement that they (Unitarians) are so cold and intellectual, without the means of grace. He says, "There is in many Unitarian writings a passionate earnestness of devotion which is most striking." He instances the hymn, "Nearer, my God, to thee." "They cherish," he continues, "a sense of awe in the presence of God which we may well desire to emulate." Dr. Cunningham, although feeling himself far off from us theologically, has some cordial words to say about joining in good work with all sects, when we can do so without compromising our convictions.

MARTHA PERRY LOWE.

LITERARY NOTES.

The First Unitarian Church of Philadelphia has begun the publication of a monthly sermon by its minister, Rev. Joseph May. The yearly series will be mailed for one dollar. Address Mr. D. E. Furness, 2029 Sansom Street.

The Branch Alliance of All Souls' Church, Boston, is printing a series of sermons by Rev. W. H. Lyon for general distribution. The first two are upon "The Preaching of the Cross" and "The Great Experiment."

Mr. Crooker's "Different New Testament Views of Jesus," which appeared in the *Unitarian* from April to July of last year, and was then issued in pamphlet form, has just been published in a revised and somewhat enlarged edition by the American Unitarian Association. We understand that a thousand copies have been ordered from London for use in England. It is admirably adapted for Bible-class study.

From the Brookes Fund, which is managed by Prof. Huidekoper of Meadville, Pa., one hundred and sixty-two ministers, representing more than twenty denominations, have been furnished with Unitarian books during the past year.

Rev. M. J. Savage's "Unitarian Catechism" has reached a third edition.

Edward Everett Hale's biography of James Freeman Clarke has just been published by Houghton, Mifflin & Co.

Houghton, Mifflin & Co. have just issued a new and excellent portrait of Lowell, which takes the place of the old one in the *Atlantic* series. It gives us the Lowell of now instead of the Lowell of twenty years ago, as the old one did.

"A Cup of Cold Water," by Rev. W. C. Gannett, and "The Seamless Robe," by Rev. J. Ll. Jones, in the little volume "The Faith that Makes Faithful," have been translated into the German, and are published by a Berlin house.

Rev. A. P. Putnam, D.D., is giving a course of lectures on "Bible History" at Tufts College, covering the following subjects: Geographical Features of South Asia; The Story of Eden; The Flood; Shem, Ham, and Japheth; The Cushites; Ancient Ethiopia; Chaldea; Babylon; Abraham.

The lectures on "Egyptology," given in America by Miss Amelia B. Edwards, will soon be published, with additional matter and many illustrations. The book will be issued simultaneously in England and the United States.

A Psychic Investigation Association has been organized in Boston, for the purpose of making careful and thorough investigation into the phenomena of Spiritualism. Some of the leaders in the movement are Rev. M. J. Savage, Rev. E. A. Horton, Dr. E. E. Hale, Dr. R. Heber Newton, Mary A. Livermore, B. O. Flower, and Rev. T. Ernest Allen. There can be no question that the subject of Spiritualism ought to be more thoroughly studied than it yet has been.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

Unitarian Review (March).

The Moral Criterion. By Alfred H. Peters.

Döllinger's Characterization of Pius IX. By E. P. Evans.

True Christianity. By Charles A. Allen.

Papal Tradition: III. Peter and Paul. By Ernest de Bunsen.
The American Social Spirit. By Nicholas P. Gilman.

Andover Review (March).

The Proximate Causes of the Crucifixion. By Thomas Hill.
University Extension in England. By Robert A. Woods.
What is Reality? X. Creative Intelligence. By Francis H. Johnson.

The Arena (March).

Evolution and Morality. By Charles F. Deems.
Immigration. By Solomon Schindler.
Shelley, the Sceptic. By Howard MacQueary.
Drunkenness a Crime. By Henry A. Hartt.

The Forum (March).

The Shibboleth of "The People." By W. S. Lilly.
Freedom of Religious Discussion. By Max Müller.
A New Policy for the Public Schools. By John Bascom.
Russia's Treatment of Jewish Subjects. By P. G. Hubert, Jr.

North American Review (March).

Self-control in Curing Insanity. By William A. Hammond.
Have we a National Literature? By Walt Whitman.
Why Home Rule is Undesirable. By W. E. H. Lecky.

Lend a Hand (March).

A "Bellamy" from a Maryland Farmhouse. By E. W. Courtenay.
Education of Indian Women.
Law and Order.

Old and New Testament Student (March).

The Biblical and the Philosophical Conception of God. III. By George T. Ladd.
Bible Study in the Colleges of New England. By Silas P. Cook.

The Sanitarian (February).

The Prevention of Tuberculosis. By Lawrence F. Flick.
Mexico as a Suitable Residence for Consumptives. By Domingo Orvananos.

Atlantic Monthly (March).

My Schooling. By James Freeman Clarke.
The State University in America. By George E. Howard.
The Present Problem of Heredity. By Henry Fairfield Osborn.

Scribner's Magazine (March).

Japonica: Japanese Ways and Thoughts. By Edwin Arnold.
A Note on Jane Austen. By W. B. S. Clymer.

The Century (March).

The Century Club. By A. R. Macdonough.
The Memoirs of Talleyrand.

PUBLICATIONS RECEIVED.

Essays, Reviews, and Addresses. By James Martineau. I. Personal: Political. London: Longmans, Green & Co.

A Guide-book to the Poetic and Dramatic Works of Robert Browning. By George Willis Cooke. Boston: Houghton, Mifflin & Co. Price, $2.00.

Out of Darkness into Light. From the Journal of a Bereaved Mother. By Mrs. M. A. Deane. Shelbyville, Ill.: J. L. Douthit & Son. Price, $1.00.

Socialism of Christ. By Austin Bierbower. Chicago: Charles H. Sergel & Co. Price, $1.00.

Tenth Biennial Report of the Michigan State Board of Correction and Charities (1889–90). Lansing: Robert Smith & Co.

Selections from Ovid. With an Introduction, Notes, and Vocabulary by Francis W. Kelsey. Boston: Allyn & Bacon.

Painting in Oil. A Manual for the Use of Students. By M. Louise McLaughlin. Cincinnati: Robert Clarke & Co. Price, $1.00.

Pamphlets.—First Unitarian Society of Denver, Col., Year Book, 1890–91.—Seventh Biennial Report of the Kansas State Historical Society (1888–90). Topeka: Kansas Publishing House.—Education at the Michigan Agricultural College. By President O. Clute.—The Great Experiment and The Preaching of the Cross. Sermons by Rev. William H. Lyon, Roxbury, Mass.—Heartache and Heart's-ease. A Sermon by Charles G. Ames. Boston: Geo. H. Ellis. Price, 5 cents.—What to tell the Children about the Bible Legends. By S. J. Barrows. Chicago: *Unity* Office.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to Rev. J. T. Sunderland, Ann Arbor, Mich., before the 15th of the month.*]

The National Unitarian Conference is to hold its next meeting in Saratoga, Sept. 21 to 25, 1891.

The annual Universalist "Pastors' Institute" for the West is to be held in Galesburg, Ill., March 30 to April 7. There will be meetings morning, afternoon, and evening, with papers, addresses, sermons, and discussions. Some forty preachers and laymen are down to take parts. The programme is a most inviting one. The quick-

ening effect of such an institute should be felt throughout the entire West. Why cannot the Unitarians of the West have such a gathering? Or, better, why cannot there be an institute to include all the Liberal Christian workers of the West, Universalist, Unitarian, and Independent? This is what is needed.

Alton, Ill.—The annual entertainment of the Unity Club given at the Unitarian church recently was very pleasing to the large audience which was present. The programme included music on the piano and violin, vocal music, and recitations, and closed with an operetta entitled "Seven Old Ladies of Lavender Town."

Ann Arbor, Mich.—Prof. W. R. Harper came here a few weeks ago, and held a Bible Institute of three days in the University, under the auspices of the Students' Christian Association. The attendance was large. Much new interest was created in Bible study among the students. Many of the positions taken by Prof. Harper were very advanced, and on the whole the influence of the Institute has undoubtedly been liberalizing. Mr. Sunderland followed the Institute at the Unitarian church with three sermons on the line of work pursued by the Institute, "Old Testament Prophecy," which had a large hearing.

—The visit here of Rev. Rush R. Shippen of Washington, in exchange with Mr. Sunderland, gave great pleasure and satisfaction.

Athol, Mass.—Rev. C. E. Perkins is giving the following series of sermons: The Old View of the Bible; The New View of the Bible; The Infallible Bible: Its Strength, Beauty, and Truth; The Old and the New View of Man; The Old and the New Faith concerning God; The Old and the New Belief concerning Jesus Christ; The Old and the New View of Future Life; The Unities of Religion, or the Agreements of Unitarianism and Orthodoxy; The Strength and Weakness of Orthodoxy; The Strength and Weakness of Unitarianism; A Glance at the Future of Religion.

Boston and Vicinity.—Rev. Henry Hawkes, who has been working for a year past in Japan as a volunteer helper in our mission there, and whose work has been very deeply valued, spent a week in Boston lately on his way back to England. He gave very interesting and encouraging accounts in private conversations of the condition of affairs in our mission at Tokio, and strongly confirmed all who met him in the conviction that the work there is being well done and should be well supported.

—A new Te Deum for Unitarian churches has just been published here, and is for sale at the A. U. A. rooms. Price, 20 cents. The words are from Dr. Martineau's "Ten Services." The music is by Mr. H. M. Dow, and is very beautiful without being too elaborate. This will be a very useful addition to our choir music, as the usual wording of the Te Deum is far from appropriate for our Unitarian services.

—It is reported that Rev. John Graham Brooks is going away from Brockton in June, when he intends to leave this country and settle down in Berlin, in order to devote his time for several years to come to economic and social studies. Mr. Brooks will be greatly missed here in Boston, where he has taken such an active part in all matters touching the social and economic problems of the day.

—The Unitarian Sunday School Society has lately published in tract form an essay by Rev. W. H. Lyon, called "The Class a Parish, and the Teacher a Minister." The Sunday School Society never did a wiser thing than to print this essay, one of the most helpful and encouraging ever written, which ought to be put into the hands of every Sunday-school teacher in our denomination.

—During March Rev. W. H. Lyon gave the second series of his sermons on "The Story of Protestantism." The subjects were: The Puritans in New England, Michael Wigglesworth and the "Day of Doom," Jonathan Edwards, and The American Methodists.

—Rev. Charles G. Ames has been giving a course of Friday evening lesson-lectures on "The First Three Gospels," based upon the Gospels themselves and upon Rev. J. Estlin Carpenter's work upon the subject.

Brattleboro, Vt.—The Professional Club, of which Rev. F. L. Phalen is president, have had papers, during the past winter, on "Aspects of the Social Question" as follows: Real and Unreal Problems; Proposed Solutions; Alexander Hamilton: His Times and Associates; Some Phases of the Public School Question; Problems of Immigration; Anarchism, Nationalism, and Profit-sharing; Three Types of Poverty Panaceas. The remaining subjects on its programme for this year are The Law of the Land, and Cæsar's Image and Superscription.

Chelsea, Mass.—Quiet, steady, effective work has been going on in the Unitarian church during the winter. Many new families have taken pews, and entered cordially into the life of the church. Mr. Martin has just finished a very interesting course of morning sermons on "The Idea of God," and is giving a helpful and instructive series of evening talks on the origin of the New Testament.

The Sunday-school is unusually flourishing, the kindergarten department alone numbering about sixty.

A Post-office Mission has just been formed, the object of which is to circulate liberal literature in the city among the many who have no church home. Miss M. Barnard is president, and is assisted in the

work by five other ladies who read and distribute judiciously the literature of the denomination.

Chicago, Ill.—At the last regular meeting of the Women's Alliance reports were given of the work done by the Herford Kindergarten and Unity Industrial School, and an essay on "Unitarianism: Its Strength and Weakness" was read by Mrs. Utter.

—An interesting service in honor of Washington was held at the Third Church on February 22. The service closed with the singing of a fine patriotic hymn, composed by Mr. Blake.

—Unitarianism and Education in Chicago sustain a sad loss in the sudden death from pneumonia, on March 15, of Mrs. Bastin, wife of Prof. E. S. Bastin. She was a teacher, and held a high rank among the teachers of the city. She was a woman of very superior literary, scientific, and social attainments. Formerly a Baptist, for some years she had been a Unitarian, and an attendant at either the Church of the Messiah or All Souls' Church. Everywhere she was held in excepionally high esteem.

—Also on March 22 a great loss came to the Church of the Messiah in the death of Mr. Jerome Beecher, who during nearly or quite the whole history of the church had been one of its stanchest friends and supporters. He will be deeply missed in many ways.

Covington, Ky.—A lecture on "The Meanings of Music" was recently given by Prof. Van Cleve at Greer's Hall under the auspices of the Unitarian society. The lecture was very interesting in itself, and was made still more so by the selections from great composers rendered by Prof. Van Cleve by way of illustration. Rev. L. A. Harvey has been preaching recently upon The Bible as Literature; God, our Father; Man not Fallen, but Incomplete; Christ, our Brother.

Des Moines, Ia.—During Miss Hultin's absence, while attending the Women's Congress at Washington, her pulpit was supplied by Rabbi Mueller of Des Moines, Rev. S. W. Sample of Minneapolis, and Rev. J. H. Palmer of Cedar Rapids.

Detroit, Mich.—The Church of Our Father publishes a very bright and attractive monthly paper, called *The Church Advocate.* The society seems to be thoroughly alive through all departments of its work.

Dubuque, Ia.—Rev. Amos Crum, the pastor of the Universalist church, has been holding services in the Opera House recently, which have gathered immense audiences. On the evening of March 8, over four hundred people were unable to gain admission.

Fitchburg, Mass.—Rev. W. H. Pierson has resigned the charge of the First Parish, and accepted a call to the First Congregational (Unitarian) Church, Somerville, where he will be installed the 1st of April. The parish, in voting to accept his resignation, expressed "its deep grief and regret at the dissolution of relations which during nearly ten years of service have been of uninterrupted harmony and of constant and increasing pleasure and profit to the society."

Grand Rapids, Mich.—The Universalist church has sold its old building and lot, and is now busy upon plans for a new and much larger building in a better location. The society is prospering under the guidance of Dr. Fluhrer. Grand Rapids is large enough to support two strong liberal churches.

Indianapolis, Ind.—The new Year Book of Plymouth Church comes to hand, showing a religious society all alive. The church building is open every day in the year for some kind of activity having in view the elevating of the life of the people in some way. Let any one who would see what a broad, undogmatic, forward-looking, practical Christian church may be and do to make itself a blessing to thousands in a great city, send ten cents to the minister, Rev. Oscar McCulloch, for a copy of this Year Book.

Iowa.—The Women's State Missionary Society of the Universalist Church last October tried the experiment of placing in the field as their agent Mrs. S. L. Crum of Dubuque, and the result has far exceeded their most sanguine expectations. In six months she has been instrumental in the founding of a new society at Charles City, has organized three Young People's Unions, and has aided in settling ministers at Charles City, Osage, and Mt. Pleasant, while the spirit awakened all through the State by her inspiring zeal promises still larger successes.

Kalamazoo, Mich.—Rev. Caroline J. Bartlett has resigned the pastorate of the Unitarian church here for the purpose of making an extended visit to Europe. Her assistant, Rev. Marion Murdock, will take her place.

Kansas City, Mo.—The dailies of Kansas City print in full many of the sermons of Rev. J. E. Roberts. One of the most vigorous that has fallen under our notice is a discourse on "Modern Materialism," contrasting old and new views of religion and God.

Keokuk, Ia.—Rev. W. A. Pratt, the predecessor of Rev. J. H. Palmer at Cedar Rapids, and more recently of Middleport, N. Y., has been called to the pastorate of the Unitarian society, and has entered actively upon his work. Mr. Pratt's reputation as a constructive and indefatigable minister is of the best, and his engagement is a prophecy of an era of renewed prosperity for our church at this important point.

Limekiln, Wash.—The people of Limekiln in sympathy with Unitarianism have just organized a society. It is small at present, but they have hopes of building up a good society in the near future.

Meadville, Pa.—Rev. J. H. Crooker of Madison, Wis., will give a short course of lectures this spring at the Theological School, upon "The Problems of Social Science in Relation to Church Work."

Middleboro, Mass.—The First Unitarian Society held its second annual meeting March 3. The present membership of the society is eighty-seven, forty-three members having been added during the past year. The Building Committee reported that the new church would be ready for dedication in May. The Sunday-school has had a steady growth both in interest and members during the year.

Midland, Mich.—Rev. L. R. Daniels leaves Midland April 1, after five years of earnest and excellent work. He accepts a call to Big Rapids.

Moline, Ill.—Since February 15th, forty-two new members have been added to the church in Moline. The church debt has been provided for, and additions and improvements have been made to the church property.

New York City.—Rev. Theodore C. Williams has just finished a course of Tuesday afternoon lectures, called New Testament Studies and Problems on the Life of Christ, delivered in the Unitarian Parish House.

—Thirty-three thousand dollars has already been secured for a monument to Peter Cooper. Mr. St. Gaudens is at work on the clay model, which will be ready for inspection in a few weeks.

Oakland, Cal.—The Unitarian society occupied its new church home (the Sunday-school room and parlors) for the first time on Easter Sunday.

—On the evening of March 20 Edward Everett Hale gave an address and readings from his own writings at the First Congregational Church.

—The Oakland *Times* prints a stirring sermon by Rev. C. W. Wendte, preached on the eve of the city election, on the need for all good men to unite for the overthrow of the saloon power.

Philadelphia, Pa.—The February meeting of the Sunday School Union was held at the Germantown church. Miss Minerva Parker read a paper on "Organization in Sunday-school Work." Most of the discussion following the reading of the paper was upon the place of the Bible in our Sunday-schools.

Plymouth, Mich.—The liberal people here have organized themselves under the name of "The Association for Religious Inquiry and Improvement," with a view to bringing Unitarian, Universalist, and other liberal speakers here to speak on Sunday in the fine new Town Hall. Thus far Rev. Lee S. McCollester of Detroit and Rev. J. T. Sunderland of Ann Arbor have spoken.

Salt Lake City, Utah.—Rev. David Utter is meeting with marked success in his efforts to build up a permanent Unitarian movement here. His congregations are very large, reaching as high as five hundred, and contain a large number of the most influential people of the city. A church organization has been formed. Mr. Utter will probably accept the call, which is very urgently extended him, to become the permanent pastor.

San Francisco, Cal.—An attempt is being made to establish another liberal church in San Francisco. Rev. W. R. Alger preached for a month in Mission Opera Hall, and was followed by Rev. Thomas Van Ness. Mr. Van Ness has preached upon The Obligations of Brotherhood, Who is my neighbor? and The Present Industrial Changes: What they require of us.

Seattle, Wash.—Rev. Roderick Stebbins has decided not to accept the call of the Unitarian church, and has returned home, going by way of San Francisco to visit his father, Rev. Horatio Stebbins.

—On the evening of March 8 the first meeting and social of the Parish Union was held. An address was made by the vice-president, Mr. Joseph Shippen, presenting the character and objects of the association. Addresses were also made by two ministers from abroad, Mrs. Eliza Tupper Wilkes of Sioux Falls, So. Dak., and Mrs. M. C. Aitken, of Whatcom, Wash. The Union now numbers forty-one members.

Spokane Falls, Wash.—Rev. J. H. Long has resigned the pastorate of the Unitarian church here, and is now at Camden, N.J., from which place he goes in a few months to London. A farewell reception was tendered him by the Unitarian church at Spokane, where the regrets of the congregation at his departure were formally expressed. Rev. A. G. Wilson, once pastor of the First Methodist Episcopal Church of Spokane, and recently pastor of one of the Universalist churches of Minneapolis, will supply the pulpit until July 1.

St. Louis, Mo.—The sewing-school at the Mission House is giving systematic and graded instruction in sewing to over forty-five girls. The Mission Home for homeless or indigent children has thirty-nine inmates. The Mission Sunday-school has a membership of about three hundred.

—The Sunday-school committee has just completed a new catalogue of the library, showing four hundred and forty-eight volumes. The collection has been carefully

weeded, and additions made, the Unitarian Club having given from its surplus a handsome sum for that purpose.

—Mr. Snyder's class on Sunday has been much interested in a study of Mr. Savage's "Catechism." Dr. Clarke's "Manual" will be taken up at an early date as a supplement to Mr. Savage's book.

—Mr. and Mrs. Snyder were guests of the Unitarian Club of Kansas City, at their opening meeting a month or two ago.

—The Eliot Society of the Church of the Messiah held its regular monthly meeting on Thursday, February 26, when reports from the various committees were presented, and matters of importance to the welfare of the church and Sunday-school were discussed. The secretary of the Post-office Mission reported that she now had applications for Unitarian literature from nearly every State in the Union, and read several interesting and grateful letters from those who had received the sermons and papers.

—The Junior Branch of the Eliot Society gave a very novel and delightful tea-party on Monday evening, February 23, for the benefit of the Sunday-school fund. Each person was measured, and charged five cents for every foot in height, which caused a good deal of amusement. The young ladies having the affair in charge were dressed in bright costumes of red, blue, yellow, green, and white, the tables being decorated in colors to match. On the tables were tempting refreshments, served in dainty dishes.

—The ladies of the Sewing Society have been devoting their time lately to sewing for the Unitarian Indian Mission in Montana, and after another meeting will send off a large box of neat and serviceable garments for the children there.

—On Sunday, March 8, a service of sacred song was given by the choir; and, by request, they sang "Mors et Vitæ," which they rendered so beautifully some time ago.

M. H. DeWolf.

St. Paul, Minn.—Our correspondent writes: "During the winter Rev. S. M. Crothers has from time to time preached on great books and teachers of religion outside the Bible. He has given sermons on 'The Meditations of Marcus Aurelius,' the 'Imitation of Christ,' by Thomas à Kempis, and 'The Sayings of Confucius,' as reported by his disciples, and on 'The Religion of John Milton.' He is also conducting two classes in the reading and study of Dr. Martineau's book on 'The Seat of Authority in Religion.' Much interest is felt in these classes. We notice increasing congregations, and have added valuable members to our church."

—"Many of our people are members of the 'University Extension' classes, before which lectures upon different branches of science and literature are given by professors from the State University and colleges in the State. The Study Class of Unity Club has transferred its members to whichever of the University Extension classes each preferred. The social part of the work of the club has been undertaken for the year by a committee of ladies and gentlemen who have arranged for monthly sociables, which are given generally at the house of some member of the church, but occasionally at the club-room, when more room is needed on account of the nature of the entertainment."

Toledo, Ohio.—A "Dollar Social" was held by the ladies of the Church of Our Father on the evening of March 5. After a supper a gentleman was appointed to open the envelopes containing the dollars, and to read the accompanying letters, which told in what way each dollar was earned. The fifty-three dollars were obtained in many different ways. One little child's note read: "Folding the *Business World* for grandpa, seventeen cents; being good, one cent; selling rags, ten cents; selling pop-corn, seventy-two cents: total, one dollar." Some of the dollars were earned by "self-denial," nearly all by work done out of the regular order of duties,—by doing fine hand-sewing, by machine sewing, by cleaning away snow, making candy, selling pop-corn, doing office work, etc. Every opportunity was seized that would help make out the dollar. Much amusement was afforded by some of the letters, and some showed a spirit of earnestness and self-sacrifice that was most commendable in raising money for a good cause.

Washington, D.C.— The congregations here are large. During the past winter special effort has been made to organize the young people of the parish for work and better acquaintance, and with excellent results. A King's Daughters' association has been formed, with about seventy members. A Channing Club and a Parish Union are in active operation. Mr. Shippen's work here seems to be attended with a steady and ever-growing prosperity. It is a question whether the time has not about come for the organization of a second Unitarian church in Washington.

Westford, Mass.—At a meeting of the Church of the First Parish, called by the minister, Rev. T. J. Horner, Sunday, March 15, resolutions were unanimously passed making the old covenant, which has been in use since 1847, null and void, and welcoming in the future all those "who in the love of truth and the spirit of Jesus will unite with us for the worship of God and the service of man."

Winona, Minn.—The Sunday-school of the Unitarian church celebrated Washington's Birthday by an appropriate service and by erecting a very fine terra-cotta bust of Washington to stand on a bracket-shelf in the Sunday-school room.

Yarmouth, Me.—A branch of the Woman's Alliance has just been formed here.

A NOTE FROM MR. CHADWICK.

Dear Mr. Editor,—In the February *Unitarian* you speak of "the stupidity and wrong of keeping such mediæval dogmas as those of virgin births and physical resurrections in the creeds and standards of Christian churches in the nineteenth century." Will you, not in a private letter, but in the next number of the *Unitarian*, tell me and your readers generally why you call these dogmas "mediæval"? The Middle Ages have quite enough to answer for without any unwarrantable addition to their load. Are not these "dogmas" New Testament dogmas? Is anything in the New Testament plainer than its teaching of the virgin birth of Jesus and his physical resurrection? You cannot discredit these "dogmas" too absolutely for my taste; but I would have you do it fairly, because they are without proof or rationality, and not as "mediæval," since they were in strict obedience to the letter of the New Testament.

Yours respectfully,
JOHN W. CHADWICK.

Brooklyn, Feb. 17, 1891.

ANSWER.

We called the doctrines of physical resurrections and virgin births mediæval, in the passage referred to, perhaps because that was the adjective that first came to mind. Any one of a dozen others, such as unhistoric, unscientific, unproved, unreasonable, incredible, outgrown, etc., would suit us as well. The particular propriety of using the adjective "mediæval" we suppose lies in the fact that these dogmas were accepted without question in mediæval times, and fitted well the unreasoning credulity of those times, whereas in our scientific and reasoning age they seem mere survivals from a less intelligent past. That these dogmas are taught in the New Testament we have no question, but they are by no means its most conspicuous teaching. They cannot be said to characterize the New Testament spirit to anything like the extent that they do the spirit of the heathenism of the Middle Ages. That Christianity in any of its forms should continue to hold them, in an enlightened age like ours, seems to us lamentable: this is why we do all in our power to help men to see how essentially mediæval and out of harmony with the spirit and intelligence of the modern world, as well as with the essential teachings of Christ, they are. [ED. *Unitarian.*]

A NOTE FROM MR. DOUTHIT.

Dear Brother Sunderland,—I have received more kind letters expressing appreciation of the work of *Our Best Words*, and approval of its "metempsychosis," as a learned friend suggests, into the *Unitarian*, than I can possibly acknowledge by autograph letters. As I believe nearly all, if not all, the readers of *Our Best Words* are now readers of the *Unitarian*, you will please permit me to acknowledge all those kind letters in this way. While keenly conscious of imperfection when I tried to speak my *Best Words*, yet I am happy in the reflection of only pure intentions; and, of course, I am very thankful for the many hearty expressions of sympathy and appreciation for what I *tried* to say and do. But I think your monthly is the best Unitarian periodical for all classes in the world to-day. Long may it live and prosper, and become *more of a paper for all people, both old and young!* If it could be a *weekly*, all the better.

Yours, for the Christianity of Jesus,
J. L. DOUTHIT.

Shelbyville, Ill., February 17.

ROBERT C. PITMAN.

By the death of Judge Pitman the cause of temperance in Massachusetts loses one of its most earnest and radical advocates. Rev. F. B. Hornbrooke says in the *Christian Register*, referring to his temperance principles:—

At the beginning of his life, when he began to think, he was one of that noble band who testified against one of the greatest evils that this nation has ever seen; and it was given to him to see of the travail of his soul and to be made to feel sure that, wherever principle comes in conflict with expediency, principle at last must win the day. So, through his later years, in spite of separation from friends, in spite of obloquy, in spite of derision, in spite of the sacrifice of cherished honors, he stood firmly in defence of the cause of temperance in this State. Others might yield, others might equivocate, others might falter for the day; but he was simply true to what he believed, and so he has the honor which belongs to a man who is true to the principles that God has made clear to him.

GEN. SHERMAN AND CATHOLICISM.

In the death of Gen. Sherman the country loses the most brilliant of its generals and a great and noble man. Since the Roman Catholic Church has made so much effort to give the impression that he belonged to that communion, it is well that his brother, Hon. John Sherman, published in the Baltimore *Sun* of February 14, the day of the general's death, a letter stating the facts as

to the religious belief of the latter and the relation he bore to the Catholic Church. The letter in full reads as follows:—

FEB. 13, 1891.

Gentlemen,—A paragraph in your paper this morning gives a very erroneous view of an incident in Gen. Sherman's sick-chamber, which wounds the sensitive feelings of his children, now in deep distress, and which under the circumstances I deem it proper to correct. Your reporter intimates that advantage was taken of my temporary absence to introduce a Catholic priest into Gen. Sherman's chamber to administer the rite of extreme unction to the sick man, in the nature of a claim that he was a Catholic. It is well known that his family have been reared by their mother, a devoted Catholic, in her faith, and now cling to it. It is equally well known that Gen. Sherman and myself, as well as all my mother's children, are, by inheritance, education, and conviction, Christians, but not Catholics, and this has been openly avowed on all proper occasions by Gen. Sherman; but he is too good a Christian and too humane a man to deny to his children the consolation of their religion. He was insensible at the time and apparently at the verge of death; but, if he had been well and in the full exercise of his faculties, he would not have denied to them the consolation of the prayers and religious observances for their father of any class or denomination of Christian priests or preachers. Certainly, if I had been present, I would at the request of the family have assented to and reverently shared in an appeal to the Almighty for the life here and hereafter of my brother, whether called a prayer or extreme unction, and whether uttered by a priest or a preacher or any other good man who believed what he spoke and had an honest faith in his creed. I hear that your reporter uttered a threat to obtain information, which I cannot believe you would for a moment tolerate. We all need charity for our frailties, but I can feel none for any one who would wound those already in distress.

Very truly yours,

JOHN SHERMAN.

JOTTINGS.

Thousands of hearts have been saddened by the news that Miss Anna Dickinson is suffering from mental disease, and has been sent to an insane asylum in Pennsylvania for treatment. Her case seems to be a serious one, although the superintendent of the institution looks for possible recovery in a few months. Says the Boston *Commonwealth*, "It is now known that poverty and enforced retirement from public and social life have been active causes in unsettling her once brilliant mind." Her many friends will be glad to know that an effort is being made to raise a fund of $20,000 for her benefit. The treasurer of the fund, to whom contributions may be sent, is Gen. C. T. Christensen, 177 Montague Street, Brooklyn, N.Y.

In the *Christian Union* of March 12, Dr. Lyman Abbott has a sermon on "The Man Christ," containing the following passage, which is about as good Unitarianism as any of us would ask for: "Two children come to their father to settle a dispute. 'Father,' they say, 'we have been discussing about this coal in the fire; and I say that the light of that coal comes from the coal that was in the bosom of the earth, and my brother says that the light of that coal comes from the sun. Which of us is right?' And the father says: 'My dear children, you are both right. The coal comes from the bosom of the earth, but all light and all heat come from the sun that first gave it birth.' I sometimes think, when we have gotten through our theological debates here on earth, between Unitarians and Trinitarians, and go up to the great Father, and one says, 'Was he the Son of man and all of his glory human glory?' and the other says, 'It cannot be: he must have been the Son of God!' the Father will answer us, 'You are both right; for there is no glory of humanity that is not a glory of divinity, and there is no glory of divinity that does not find its expression in that which is glorious in man.'"

Lowell makes Christ say to Sir Launfal:—

"Not that we give, but that we share,
For the gift without the giver is bare;
Who bestows himself with his gift feeds three,—
Himself, his hungering neighbor, and me."

Ruskin, in speaking of his childhood, says: "I never had heard my father's or mother's voice once raised in any question with each other, nor seen an angry or even slightly hurt or offended glance in the eyes of either. I had never heard a servant scolded, nor even suddenly, passionately, or in any severe manner, blamed. I had never seen a moment's trouble or disorder in any household matter, nor anything whatever either done in a hurry or undone in due time. . . . Nothing was ever promised me that was not given, nothing ever threatened me that was not inflicted, and nothing ever told me that was not true." What a testimony is this for one to be able to give concerning his parents!

For Duty saith: Life is too real a thing
To waste in worthless ways. For bread men moan,—
For soul and body, bread. 'Twere shame to bring
Them but a stone.

—*James Phinney Baxter.*

"God is a circle whose circumference is everywhere, and whose centre is nowhere to be found."

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CHRIST IS RISEN.

AN EASTER SERMON BY REV. J. T. SUNDERLAND, ANN ARBOR, MICH.

To us Easter Sunday comes with a large and beautiful significance. We keep it as our Immortality Sunday, our Festival of the New Life.

Its connection with the new life of *Nature* as manifested in the spring is easily seen. This is the season of the year when, after the seeming death of winter, signs begin to appear of Nature's resurrection. Though the snow may be on the ground to-day, yet we know that soon it will be gone; the sunshine will grow warmer; the days will become longer; the south wind will blow; the grass will become green; the streams will break their icy fetters; the buds will start; the blossoms will burst forth; the trees will be covered with foliage; the birds will be here with their choruses of music; and all the world will be clothed once more with life and beauty. To-day we celebrate the signs of all this: the joy we feel in its prospect; our gladness and trust in the Infinite Life of which this is only a manifestation.

So, too, the connection of Easter with the thought of a *life beyond this world* is easy to see. The new life of the spring typifies —always has typified to man, and doubtless always will—a life for the soul beyond the winter of death. The inquiry is inevitable:

"Shall the rose bloom anew, and shall man perish?
Shall goodness sleep in the ground,
And the light of wisdom be quenched in the dust?

"Their winter, too, shall pass away;
They also shall live and bloom again;
Beauty shall spring out of ashes, and life out of death."

The close and intimate connection of the Easter thought with *Christ*, too, is plainly seen, inasmuch as Christ was such an impressive teacher of the great doctrine of Immortality. No other religious teacher in all the world's history has ever done so much as he to make clear the great thought that our life, our higher life, is *one* with the life of God,—so that so long as God lives we must live also. We are not simply his creatures: we are his children,—partakers of his nature, therefore partakers of his eternity. We are heirs of God, joint heirs with Christ. Such is Christ's teaching everywhere. Man is deathless because he is divine. Partaking of the nature of God,—one with the life of God,—how can death touch him?

So, then, on our Immortality Sunday, while we bring rejoicings to mingle with Nature's joy, and offerings of love and worship to lay upon the altar of our devotion to God, the Infinite Giver of all, the Fountain of all Life, we also gladly and gratefully bring wreaths for the brow of Jesus, our elder brother, our great and honored teacher, who by his gospel has done so much "to bring life and immortality to light" for us and all men.

But there is one thought connected with Easter which to many is not so clear. The New Testament represents Christ as having *risen from the dead.* The disciples of Christ went everywhere preaching Christ and the resurrection. And we in our Easter services sing "Christ is risen."

What does this mean? This question I wish to answer briefly. Let me read you one of the accounts given of the resurrection of Christ.

In Mark xvi. 1-6 we read as follows: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that

they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great.

"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified. He is risen; he is not here. Behold the place where they laid him."

There are several other accounts, each differing in details from the others, but all representing Christ as having risen from the dead.

Now, what are we to understand when we read these accounts? Can we honestly and intelligently say or sing to-day, "Christ is risen"?

The expression, "Christ is risen," or "Christ rose from the dead," seems at first sight very simple, and capable of but one meaning. But a little thought will show us that it may have several meanings.

1. First, it may mean a *literal* resurrection,—the thought that Christ's flesh-and-blood body rose from the tomb, and ascended on high. In the language of the creed of one of the great churches of Christendom, "Christ did truly rise from the dead, and took again his body, wherewith he ascended into heaven." Or, in the language of the creed of another of the great churches, "Christ did truly rise from the dead, and took again his body, with flesh and bones, wherewith he ascended into heaven."

The difficulties in the way of this interpretation are, to say the least, very serious.

In the first place, what are we going to do with the physical body of Christ when we get it to heaven? We suppose heaven to be the home of *spiritual* existences. Are we, then, to suppose that in the midst of the spirits inhabiting that world, all clad in what Paul calls their spiritual bodies, Jesus has his place, clad in a gross material body? Surely, that would be to make him less favored than the rest. It would be to place him in a bondage from which the rest, we must suppose, are free. Why should Jesus be doomed to carry his cumbersome physical body to the spirit world? Is he less worthy of freedom than the other inhabitants of that bright sphere?

Moreover, have we any right to believe that it is possible for a body of flesh and bones to enter heaven? The Bible expressly tells us it is not. Says Paul, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." So then, according to Paul, it could not have been the literal physical body of Christ that rose and ascended on high.

I know many overlook Paul's teaching, and claim, as the creeds which I have quoted say, that Jesus "took again his body with his flesh and bones into heaven," and urge this belief as important; for, they say, it is in this physical resurrection of Christ that we have an assurance of our own resurrection. If Christ did not rise bodily, how do we know that we shall rise?

The reply to this is very plain. The resurrection of Christ's *body*, if it proved anything, could only prove the resurrection of our *bodies*. But who wants our physical bodies to rise, and go to heaven? I am very sure I do not. Do you? And we must suppose that we would be in the same predicament with our earthly bodies in heaven, if we got them there, that we are obliged to think of Jesus as being in, trammelled with his gross earthly body of flesh and bones, if he is obliged to wear that there. And, if he does not wear it in heaven, what was the need of his taking it with him?

Moreover, when we talk about our material bodies rising and going to heaven, we are met with the same Scripture declaration that we were met with when we thought about Christ's material body going to heaven,—"Flesh and blood cannot inherit the kingdom of God."

How much more reasonable, then, it is to suppose that the resurrection which we are to look forward to for ourselves is a resurrection of our *real selves*, not of our mere bodily covering! and that it was *such* a resurrection that Christ experienced,—a rising of Christ the personality, Christ the spirit, the Christ that loved and thought and prayed,—arrayed only in what Paul calls his spiritual body, leaving behind the gross body of flesh and blood.

2. This brings us to the second view of

he resurrection of Christ. Indeed, this *is* the second view.

According to this way of looking, we do not know what became of the fleshly body of Christ; nor does it matter, as it will not matter what may become of our fleshly bodies when we die. It was the spiritual Christ, the soul, the conscious intelligence, that rose and ascended to heaven.

There are some very strong intimations that this was what the disciples understood the resurrection to be. The gospel accounts are not all consistent with each other. Indeed, they are in some points contradictory. But, while some of the reports seem to indicate that Jesus appeared to his disciples in a body that could be touched and handled, others indicate the contrary. Thus we are told that, when one wished to touch him, he shrunk away, and said, "Touch me not."

And again we are told that at one time he appeared suddenly in a room when the doors were shut. At another time he is represented as walking and talking with two of his intimate disciples a long time, and they do not recognize him. By and by they do recognize him, and he "vanishes out of their sight."

He appears to Mary Magdalene, and she takes him for the gardener, even after he speaks. He appears to the eleven upon a mountain; "but some doubted."

He suddenly appears to the eleven and others. He appears to them, and they think he is "a spirit," and are "terrified." And, "as they were looking, he was taken up, and a cloud received him out of their sight."

Now, these statements are not such as can be applied to a real flesh-and-blood body. The real body that the disciples had known so intimately they would not again and again have failed to recognize, when they were with it and talking to it. A real body of flesh and bones does not appear in rooms when the doors are shut, and suddenly vanish out of men's sight when they are looking at it.

These accounts show two things, namely: first, that, when we read them, we are reading something vague, uncertain, quite as much legend as fact; and, second, they show that the writers of these accounts, whoever they may have been, were by no means certain that the being they were telling about was a real flesh-and-blood man,—they were quite as much of the opinion that he was a spiritual being who could change his appearance at will, and could appear and vanish as he chose, unhampered by ordinary bodily conditions.

But it is not until we get to Paul that we find the clearest light. Paul explains with great minuteness what he understands all resurrection to be, and what are the relations of the physical to the spiritual, the earthy to the heavenly. A large part of the fifteenth chapter of 1 Corinthians is devoted to this. "Some one will say," he writes, "How are the dead raised up, and with what body do they come?" "Thou foolish one," he answers, "thou sowest not the body that shall be. . . . There are bodies terrestrial and bodies celestial; but the glory of the terrestrial is one, and the glory of the celestial is another. . . .

"So also is the resurrection of the dead. . . . It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . . As we have borne the image of the earthy, so shall we also bear the image of the heavenly. . . . This corruptible must put on incorruption, and this mortal must put on immortality.

. . . "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

. . . "But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying which is written, Death is swallowed up in victory."

Thus we have Paul's teaching as plain as language can make it, that to him "rising from the dead" everywhere means, not the rising of the material body, but of the spirit, clad in its spiritual or heavenly body, which is not matter, at least in its ordinary forms, or subject to the ordinary laws of matter.

And that this is what he understood *Christ's* resurrection to be is seen from the fact that he represents himself as one who had seen Christ after he had risen, though not in the flesh.

It is plain that here we have a view of the resurrection that is much more reasonable than the other, and fraught with far fewer difficulties. That the real man Jesus, the soul, the intelligence, the spirit, clad in such organic form as spirits wear, should

spurn the grave and rise to heaven, is easy to believe. What possible *claim could* the *grave have* upon *such* a captive?

And this kind of resurrection would seem to give new assurance of our own resurrection. For what we want to be assured of is that our spirits, not our bodies, are going to live. And, if Christ's spirit lived and ascended up on high, the greater would surely seem to be the ground for believing that our spirits, too, will live and ascend on high after death.

So, then, if we sing on Easter day that "Christ is risen," we would seem to be following Paul exactly, and meaning exactly what he believed and taught, if we mean that Christ is risen, not in body, but in his spiritual nature, and thus has ascended to heaven and lives forevermore.

3. But there is one other sense, very interesting and very helpful, in which we may also think of Christ as "risen." He has risen to *influence*, he has risen to *power* in the world, second to none.

Yet how utterly improbable anything of this kind seemed when the sentence of death was pronounced upon him, and he was taken away in utter disgrace to be put to death as a malefactor! A week before his death the hopes of his disciples rose to fever height. They believed he would set up a kingdom, —a kingdom whose might no other could withstand,—and in that kingdom they would have high places. They would push him on, and hasten the coming of the looked for event by strewing his path with palm branches and hailing him as king. But now, in a few short days, all their hopes are cut off as by an untimely frost. Nay, the direst opposite has come true. He who they verily thought would have redeemed Israel is dead, and all is lost.

So it verily looked at the close of that black crucifixion day. The seed of precious truth the Great Teacher had sown seemed scattered to the winds, with no possibility of its growing or bearing any fruit. The beautiful life he had lived seemed lived for naught. The work which he had planned and carried on with such noble faith and courage and self-forgetfulness seemed gone. The "kingdom of heaven" which he had preached so earnestly and striven to lay the foundation of in men's hearts seemed a bubble burst.

Eighteen centuries have passed; and to-day, on this Easter morning of ours, how is it? Since that dark time, when all seemed lost, lo! what a change! That condemned, forsaken, crucified one has "risen" from his seeming failure,—"risen" to a place higher than any king the world ever saw. The truth he taught has taken root in all lands, and changed the civilization of nations. His life of self-forgetting love has become more nearly than any other the world's ideal life. That kingdom of heaven for which he toiled is the most securely established kingdom on this earth, and the most certainly holds the future in its keeping.

Thus, from death to life, from disgrace to honor, from weakness to power, from seeming defeat to everlasting victory, has Christ risen.

Nor is this all. His influence for good grows, and ever farther and farther extends on the earth with each new century. In the growing justice, mercy, brotherhood, charity, sympathy, and love that are manifest among men, the Christ-spirit advances and rises. The Christ-ideal, planted in human hearts, is the most fruitful seed that has ever been found for man's regeneration.

Ay, Christ has not only risen into heaven, triumphant over death, but he has risen and is evermore rising on earth *in the spirit of a better humanity.*

All this, then, is what we well may mean when on Easter day we sing with joy that *Christ is risen.*

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*THE QUAKERS AND THEIR INFLUENCE IN AMERICA.**

The people of this generation in America enjoy such perfect and secure freedom of person and conscience that there is danger we shall cease to realize its value, and so fail in that eternal vigilance which is the price of liberty. The tendency is to look upon our present condition as the natural one, as if liberty were inherent in our climate and free institutions indigenous to our soil. The truth is that every right we enjoy and all the free institutions by which we are surrounded and protected are the product of

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somebody's toil, the achievement of somebody's wisdom and heroism. Liberty is not attained by chance. Free institutions are not wild plants growing in every forest and blooming in every neglected field. But they are the result of cultivation and careful development, extended over long periods and costing somebody care, weariness, and sacrifice. Our personal and political liberty is embodied in and secured by our free institutions. It is important, therefore, that we study them, become acquainted with their beginnings and the influences which have been potent in their formation, and learn something of the people who have been influential in bringing them to their present condition.

In attempting to do this, it can scarcely escape our observation that one of the potent influences in forming our free institutions was the religion of our ancestors. They, more sharply than we of the present day, were divided into sects and denominations, each having its peculiar beliefs and customs growing into fixed forms, and so contributing something to the structure of society and the general texture of public opinion. From the blending of these came whatever results have been attained. None of them perhaps made a more marked impression than the sect known as Friends, or Quakers. No religious sect ever presented more striking characteristics. Though at no time as numerous as some of the other denominations, yet their doctrines and methods were so peculiar that they exerted an influence far in excess of their numerical strength. In many things they were so far in advance of the age in which they lived, and differed so radically from the people with whom they came in contact, that wherever their opinions were promulgated there at once became a conflict of ideas.

The sect originated in England about the year 1648. Its founder, George Fox, the son of a weaver of Drayton in Leicestershire, was without previous preparation and had very little education. He did not attempt to promulgate any new theology, but simply placed emphasis upon what he conceived to be the plain teaching of Scripture. His chief discourse was upon the sufficiency of the light of God's Spirit to direct the minds of men. And he professed to speak as directed by the Spirit.

The movement soon made rapid progress, so that in 1654, it is said, he had a very large following among the masses, and there were as many as seventy-three itinerant preachers travelling through England, Scotland, Ireland, and Wales, and preaching in barns, market-places, at cross-roads, and private houses, in groves and woods, and sometimes in churches,—wherever they could assemble a congregation or get a hearing. They refused to submit to any authority except the Bible as construed by themselves, and their interpretation of Scripture was in many instances exceedingly eccentric. They gave a metaphorical meaning to all that relates to forms and ceremonies, and insisted upon a literal construction of all that relates to personal conduct. They refused to take oaths, because it is said, "Swear not at all." They refused to defend themselves when attacked, because it is written, "Resist not evil." They refused to bear arms, because it is written, "Thou shalt not kill," and because they believed war to be contrary to the spirit of Christianity. So through all that pertains to personal conduct or social life they construed the Scriptures literally, and followed them as literally by their conduct. But they refused to submit to the ordinance of baptism or partake of the sacrament or any other of the forms of worship, because they saw in these things only metaphors and symbols having a spiritual signification and not requiring a constant physical illustration. Of course their conduct and preaching aroused the most bitter antagonism and provoked the most acrimonious controversy. They came upon the scene at a time when religious toleration was not known and scarcely dreamed of by the leading religious denominations,—when Episcopalian and Puritan and Presbyterian and Roman Catholic were all contending for the supremacy, and each, whenever successful, persecuting the others. They attacked all and were attacked and persecuted by all, so that to them it made little difference whether the reins of government fell into the hands of Chevalier or Roundhead. Whether it was King Charles, or the Long Parliament, or the Protector, or James II., they got about the same treatment. Being non-combatants and avoiding politics, they did not even have the advantage of being capable of usefulness to

any party, and were therefore hated and despised and abused by all.

The persecution and opposition, however, to which they were subjected on every hand and which they were not at liberty to oppose by physical force, roused them to the highest pitch of religious enthusiasm, which, while it caused them to run into some excesses and eccentricities, yet gave them a force and power they never would have otherwise attained.

They were a remarkable and interesting people, no matter from what standpoint we view them. To the student of ecclesiastical history they present the phenomenon of a large body of Christians existing for over two centuries without priesthood or liturgy or creed or sacrament.

The student of social science cannot fail to become interested in their efforts to do away with war and litigation, in their methods of speech, their plainness of dress and living, the simplicity and directness of their social forms and intercourse, their abstinence from amusements, their opposition to gaming of all kinds, and their admission of women to an equal share and place in such church organization as they had. To the student of political science their history is still more curious and interesting. They always from the very beginning studiously avoided all interference with politics. They never had any organization or combination for purposes of political influence. Under the constitution of Great Britain and of most of the colonies their peculiar methods and beliefs excluded them from public life, and yet at no time in the history of the English people did an equal number of citizens exert such an influence upon the customs and institutions of the country as did the Quakers during the years immediately preceding the American Revolution. By sheer force of passive personal resistance they obtained from the legislative and judicial authorities a recognition of personal and political rights never before obtained by the people, which, being once accorded to them, were forever after secure to all citizens. But it is not their general history or general influence we are to consider at this time, but their influence upon American institutions and society; premising, however, that American institutions are very largely the result of what was effected in the mother country. To leave that out would be to omit a large part of our subject.

The whole number of Friends, or Quakers, in America at the present day does not probably exceed 100,000, and many estimates put it at about half that number. They have not increased rapidly since the American Revolution. The best estimates I have been able to find, place their number at the time of our War for Independence at less than 50,000. They were mostly located in Pennsylvania, New Jersey, New York, Maryland, and Rhode Island, though scattered to some exent throughout all the colonies.

In England and America the Quakers were among the first to promulgate and insist upon the idea of perfect human equality. As early as 1677 they incorporated into the fundamental law of West New Jersey, a Quaker colony, a declaration of democratic equality as well as of the most perfect freedom of conscience. We of our day can hardly appreciate the very advanced ground taken by them upon this vital question.

Their position was radical, and went to the very foundation of all established usages and social organizations. They asserted the universal brotherhood of man, and logically concluded that being brothers made them equals in the sight of God and man; and, with that consistency which was a part of their intensely practical religion, they insisted upon treating all men as equals. No matter how high in authority or how surrounded with the insignia and appliances of power, they simply recognized all as equals. So intense was their earnestness in asserting this opinion and so practical their application of it that they considered it a sin to use the terms or employ the titles commonly used to express superiority. The Quaker therefore refused to remove his hat or bow his head in presence of magistrate, prince, or king. Because the plural pronoun "you" had been used as an appellation of superiority in addressing a single person, the Quaker refused so to use it, and addressed kings and nobles with plain "thee" and "thou"; and from this assertion of equality he would not recede a hair's-breadth to save his life. There was nothing of the sycophant about him. His assertion of equality was open, aggressive, persistent, and always strikingly

practical. With him it was not a theory to be speculated over or insisted upon in argument, but an actual fact to be acted upon and maintained to the last extremity. It was simply a part of his religion, and as sacred to him as any truth of the gospel or any act of worship. We of the present time wonder at the obduracy of men who preferred to go to prison rather than to take off their hats in a court of justice or in the presence of the king. But, before we condemn them too severely, let us remember that to them it meant the yielding up of an idea,—the idea of human equality, which has since become the chief corner-stone of our institutions,—and that just such devotion to that great idea and just such obstinacy in asserting it was probably necessary to create the public opinion upon that subject that made our free government possible.

Before that time and at that time the whole fabric of society in Great Britain and throughout the civilized world was built upon the aristocratic idea. Society was divided into grades and classes and governments based upon a supposed superiority of certain nobles and titled lords, to whom the common people, being inferior, were expected to show the reverence and respect due to their rank, and who by this assumed superiority were denying the common people their God-given rights. The Quakers fearlessly by word and action declared that this assumption was a pernicious falsehood and ought not to be tolerated, and they met it by the declaration that all laws and customs based upon it were impious and void and ought not to be obeyed. This struck at the very heart of aristocracy; and, being everywhere proclaimed, it found a ready response from the masses of the people. In England, where the government was fortified by centuries of successful administration, the idea produced only small results. After years of agitation, persecution, and disturbance, some of the forms were sacrificed to preserve the substance of the aristocratic idea. The Quaker was allowed to wear his hat and use his own forms of speech, but the nobles retained their possessions and their power. But in America, where the aristocracy had not intrenched itself, the idea of human equality took a deeper root and produced greater results. In fact, it so grew into the life of the people as to become a controlling influence in the formation of our government, and was so prevalent that signers of the Declaration of Independence announced, as a self-evident fact, that all men are created free and equal.

We do not say that the Quakers alone can claim the credit of such great results. Other agencies were at work, other people were inspired with the same idea; but the Quakers were among the first of the English-speaking people to adopt the idea and the most persistent in asserting and promulgating it, and it is largely due to their influence that it so prevailed as to become the foundation principle of our government.

The Quakers were from the very outset apostles and propagators of religious liberty. Their founder and his followers always preached and protested against the union of Church and State, and repudiated and denied the right of civil and ecclesiastical authorities to interfere in the least degree with their freedom of conscience; and they, unlike many others who claimed the right to worship God in their own way, freely accorded to every man the same liberty which they claimed for themselves. It was a part of their religion, and like every other part of it was carefully and persistently reduced to practice. To such an extent did they carry their assertion of religious freedom and their opposition to the union of Church and State that they would scarcely enter for worship a church built by the State. They would not even call it a church, but called it a "steeple-house" or meeting-house. They would rather suffer confiscation of goods or imprisonment than pay tithes to the priest or clergyman of the Church of England or in any way recognize his authority. The Quaker believed himself responsible to God alone, and recognized the right of no man in any way to interfere between him and his Maker. His belief was that the Spirit of God instructed the hearts and minds of men and directed them in their religious belief; and he looked upon every attempt to coerce men in their religion as a sacrilege. This naturally put the Quakers in the very forefront of the contest for religious liberty which was going on at the time in England and America. They brought with them to America these advanced ideas, and fearlessly proclaimed them everywhere. Many of the people had fled from religious persecution,

and were naturally ready to accept extreme views upon that subject. The remarkable prosperity of the colony founded by Penn, in which the utmost freedom of worship was allowed, afforded a living illustration of the safety and expediency of entire religious freedom and the entire separation of Church and State.

Religious liberty was one of the essentials in the organization of American institutions. The American people were composed largely of several widely differing denominations. There came to these shores the Puritans, the Episcopalians, the Presbyterians, the Roman Catholics, the Lutherans, the Quakers, and members of all the denominations in not only England but the other countries of Europe; and to these were added the free thinkers from every country who had fled from religious persecution. When these were to be blended together, the result was of necessity religious toleration or anarchy. The influence and example of the Quakers, always in favor of toleration and the largest liberty, the fact that their effort at government with the entire separation of Church and State was so successful, undoubtedly entered as a potent factor into the solution of the problem thus presented to the American people. In fact, the problem had already been solved, and religious liberty was already firmly and forever established in America before political liberty was secured.

The poet has sung in praise of the Pilgrims of Plymouth Rock,—

"They left unstained what there they found,—
Freedom to worship God."

In view of their subsequent history, that was perhaps permissible poetic license. It might have been sung without exaggeration of the Quakers who settled in Pennsylvania. The truth of history compels us to say that religious liberty was not planted in America by the Pilgrim Fathers of New England, but found its first home on this continent, if not in the world, among the Quakers of Pennsylvania and New Jersey. The Catholic founders of Maryland, it is true, proclaimed religious tolerance; but it was toleration in word, and not in deed. They simply avoided that by so framing and construing their laws as to arrest, punish, and imprison as vagrants Quakers and others whose religious teachings they did not approve, and by refusing to give them a settlement in the colony.

The Quakers were pioneers in the promulgation of anti-slavery sentiments in this country. No genuine Quaker in any age or country was ever in favor of human slavery. Their opposition to it was rooted in their very deepest religious convictions. In that respect, they were way in advance of nearly every other religious denomination of their time. From the very first they never had but the one opinion upon that subject, and they did not hesitate nor waver. In their opposition to slavery, as in everything else, their habit took the form of action as well as of discussion. They refused to hold slaves, and no pressure of public opinion or legislative enactment could induce them to become a party to it. They would neither restore the fugitive nor assist the master to find him; nor would they refrain from expressing their opinion upon the question in presence of the slave or his master. The slave, even when a fugitive, was sure to find in them friends, and sure to receive from them such help as they were able to give him. They would not refuse him food nor shelter nor assistance on his way to liberty, because they recognized in him a brother. With such people the force of legal enactments, the compromises of the Constitution, and all the arguments of expediency were of no avail against their own conviction that slavery was wrong. Without going into politics, without the noise and excitement of public debate, without any organized effort or leadership, they arrayed themselves in solid phalanx against slavery; and whenever occasion occurred, whether it came to them as individuals or as communities, they exerted their whole influence against it. They were patient in argument, explicit in declaration, and persistent and consistent in conduct, and they therefore were sure to make their influence felt; and they did make it felt all over this country against slavery, through all the long years which preceded final emancipation. As the contest went on, their homes became stations; and many of their active men—yes, and women, too—became conductors upon the underground railroad which led to Canada and freedom. If a runaway

slave could reach Philadelphia, he was reasonably safe from recapture. Not there alone, but in New England and the West, wherever the fugitive could find a Quaker settlement, he was sure of a hiding-place and friends. Their great influence, however, was not in their efforts to free the individual slave, but in starting the discussion of and giving the first impulse to the natural feeling of a free people against the great wrong. This they did; and during all the long years of agitation which were found necessary to convince the people, many of the stanchest friends and advocates of freedom were found among them and their descendants.

Another respect in which the Quakers were far in advance of the age in which they lived, and in which their advanced opinions have been productive of much good, was in regard to the treatment and position of woman. Their advanced idea of equality led them to give to woman her true position as the equal and companion of man. At an early day we find their women speaking freely in their meetings and having a voice and influence in the deliberations of their societies and in the conduct of their affairs. The first preacher after George Fox was a woman. Women among them acquired an independence and an influence which they possessed in no other denomination at that time. Their modesty of attire, their freedom from the restraints, impediments, and weaknesses of fashion, and their practical piety and plainness of speech rendered them competent to do many things which other women dare not attempt to do. They became preachers, lecturers, public speakers. Many of them engaged in business, carried on shops, kept stores, and in many ways did things surprising to the people of their generation. The Quaker lady was usually modest, retiring, and quiet; and yet she held the same ideas of human equality as her father, brothers, or husband, and would no more submit to any infringement of her personal rights or her liberty of conscience than they would of theirs. Whatever her conscience and judgment, the voice within her, told her was for her to do, she did with as much resolution and quiet pertinacity as her male companion. Not flauntingly or boisterously, but quietly and even modestly, she could even rebuke magistrates, withstand oppression, and refuse obedience to bad customs and bad laws; and for her opinion's sake she could defy authority and suffer, if need be, as heroically as the members of the sterner sex. To the Quaker woman as well as to the Quaker man life was a stern reality, filled with responsibilities, and presenting duties on every hand to be met and performed; and her sense of these duties naturally developed individuality and brought out the capabilities of her nature. While other women were busy with the frivolities of fashion and fashionable life, she was meeting the world of men and women around her upon the plane of duty which knows no inferiority of sex, but simply demands of each individual what he or she can do. It was not by talking of her rights, but by performing her duty as it came to her hand and conscience, that she secured her true position, and demonstrated her fitness to occupy it.

These are some of the most obvious points of Quaker influence in America. We might mention many others; for instance, their treatment of the Indians. But who shall attempt to describe or define that subtle and yet pervasive influence of the earnest and correct lives, the fair-dealing honesty, the unobtrusive thrift and industry, the Christian charity, forbearance, and generosity, the justice and mercy, of these people, which were felt wherever they were known, and which all people of our day and generation must acknowledge?

Finally, in attempting to estimate correctly the influence of this remarkable sect, we must not forget that they dealt very largely in fundamental principles. They were concerned in the beginnings of movements. They took the initiatory, and results were not always immediate, nor were they always obvious when they did come. Like true pioneers, they pointed the way and cleared the ground for the great army to achieve the victory. We must not forget that they came upon the scene at a time when men were groping after and finding the great ideas which have since become the common possession of the American people; when American institutions were in a formative and plastic condition; when new States with new forms of government were being constructed; when men were try-

ing experiments in political affairs, and were open to receive suggestion and anxious to adopt whatever was truest and best; that their teaching was among people who acknowledged the authority of Holy Writ and were ready to adopt whatever they were convinced was contained therein; and that the Quakers emphasized the practical part of the Bible, in which are embodied the fundamental principles of free institutions and governments.

The Quakers in our day have become a very inconspicuous people. Save for the little eccentricities, which we hardly notice, of speech, dress, and manners, they are scarcely distinguishable from the common masses of American citizens. The antagonisms which they at first generally excited are not now apparent. The consternation they once created attends them no longer. Their presence and their preaching do not now shake the pillars of society, and they are not looked upon as a menace to Church and State. And this is not because they have receded from their original ideas or deserted the principles for which they contended, not because they have lost their courage or their faith has failed, but because their best ideas have prevailed, because the world has advanced along the lines in which they led, and the people have risen to the highest plane of civil and religous liberty which the early Quakers were determined at once to attain.

With the fruits of their glorious achievements all around us, secure in the perfect equality and religious liberty for which they made so many sacrifices and so brave a struggle, well may we exclaim: All honor to their heroic religion which has stood the surest of all tests! Its tendency and its results have been the uplifting of our race. And all honor to the heroic men and women who, amid contumely, persecution, and disgrace, so kept the faith and so proclaimed the truth as to give to all succeeding generations a broader liberty, a better religion, and a more exalted life.

ROBERT C. FREY.

Meadville, Pa.

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

THOUGHTS ABOUT THE TRINITY, AND THE DEITY OF CHRIST.

II.

We are told, "Look at the miracles of Christ, from his birth to his resurrection."

At this great subject I can only glance. There are, however, certain things to be remembered about miracles in general.

One thing is that they neither prove nor disprove the truth of a doctrine. It will be recollected that, in many instances recorded in the Scriptures, wicked men were able to work miracles in support of ungodly doctrines. Another thing is that this miracle-working power does not prove that its possessor is Deity. If it did, this world has been visited by hundreds of Gods. Another thing is that most churches hold that miracles were performed for ages after the death of Christ. The Roman Catholic Church holds that they are still performed, thousands of intelligent Roman Catholics firmly believing that miracles are still continually wrought at Knock and Lourdes and St. Anne de Beaupré, even in this prosaic and matter-of-fact age.

It is impossible to enter here upon a full discussion of the miracles of Christ. However, a few words upon his alleged miraculous birth may not be out of place, as upon this miraculous birth has largely rested the whole doctrine of Christ's deity. Very briefly, then:—

1. This miracle is mentioned only in two Gospels,—St. Matthew and St. Luke; and these two accounts do not agree.

2. Christ never claimed a miraculous birth, even when asked who he was by Pilate, who showed a willingness to release him.

3. In no writings other than the two Gospels mentioned is Christ's miraculous birth alluded to in the whole New Testament.

4. His friends, his relatives, his mother even, appear to have had no intimation of the miracle. John the Baptist, his own cousin, twice said, "I knew him not." The people exclaimed: "Is not this the carpenter's son? Is not this Joseph's son? Is not this Jesus, the son of Joseph, whose father and mother we know?" Philip says, "We have found him of whom Moses in the Law and the prophets did write: Jesus of Nazareth, the son of Joseph." Mary, his

mother, says: "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing."

5. The Ebionites, the remains of the church at Jerusalem, who kept themselves free from Alexandrian mysticism, never accepted the theory of a miraculous birth.

6. The germ of the doctrine first appeared in the writings of the Fathers about two centuries after Christ; and not until long after that did it become a full-grown article of faith.

But shall we dogmatically say that Christ did not perform miracles? By no means. We know not to what extent God has manifested his power in the past. We know not to what extent he manifests his power in the present. We do know, however, that Christ was loath to perform miracles: "A wicked and adulterous generation seeketh after a sign, and there shall be no sign given unto it save the sign of the prophet Jonah." "And he did not many mighty works there because of their unbelief." "And Jesus saith unto him, See thou tell no man." We know, further, that, although Christ may have based to a certain extent his claim as a religious teacher upon this miracle-working power, he did not base thereon his claim as God; further, that his followers were told that they should be able to do even greater works than those which he did; and, finally, that miracles have always been especially numerous in ages of ignorance and superstition.

But once more. There were evidently limitations to the knowledge and power of Christ. For example, he knows neither the day nor the hour; he speaks continually of his dependence upon God; he changes his instructions to his disciples; he takes precautions for his safety; he is tempted of the devil; he is exhausted by the performance of miracles.

Now, these facts stamp Christ as not God. It is often said, of course, that they indicate the imperfections of his human nature only; but Christ never draws so fine a distinction between his two natures. This is only a loophole of escape from the difficulty; for, if Christ was not God as to his body, or his mind, or his will, in what was he God? This is just like that other puzzle: the Son has been with the Father from all eternity, —God, in fact, from all eternity; and yet there was a time when the Son proceeded from the Father!

But what did Christ's followers say about his deity? Take Saint Peter on the day of Pentecost: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs." Or Saint Paul: "The man Christ Jesus"; and again, "For since by man came death, by man came also the resurrection from the dead"; and again, "Be it known unto you, men and brethren, that through this man is preached forgiveness of sins." In fact, we are expressly told that the witnesses of his miracles thanked God for having given such power unto men.

The early Church, moreover, did not believe that Christ was God: the catacombs alone show this conclusively. But after a time there came a tendency to deify the founder of the New Faith. And a very natural tendency this was in that age; for emperors and other great men were deified, just as Buddha and Hercules and Plato and Romulus were honored with a miraculous birth. A part of the Church, however, always struggled against this tendency; and hence the Arian controversy, the burning of Servetus, and the growth of modern Unitarianism.

But Liberal Christianity cuts, it is said, the tie which binds the seen to the unseen, humanity to God. Now, there is no doubt that to the man who really does believe that one person of the trinity came down from heaven, and, having ascended again, now at the right hand of the Father pleads for us the merit of his blood,—there is no doubt that to such a one spiritual things are very real and God is very close. But this man must believe, also, in the doctrine of vicarious sacrifice, that the blood of the innocent washes away the sins of the guilty. He must believe, also, that God is a being who may be prevailed upon by constant petition, prevailed upon to forgive mankind,—not as a matter of justice or mercy, but because of his love for his son. The man must, in fact, believe in an anthropomorphic God,—a being who, although the very heavens cannot contain him, is, after all, only an exaggerated man, with all man's faults and failings.

What is the prevalent conception of the Father? That he is a stern judge, and that

Christ is the being who shields us from the Father. The obvious tendency is, therefore, to put Christ in the foreground, reserving the background for God.

And, by the way, no one now believes our little world to be the only inhabited world in space. In Bible times this was believed. What, then, we may reverently ask, has been done with other worlds? It is not to be supposed that of all these worlds the earth is the only one whose people need salvation. Has the second person in the trinity, then, gone from world to world, suffering death for the sins of their inhabitants? How absurd this supposition! How reasonable the supposition that God has sent to each world beings wearing the form and fashion of the dwellers therein, but endowed with the divine faculty so fully as to serve as models or exemplars!

But what difference does it make to mankind whether Christ was God or not? None at all. No one will deny the beauty and truth of his teaching; no one will deny that it is our duty to follow in his footsteps. The fact that his doctrines were not new, that they had been preached ages before, does not detract from his glory. To Christ belongs the honor of having changed them from a philosophical abstraction into a living reality. Of course, if the atonement is a necessary doctrine, the deity of Christ becomes of the greatest importance. But the thinking world is rapidly changing its views as to the atonement and salvation through the blood of Christ. And—to diverge for a moment—what do Unitarians believe about salvation through the blood of Christ? Well, they do *not* believe that this blood is an offering to procure God's forbearance, or that the death of the innocent can atone for the sins of the guilty. They do *not* believe in the theology of the old hymn,—

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

But they *do* believe that Christ's death was necessary to the completion of his mission; and this, both in order that his sincerity might be shown and also that, as he said, he might draw all men unto him. For nothing affects humanity so deeply, nothing so stirs within us respect and sympathy, as the death of a great leader at the hands of his enemies. The ashes of the martyrs *are* the seed of the Church; and in this sense the world is saved by the blood of Christ.

But to return. Apart from this question of vicarious sacrifice, of what possible importance is the doctrine of the deity of Christ? If his teachings are true, they are true quite aside from his personality. Two and two are four, for example, not because any one says so, but because the thing is true intrinsically. We believe in wha Christ taught, then, not because he taught it, but because what he taught commends itself to our reason and our religious instinct.

It is said, however, this view is throwing discredit upon Christ. But how paltry is this objection! If Christ be God, then, by honoring the Father we honor the Son. If Christ be not God, then the highest honor we can pay Christ is to follow in his footsteps. But is not this a petty view of the matter? It presupposes that God and Christ are envious, jealous beings,—beings whose sole care it is to guard against the slightest infringement of their dignity!

But, again, it is objected, how comfortable is the knowledge that Christ, by personal experience as a man, understood all our temptations! He and the Father—for the Father and Christ are one—can therefore sympathize with us; for God, when on earth, endured the same sufferings we endure, was exposed to the same dangers as those which confront us! But how childish is such argument! Just think of it! That the Being who created the universe, the omniscient God, should need to come down to earth in order by personal experience to obtain information of the details of his work!

As a matter of fact, Christ as God is no example for men at all. Go to the victim of some evil habit and tell him to follow the example of Christ, the God-man, and what will be his reply? It will be this: "Of what use to me in the overcoming of temptation is the example of a God? Give me, rather, the example of a man." And it will be useless for the evangelical Christian to explain that, as man, Christ was subjected to temptation, and through God's aid overcame it. The reply will be, "If all this is true, then Christ is, after all, only a man, not God."

The trinitarian theory, in fact, so inter-

laces the humanity and the deity of Christ—each being put forward as exigency of argument requires—that the character of our great Master is obscured, its beauty dimmed. And, by the way, will trinitarians say that, as man, Christ was able to lead a perfect life? If so, then the natural conclusion is that other men can do the same.

But this doctrine of a triune God produces mental confusion, not only as to Christ, but also as to God. It is utterly impossible for any human being to hold the balance fairly. The ordinary man prays to God, without any reference to the trinity; but he looks for salvation to Christ, as to a friend who shields him from the Father, and who is potent enough to persuade the Father to do something which otherwise he would not do. As for the Holy Spirit, he is practically left out of sight. What a contrast between this obscurity and the clearness resulting from a belief in one God, the Father of us all!

But the question in all matters such as these is not what will be the effect of this or that belief: it is, Which belief is correct? We are not responsible for effects: these are in hands higher than ours. We are responsible for an honest endeavor to ascertain the truth.

And there can be no doubt that the trend of thought in the world to-day is toward disbelief in Christ's deity. This trend is, of course, not conclusive of the correctness or of the incorrectness of the doctrine. But yet, in general, the trend of public opinion is toward that which is right and that which ultimately prevails. Every age has seen a change in religious opinion, a change toward Liberal Christianity. And succeeding ages have accepted these changes as being more and more in accord with Christian principles.

The trinity, then, is the fundamental distinction between Orthodoxy and liberal Christianity; and upon this foundation of the trinity has the whole superstructure of evangelical Christianity been built. It behooves Unitarians, therefore, as those who believe they possess the truth in this great matter, to hold fast thereto,—to hold fast to the precious faith of one God, our Father in heaven, and of one Master on earth, Jesus Christ. J. H. LONG.

Spokane Falls, Wash.

MAN'S NEARNESS TO GOD.

The safety of man as a moral and spiritual being lies in his nearness to God and communion with him, the parent Spirit of all. In religious phrase this is called "salvation." We read in Holy Writ that Adam was the son of God, thus indicating a divine origin for man. The instinct of the child leads him to the Father Spirit, who is ever near to the soul that seeks him in spirit and in truth. Herein let mankind find inspiration and encouragement. For be it still kept in mind that the union of man with God through spiritual sympathy is at once the spring, the sustaining power and consummation, of any religion that is vital and productive. The law of its life is settled and intelligible, not fluctuating, uncertain, or hard to be understood. "The Lord is with you while ye be with him," said the prophet of old; "but, if ye forsake him, he will forsake you." And so does the true prophet and teacher speak from age to age concerning that mutual relation between God and man which is the central point in religion. "Draw nigh to God, and he will draw nigh to you." This is the familiar word of that apostle whose epistle is conspicuous for its practical teaching. Yet it distinctly announces the law of the spiritual life and of the spiritual hearing of the message of Jesus to mankind. Thus it illustrates the fruit of works from the root of holiness,—man in union with God, doing God-like works.

Christianity is eminently practical. It is no less eminently spiritual. And the true measure of its practical power must be found in the depth of its spiritual life. Every truth has its use, and every good impulse its appointed way. But, even when the use is discerned and the appointed way seen, there may be a halting will which recoils before obstacles. In the truth discerned and in his good impulses man has token of his likeness to God, through fidelity to which he may grow in the divine image wherein he was created. But, if the courage of faith be wanting, man may fall away from the truth he discerns, let go his best impulses, and so increase the distance between himself and the Supreme Source of truth and goodness.

The question may be asked, as of old,

Can man by searching find out God? Not in his infinitude. In his infinitude God transcends human faculty. Another question is, Can man know anything about God? Some say, No. But such denial is made by ignoring facts of human nature and human experience. Wherever man is found, he is found with an instinct, as a constituent of his nature, which impels him to look out of himself to something other and more potent than himself for help, protection, or guidance. This is a fact which requires explanation. Nor is it any explanation to assert that it is a delusion, a superstition, or a perversion. Rather is it much more reasonable to affirm the existence of a reality in the universe correlative to the universal sentiment. The idea of God will vary according to the intelligence of the man. In the savage it will be one thing, in the civilized man quite another thing.

But some may say: How or where is God to be found? I look to the heavens, I see him not there. I look to the earth, I see him not there. The telescope cannot find him. The microscope cannot find him. We reply, Certainly not. The grace and beauty of Raphael's pictures are not to be discerned by the use of an ear trumpet. Nor can we appreciate the strains of Beethoven through the best spectacles the optician can furnish. Whatever may be the object of our search, we must use the appropriate instrument in our seeking. We may not be able to find God in the heavens by telescope nor in the earth by microscope; and yet, if we had right vision, he might be discerned even there, but in part only of his manifestation and working. Who or what paints the lily or gives perfume to the violet? Whence the brilliant sparkle of the diamond and the dewdrop? Who or what gives grace of curve to the ocean wave and the snowdrift? Whence the splendor of the northern lights and the grandeur of sky and cloud in a summer sunset? After all our explanations of earth and air and sunlight as agencies in the matter, the question still remains, What lies behind all these as primal source? Whence the latent power of producing beauty and use through agencies of earth and air and light? To the devout vision of the Hebrew psalmist the light itself was as a garment of the living God. But even he could not look behind the garment and find his God with the eye of sense.

Our first search must be in another direction,—inward rather than outward. What do we find within ourselves? Ideas of truth, right, love, holiness. And these ideas have furnished and still furnish help, hope, light, guidance, comfort, and inspiration, more or less, to all sorts and conditions of men. These are facts no less than the rocks, metals, and gases of the material world, but of another order. They are not visible. They are not tangible. They are not ponderable. Yet they are forces constantly at work, making constant conquests, not only within their own domain, but also in things outward and visible. Man is conscious of possessing these, and these possess him. They are moving powers within him. Moving to what? To something corresponding. But who or what or where is that something? Light is for the eye. Sound is for the ear. But who or what or where is that which answers as correlative of the inward, invisible, spiritual part of man? The most reasonable answer is that which affirms a corresponding existence apart from man, yet not wholly apart,—a spiritual existence or being above man, beyond man, transcending man, yet in contact with man on his spiritual side. Here, again, some may say, as some have said: We admit the claim of man to an ideal and spiritual nature, but beyond that we cannot go. Of any conscious spiritual being, such as men commonly call God, we know nothing. The only God we know or can think of is that which comes to consciousness in man himself. Such is the only God we profess to know or serve. Well, I pause not here to argue this matter, but would simply say to such persons: Be true to the highest you know of truth, right, holiness, love. Be loyal to these, even if you cannot just now look beyond them; and the transcending God will count that as loyalty to himself, and give you assurance that you are not far from the kingdom.

Let us pass now to something more personal and direct. The religion taught by Jesus through his word and life is other than metaphysics or philosophy or even theology. It is simply and emphatically a religion the purpose of which is to show man the way of approach to the Father and

to secure a closer union with him. Consider what God is according to the Christian idea. He is our highest conception of truth, justice, holiness, and love. He is infinitely higher than our highest conceptions, but in the faculties which lift us to an apprehension and appreciation of those qualities, we have the guidance which points the way. We see what God is; and, if we would gain nearness to him, we must keep in the light and walk in the way of his own perfections. Every advance we make in these is a nearer approach to God.

Our great Teacher has taught us of God, not as a mass of abstract perfections, but as a personal Being in whom all perfections are embodied. God is God our Father. We are to regard him, therefore, as one who stands in a gracious and loving relation to us. And, as the approach to an earthly parent is intelligible, so may be the approach to the heavenly Parent. Jesus refers to the dealing of the earthly father with his children to illustrate the heavenly Father's dealing with men. God is our Father, filling our lives with mercies even when we stand apart from him through neglect and disobedience. He is never far from any of us, but ever ready to hear the faintest prayer, whether spoken or unspoken. Of special avail is the active prayer of the life. By this I mean a life conformed, in its prevailing thoughts and activities, to his law of rectitude and holiness, subjecting to this law all motions of selfishness and baser desire which stir our souls to mislead and destroy them. Thus to pray in heart and strive in the life is to draw near to God.

The Christ has shown to mankind God as a Father and shown the way of approach to him. "I am the way," said Jesus, the perfect man, in whom the word of God appeared incarnate for the guidance and benefit of humanity. He called on his disciples to be perfect as their Father in heaven is perfect. And in his life and teaching he showed them the way. He is the living way,—the high priest of humanity, who, by the sacrifice of self, has drawn aside the veil which screened the holy of holies, and shown all the sons of men how they, too, may become sons of God and kings and priests unto him through lives of consecrated service. By the stern way of self-denial and the cross is man to rise to the sight and service of God. When the sense of sin is felt, the sense of distance from God is felt. And this stirs to more serious thought and to compunction which touches the springs of will, and turns its energy Godward. Through a devout habit of life the man will be fortified in every advance he makes. Every self-conquest and sin-conquest by him accomplished will be an achievement bringing him nearer to God. In such case, the Father comes forth to meet him, as to the prodigal in the parable. Let us think what this means. God, the Fountain of life and Father of men, being the perfection of truth, justice, holiness, and love, these have in him their full embodiment. And the divine approach to man is felt and indicated by the influx of those qualities. They flow into him, taking possession of every department of his being,—intellect, conscience, heart, and soul. They flow into him, moulding his nature into their own forms and making their opposites —falsehood, injustice, impurity, and ill-will — hateful to him. The motions of man's nature Godward, quickened by penitence and sustained by perseverance, open the channels through which the Spirit enters to build him up in the spiritual life, and bring him into vital and lasting communion with God. JOHN CORDNER.

Boston.

MEDITATION.

In the deep solitude of mine own heart
My spirit wanders in the brooding hush
And solemn awe of a strange world unseen.
Here in a valley of despair pale ghosts
Go trooping by,—the memories of hopes
Long perished. There upon the mystic hill
A congregation of white forms appears,
So thinly veiled with the encircling gloom
Methinks I recognize my mother's smile
Of welcome.
Beyond, a mountain lifts its towers of strength,
Bathed in a light of which the mellow flame
Of evening was but a faint prophecy;
And from its wooded haunts flow forth such streams
As gladden all the planet of the heart,
Which has its continents, its rivers and
Its seas,—a habitation of the gods.
Above it broods a firmament thick-set
With intellectual stars; and in its midst
I see the throne of God, who hung the worlds
Within the universal void, and made
Out of the unsubstantial air, as 'twere,
The pillars of the universe.

LEE FAIRCHILD.

Seattle, Wash.

THE EFFICACY OF PRAYER.

Belief in prayer is common to all religions. In every language the children of men call upon God. Wherever religion is found—and it is found everywhere—there is some form of this habit.

Socrates prayed. The Iliad is sprinkled with prayers. Supplication is a world-wide instinct, and has organized itself into many forms. The Christian religion has its own conception and theory of prayer. But the peculiarity is only in the theory. The instinct of supplication is ultimately the same, whether it finds expression in the ordinary prayer-meeting, or in the Hindu mother's sacrifice of her child, or in the renunciation of Gautama, or in the hecatombs of the Greek army laying siege to Troy, or in the ghost dance of the American Indians.

The differences in theories and methods are differences consequent upon various degrees of knowledge, of culture, and of enlightenment. Beneath these superficialities there is the same venerable and universal instinct which in every age of the world has turned the longing heart of man toward the Infinite One. The language may vary. The philosophy may be different. The forms and methods may show no similarity nor connection. Yet the sentiment is one.

Man began life with a cry, and with no language but a cry. Yet it was a cry to the Unseen, to the Infinite, to the Everlasting. It was a cry of fear, of helplessness. We know how potent is such a cry when it touches the heart of the mother. Perhaps in ways that man has never known that cry touched the heart of God. Then knowledge came, and turned the night of ignorance into day; but the star of religion, instead of being quenched, became a sun to light the day. Philosophy came and achieved; but it only made the old impulses of the soul more imperative. Then science came, and saw, and conquered; but, when she had laid her foundations deep and wide, the temple of religion stood on them, and thus made the structure complete. Thus has the consciousness of dependence—beginning when human life began—attended all its steps of progress, kept pace with every advance, won its way into the heart of knowledge, allied itself with philosophy, and united with science in a rational and consistent hypothesis for the explanation of the world and man. And this feeling of dependence—old as man and new as the last unanswered question of the human soul—is the prime element in the world-wide instinct of prayer.

The *current theory* of prayer is too well known to require statement. It is also well known that there is a growing discontent with that theory, and consequently a growing distaste for prayer as we have seen it practised. The faith that men may ask for things of God and get them for the asking is a waning faith. The working conceptions of religion are changing, and while the change is going on there is an inevitable interruption in some of the exercises of religion. There are many who have lost faith in the old manner of prayer, and have not yet worked out a satisfactory method for themselves.

This condition is due, in great part, to the change taking place in the idea and conception of God. Prayer was first wrung from the heart by fear. Men stood in peril, and, having nowhere else to turn, turned to the Unseen and cried out for help. As the idea of God enlarged, men thought God sent disasters upon them to punish them for their wickedness. Accordingly, it was thought necessary to placate or appease God by sacrifices and offerings. The idea of sacrifice in the sense of propitiation has long been a part of religion. It always means the same thing, whether it is the sacrifice of Christian or Jew or Greek; namely, the necessity of reconciling an offended God. Religion has by no means outgrown its fears. It is even yet a long, long way from being, as Jesus defined it, love. Because of this conception of God, prayer has commonly involved the two ideas of placating the Infinite by sacrifice and winning special favors in consequence.

Prayer has been held up as a form of sacrifice, and hence acceptable in his sight. But, to make the sacrifice compelling, the suppliant has been taught to offer his petition in the name and for the sake of the suffering Christ. The philosophy of this is that God is well pleased with the agony of the cross; and, being reconciled or made favorable to man by that agony, he will presumably grant the petitions that are made in its name.

Emboldened by this enormous advantage of having an infinite sacrifice with which to enforce one's plea, prayer becomes garrulous and dictatorial. The words of Jesus are construed literally: Whatsoever ye shall ask, believing, it shall be given you. And what have not men asked of God? How has the impatience of earth chided Heaven, and the ignorance of man dictated to the wisdom of the Infinite! All prayer that assumes to ask for special favors assumes to know what is best for the management of life.

One by one the ideas essential to the old theory of prayer have been either abandoned or greatly modified, until the conception of prayer must be reconstructed. The Infinite is not thought of as needing to be reconciled to man. The Eternal One is not angry. Sacrifices have lost their meaning. Fear is not the noblest impulse to worship. The Ruler of the universe needeth not the wisdom of man to direct his counsels and determine his deeds.

All the progress the world has ever made has not brought the soul of man one step nearer to a condition of self-sufficiency nor furnished any ground for the hope that it ever will be sufficient. The method and conception of dependence, like the method and conception of prayer, have changed, while the fact remains the same. Fear and ignorance and superstition have grown less and less, leaving the soul free to obey its higher impulses and adjust its faith rationally to the conditions of an intelligent universe.

Where, then, is there any place or justification for prayer? The answer to this question is largely one of experience, to be worked out in the individual life. What is said must be more in the way of suggestions than demonstration or argument. The following thoughts may be helpful.

First, prayer is not sacrificial. God is not one who needs to be propitiated. He is the unchangeable,—unchangeably calm, wise, and holy, the same in his relations to man before as after man's praying. We do not and cannot change the heart of the Infinite. It is already infinitely compassionate and tender. How can it be more?

Second, prayer does not alter the plans of the Infinite. His purposes are everlasting. They foresee the end from the beginning, and are infinitely wise and just. How can they be more? How can they be changed by man's impetuous and blind desires?

Third, the Infinite does not give things away in the sense of free gifts. It is useless to pray for special things, as for rain or health or prosperity or virtue. It is part of the nature of the soul that nothing can be given to it outright.

How can virtue or righteousness be given to a soul? It would not be the soul's if it were given to it. It would be a garment that covered the soul, and not the soul itself. But when it has been brought out by its own effort, when it has been achieved, when the soul has nobly transcended the circumstances and temptations of life, and entered into that harmony with the good and the pure and true which is meant by righteousness, then it does not have virtue, it is virtue.

Prayer may be defined as the intense consciousness of God. Silence or speech is the same to it. This consciousness which the soul has of God admits of no theory, is bound by no formula, and subject to no rules.

The effect of prayer is not to bring us to God, not to bring God to us, but rather to touch our inner vision with the power of seeing that the divine pressure enfolds us always. It is not to persuade the Infinite to do certain things for us, but rather to reveal to us how he has done and is doing all things for us, lovingly, wisely, and without end. In the highest sense it is communion, in which the soul learns to trust God fully.

It degrades prayer to look upon it as a duty which God demands. Without naturalness and spontaneity it cannot be prayer. Its practical value consists in bringing the will and purpose of man into harmony with the divine will. It effects an understanding between the soul and the Infinite. God and man become laborers together. And the mystery is where the human leaves off and the divine begins. This mystery increases as the soul rises, till, lost in wonder, the rapt soul exclaims with Jesus, "I and my Father are one."

J. E. ROBERTS.

Kansas City, Mo.

"By faith man sees into the heart of God."

THE PASSION PLAY.

A SERMON BY REV. T. G. MILSTED, UNITY CHURCH, CHICAGO.

"For we have not a high priest that cannot be touched with the feeling of our infirmities, but one that hath been in all points tempted like as we are, yet without sin."— HEB. iv. 15.

During the Middle Age, when few of the followers of our faith could read, and when few could understand the Latin of the church service, the priests and teachers sought to make the people familiar with Biblical subjects by scenic representations. These were called "Miracle Plays"; they were performed in the churches by the clergy, and set forth some of the events described in the Bible and some of the teachings of the Church. But in the course of time these performances sank to such a low level that they were forbidden, and finally ceased. One of these Miracle Plays is, however, still performed, every tenth year, at Oberammergau, in the Bavarian highlands, in consequence of a vow made two hundred and fifty years ago by the people of the village to avert a plague then raging in those parts. It is called "The Passion Play," representing the passion and death of Christ. The performance requires three hundred and fifty actors; it lasts from 8 A.M. to 4 P.M., and is repeated on twelve successive Sundays. It was performed last summer, attracting many Europeans and Americans; and the people of the larger cities of the United States have heard and read much of "The Passion Play" since the last performance of it.

In this play a peasant takes the part of Jesus, goes through the suffering and agony of the last hours, and dies upon the cross. Notice several things about this representation of the last hours of the Master. It is known *beforehand*, is learned by rote, is a part taken, not a free, spontaneous, living experience springing from the moment. All has been planned and known for months, perhaps years, beforehand. This makes the whole performance *unreal*. It does not beget in the performer or in the beholders the thoughts and feelings which would fill them if it were real. The part is *foreign* to the man taking it: he is one of the *dramatis personæ*,—the *persona* (from *per* and *sonare*), or character, so called because in early times the performer wore a mask through which the words sounded. The character is only a *mask* for the time being. Further, the *effect* is not what it seems to be. Instead of going down to death and the grave, this peasant goes to his home and family, to the applause of his townsmen, and to considerable notoriety, for a time, throughout Christendom. He goes his way, the beholders go theirs; the performance has had no basis of reality, and its effect is like that of a dream.

There is always this same difference between real life and any play or dramatic representation. The actor knows coming events beforehand, which takes all genuineness out of them; while in real life we know not what a day may bring forth. In the crises and agonies of life, what would we not give to know the issue of an hour! In the play, we have sham sorrows, mock heroism, simulated virtues, tragedies in appearance only, and one can well afford to go through them; while in real life the miseries, burdens, and tragedies crush men and women to the earth. In the play, Cæsar can well afford to fall in the capitol, Brutus and Cassius at Philippi, for they probably come together afterward for conviviality: to the real Cæsar, Brutus, and Cassius, it was an eternal parting and a heart-breaking agony. It requires no bravery for Mary Stuart and Desdemona to die upon the stage; but, when the headsman and the Moor were real, the souls of the victims were cleft in twain. When Wolsey cried,—

"Farewell, a long farewell, to all my greatness!"

it was out of a soul stirred to its depths. The actor may well simulate the anguish of the Cardinal, for he knows that his future reward will be in proportion to his simulation of grief. Sleep forsook the real Macbeth, and gnawing remorse took its place. The Macbeth of the play soon forgets his feigned remorse in slumber. We have seen sham battles and naval engagements, which, when the noise and smoke had passed, left all things serene and the combatants more filled with joy than before. But the real battles of history had all the suffering and agony possible to mortals. Louis XVI. and Marie Antoinette, Danton and Robespierre, did not know that the guillotine awaited

them. That such was their end makes their lives so tragic. In the tragedies of real life, death ends all with its sorrow and its woe. In the tragedies of the stage there is only mock agony, mock suffering, feigned death, wooden swords and harmless guns, the flush of pain and the pallor of death nothing but paint and powder; and, after all is over, we see our heroes, who have apparently suffered to the extreme, come, bowing and smiling, before the curtain! There is a vast difference: all the gulf between life and death lies between that which is real and that which is feigned; and I have dwelt on this at some length to show that that which is known beforehand, and the apparent results of which are foreseen and thereby annulled, cannot have the tragic elements which filled the lives of all those whose career was cut short by violence.

It has always been a mystery to me that theologians and the Church in general have not seen that the current theology reduces the life of Jesus to nothing but a *Passion Play*. In the first place, he *knew beforehand* all the events which filled his life. He knew from all eternity what would be his reception by mankind, foresaw his rejection and his death upon the cross. All had been prophesied. Over and over again the Gospels state that many of the things he did were done that the prophecies might be fulfilled. When on the cross Jesus said, "I thirst," he said it, not because he thirsted, but because the time had come when those words were to be spoken, "that the scripture might be fulfilled" (John xix. 28). The rôle to be carried out embraced others besides Christ, as in the casting of lots for the seamless robe. When the proper time came, or when the cue was given, a certain thing was said or done because it had been so prearranged. According to the current theology, the life of Jesus was not a free, spontaneous living from moment to moment: it had been planned and ordained from all eternity. Again, from this same standpoint, the humanity of Jesus was a part assumed. It was a mask which for thirty-three years only concealed his deity; and, when his part on earth had been accomplished, he laid aside the mask of his humanity, and, assuming his deity, took his real place in the heavens at the right hand of God. Further, the result, the reward, of his earthly pilgrimage, was in full view all the time. He knew that his suffering was only for a time; he knew when he seemed to be thwarted that, in fact, he was the real victor. His death was only apparent; the tomb was not to him what it is to us. In fact, all his sufferings, together with the last agony, were in their effect annulled and more than counterbalanced by the greater power and joy which he knew awaited him after Calvary and the cross. It makes a vast difference in every great event of his life whether he knew of it beforehand, and had a complete knowledge of its results, which he must have had if he was "very God of very God," or whether he lived through each event and met every crisis, as we mortals must, with no power but that of the spirit which is open to us all. When he was tempted in the wilderness, how unworthy would it be to call that a temptation if he knew all the while that victory was his ere the contest began! When he came back from the wilderness and stood up to teach the people of Nazareth, and they in derision said, "Is not this the carpenter's son?" and hurled their taunts at him, it makes a vast difference whether he was indeed the carpenter's son or whether he knew he was the son of no man, but the "only begotten" of the Father. In the latter case, no human taunt would have any sting. When, in Gethsemane, he fell upon his face and prayed that the cup might pass from him, it makes a difference, again, whether it was a cup which he must drink with no help but that of the spirit within him or whether he knew that that cup would soon be exchanged for one filled with the bliss of heaven. When he hung upon the cross, did he bear the agony with the faith of a man or with the knowledge of a God? The difference beween these two extremes cannot be stated in language.

The current view robs his life of all reality. It could not be real if it was foreknown. It robs his life of all merit, for there was no merit in doing what it did not require heroism to do; and it did not require heroism for him to do those things, considering who he was and whence he came and whither he went. I knew of a father trying to interest his boy in the sufferings of Jesus. But the boy, with a deeper insight than that of the father or the Church, refused to be

moved, saying, "Oh, he knew he was coming out all right"; and thus were the father's eyes opened to the unreality of the common teaching concerning the life of Jesus. It robs his life, further, of trust and faith, the sublimest attributes of our nature: there was no room for *faith* in his life, for all was open *knowledge* with him. And faith begins only where knowledge ends. There is no room for trust in a life that can perfectly read the future.

No one would refuse his suffering if he could immediately step into his power and joy. Many a man and many a woman have borne the suffering without the recompense which—*according to the current theology—always* came to him. Thus it is plain, I think, that the life of Jesus is reduced to a hollow phantasm, a vain appearance,—as much so as the acting of the peasant at Oberammergau. In the case of both, it is only a *passion play*, Jesus coming to the part from above, the peasant coming to it from below.

Millions in Christendom have unconsciously felt the truth of the position here taken, and that is why so many have no love for Jesus and no interest in his life. It does not appeal to them, as do heroic human lives. *He knew he was coming out all right:* they do not know that they will come out all right. And there is a great difference. Men have taken the Church at its word, and have turned from the life of Christ as being so different from theirs, the beginning, conditions, and results of it so dissimilar that they could not be expected to do likewise. And many, having turned from the Church's position, have hungered for religion until they found the liberal faith which rescued the life of the Master from the realm of appearances and made it genuine,—the most real life lived by any son of man.

The current theology is belittling to Jesus and to the Almighty; for it represents them as having planned from all eternity to deceive mankind by the coming into the world of one who passed for a man, but who was in reality God. But Jesus made no such claim for himself. He said, "Why callest thou me good?" When the disciples were clamoring for the heavenly thrones, he said, "It is not mine to give." When asked a question concerning the future, he frankly said that he did not know, that no one knew,—neither the Son nor the angels in heaven, but the Father only. Again he said, "I can do nothing of myself"; and he spent whole nights in prayer. And how hollow and misleading were those words of anguish on the cross, "My God, my God, why hast thou forsaken me?" if all the while he knew God had *not* forsaken him, that he was at that hour duly fulfilling the plan of God, and would soon again behold the face of God forevermore! Also the apostles who came after Jesus tell us that he grew in wisdom, was made perfect through suffering, learned obedience, and finally was in all points tempted like as we are. How could all this have been if his nature was unlike ours?

In this great question of the nature of the Master we are driven to one of two alternatives. The first is that he was *unlike* us, and, if so, his apparently human life was unreal. In that case, his life has no lesson for us, is of no value to us. Of what significance is it to us that he fought the mortal fight and was victorious; that he, when tried, overcame; that he was always true to the highest, if he to outward appearance only was a man, but inwardly was of a nature that could not be touched by our infirmities? Of what value as an example can his life be to us if he in the conflict with the world had weapons which he brought with him from the skies and which we cannot wield? Or if he had a diviner knowledge, not open to us? Or if he had a power and a spirit which will not visit us with equal strength? Or if he had memories of the courts above, and a certainty of returning thither which we have not? That which is possible to God or to an archangel might be entirely beyond us, because their powers are not ours. Similar demands can only be made of like natures enjoying like resources. If he was different from us, our temptations, our burdens, would have been nothing to him with his infinite resources. If there was something special in him from which we, by nature, are debarred, how vain his words, *Follow me!* As well might the eagle, as it goes soaring toward the sun, say to the crawling worm, "Follow me." It cannot, as it has not the eagle's powers. If the mission of Jesus was only to show what God could do, it was unnecessary. For men

knew before the time of Christ that *God* could love his enemies; that God could not be tempted unto sin; that God could not be cast down nor destroyed; that God in the midst of cares and toils could forever show forth the divine life of power, peace, and love. But the world did not know what Jesus came to show: that *man* could love his enemies; that man could say to every temptation, "Get thee behind me"; that man could stand erect and free amid all the assaults of sin; that man could be pure in heart, meek, merciful, and forgiving, and always be true to the heavenly vision.

This is the other alternative to which we are driven; namely, that Jesus was, in his nature, *like* us. He was a high priest touched with our infirmities, as our text says, and tempted in all points like as we are. All are made in the image of God, beyond which nothing can go. In all the heavens above there is nothing surpassing the image of the Almighty. So that Jesus was in all things like as we are, not in appearance only, but in nature,—like us in his humanity, in his struggles and temptations, in his birth, his life, his death,—save that he was without sin. We read of ancient frescoes painted over and hidden from view. Their beauty is concealed, and no one in looking at the blank walls would suspect the treasures hidden beneath. But, when the covering is taken off, the images stand out in all their original beauty. So the image of God within us is hidden beneath a covering of sin and wrong and self: let them be swept aside, and the divine image in which we are made appears to view in all its beauty and glory, as in Christ.

Yes, he was like us: as is our own lot, he knew not what a day might bring forth; he could not foresee his life; it was not a rôle; it was not a character assumed. It was a free, noble, spontaneous living from day to day; for, whatever the day brought, he knew it would also bring the Father's love and strength, and this he trusted. The more we make him know of his life before he had lived it, the more we make him know his reward after he should leave the world, the less exalted we make his heroism and spiritual conquest. This is the great lesson of his life: that as he was like us, so we should become *like him*, and, as we are told in the New Testament, press on till we attain "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13). This is the heart of our beloved faith: so to become one with the Almighty that we shall have God's strength when we are tried, his peace in trouble, his light in darkness, his spirit and presence in death; to live out all that he inspires within us, that at last he may be all in all. Then shall we truthfully claim sonship to God and brotherhood with Christ; and with him and the faithful apostle we shall be able to say at the end of our earthly career, "I have fought the good fight, I have finished my course, and I have kept the faith."

TREATY REVISION IN JAPAN.

The question is often asked, What is the cause of the prejudice existing in Japan against foreigners? Not a few times have exaggerated statements concerning the matter been presented to Americans. As a consequence, the introduction of Christianity into Japan is hindered at a time when the Japanese people are as eager for Christianity as once the Macedonians were.

The chief, if not the only, cause of this prejudice against foreigners is the condition of Japan's treaty relations with other nations. If this matter is made plain, not only may misunderstandings be cleared away, but Americans may be brought to aid Japan in her efforts to secure fair treaties.

It was about the year 1548 that Japan first came into contact with Occidental nations. Spaniards and Portuguese—mostly Catholics—came to Japan ostensibly to spread Christianity; but they doubtless plotted to take the country by means of propagandism. The harbors had been willingly opened to the foreigners; but, the portion of their company left at the coast having bought up the desperately poor Japanese and sent them as slaves to other countries, the government felt compelled on account of this unchristian conduct to close the harbors. All foreigners were driven out of the country, some being put to death in a cruel manner. The harbors remained closed for about three hundred years.

Some thirty-six years ago the United States government sent a presidential commission under Commodore Perry to Japan for the purpose of opening friendly inter-

course in the interest of the country and of commerce. Their proposal was kindly received by the Japanese government; and soon the harbors were opened and a treaty was made with the United States. Russia, England, and Holland soon followed this example. (Although Hollanders resided in Deshima, near Nagasaki, they were not diplomatically received in Japan.) The treaties then made were very simple, and nothing was said about tariff or about jurisdiction. Five years later another treaty was made between Japan and these other countries, into which commercial regulations were introduced; and at that time the agreement was also made that the treaty would be revisable at any time after the year 1872 that it should be necessary.

These treaties were like those the Western nations make with barbarous countries, in regard to the protection of their subjects in those countries. The foreigners claimed that Japan was not then civilized enough to be trusted with authority over their people, and so insisted that they should be under the jurisdiction of their respective consuls.

In May, 1865, we were compelled to reduce the duty on imported articles to one-half per cent. Before that the tax was about two or three per cent. The officers of the government and the people knew their disadvantages, but said nothing against the treaties, hoping that in the year 1872 a revision more favorable to them would be made: only the government enforced the agreement in the treaties that foreigners should not travel outside city limits or reside outside the settlements assigned to them.

In the spring of 1872 several of the members of the Japanese Cabinet went abroad to bring about, if possible, a revision of the treaties; but circumstances did not permit the completion of their plans. In 1875 another attempt was made, but did not succeed.

When Count Inouye was honored with the Chair of Foreign Affairs in 1879, he began to plan for a revision. It was about finished when the whole was frustrated by a disagreement in the Cabinet and among the people. The chief objection to this revision was on account of such articles as the following: "There shall be a majority of foreign judges in eight municipal, seven county courts, and the Supreme Court; and in cases connected with foreigners these courts are to be used." This was very distasteful to many officers of the government and to the people. Count Inouye himself, recognizing that there were in the proposed treaty many points disadvantageous to Japan, resigned.

Count Okuma succeeded him. The first thing he did was to lay out another treaty campaign. The whole people were soon aroused by his enthusiasm, and, with him, were desirous of a speedy revision of the treaties. But his proposal was kept secret in the Cabinet. While the people were blindly criticising it, and waiting for its publication in the London *Times*, some of the more important parts became known. It seemed that Okuma's plan was to begin the negotiations for revision with the United States, and then extend them to England, France, Germany, Russia, Holland, Italy, etc. This was in December, 1885. When the proposed treaty was presented to the United States minister in Japan, he at once sent a despatch to Washington, asking for instructions. The answer consenting to the revision is said to have been returned in forty-eight hours. But the Japanese officers then decided to postpone the signing of the treaty until February, 1889, by which time they hoped to receive the consent of all the other countries.

The proposals made to the United States were these:—

I. American people are allowed to travel and hold property anywhere outside of the settlement to which they have been hitherto limited, provided they obey the laws of Japan.

II. For a certain length of time a separate American settlement will be preserved for those who wish to be under consular jurisdiction; but, when that said period shall have expired, all shall be subject to the Japanese laws.

III. The government will hire a certain number of judges in the Supreme Court only, and have them attend to those cases which exceed in expenses a hundred dollars; and, when the cases are connected with foreigners, a majority of the judges shall be foreigners. This shall be continued for a period of ten years, but after that the Japanese will take all cases into their own hands.

IV. The laws of Japan shall be translated into foreign languages, and be published in the principal papers for four and a half years before the time of abolition of the settlement.

The revised treaty was signed in Berlin, by the German government, June 11, 1889. Russia and France were ready to do the same, and Holland and Hawaii were impatient to have it presented to them. But England was not willing to sign it. When the news of England's refusal reached the Japanese people, intense excitement was produced throughout the country. Several members of the Cabinet resigned, and the peaceful island of Japan became a battlefield of discussion. Under the new constitution of Japan no foreigners are allowed to hold office in the government, so the appointment of foreign judges was extremely distasteful to popular sentiment. This campaign was not ended before a dynamite bomb was thrown at Count Okuma, which resulted in the loss of one of his limbs.

His successor, Viscount Aoki, has taken up this work, and is making his plan now. Although, when he was asked by some of the members of the House of Representatives to explain the policy of his administration, especially with regard to the treaty question, he refused to tell some of the important points of the treaty he has in view, on the ground that it is not allowed by international law, he made a speech which attracted the attention of many of the people of Japan. It was undoubtedly one of the ablest speeches ever made in the Japanese Parliament. He began with a description of Japanese diplomatic policy in the past, and, coming down to our own time, explained his policy with regard to the treaty revision. His plan, in a nutshell, is this: the abolition of consular jurisdiction simultaneously with the opening of the interior of Japan to mixed residence; the omission from the treaties of the provisions relating to the ownership of land by foreigners; the revocation of the promises made in Count Okuma's diplomatic notes; and the recovery of tariff autonomy. Although he refused to answer the many questions which were afterward asked him, from all that he said we can conclude that he has given himself up to the work of establishing a favorable treaty revision. It is to be hoped that the people will support him instead of antagonizing him, that he will consider the general desire of the people, and that with the aid of the people or Parliament he will succeed in his work.

We Japanese are no longer as uncivilized as we are thought to be by some foreigners. We have reached the level of civilization in other countries, and we cannot be content with the humiliating conditions which were exacted before Japan had entered upon her career of progress. We shall try until we succeed in getting a treaty which will be suitable to a civilized people of the nineteenth century.

Against the righteous claim of Japan there was formed in Yokohama, last November, the Anti-revision Society, which passed the following resolution:—

"That in the opinion of this meeting the time has not arrived when questions in regard to rights, whether of property or person, arising between subjects and citizens of foreign powers in the dominion of His Majesty the Emperor of Japan, can be unconditionally and safely subjected to the jurisdiction of Japan's tribunals; or when an estimate can be formed of the period within which the unconditioned relinquishment of ex-territorial jurisdiction in Japan can be safely promised."

The eighty-one British, twenty Germans, fifteen Americans, and sixteen from other nations who signed this—nearly all residents of Yokohama—do not form one-fortieth of the foreign population of that city; nor does Yokohama hold all the foreign residents in Japan: there are many in other places,—in Tokio, Kobé, Nagasaki, Niigata, etc. Only a small portion of these are standing against the revision; most of the foreigners, including the missionaries, are willing to grant the request of the Japanese, for they think that the Japanese have reached a place where they can claim equality with civilized nations. Believing that it was not right to protest against it, many people—mostly Christians—held a meeting at which they passed a resolution in favor of revision of the treaties.

Those who have travelled in the interior of Japan, and have come into contact with the people,—with the low as well as with the high,—and have learned their customs and manners and something of the govern-

ment, and those who know the language and country well—such people as the missionaries—are perfectly willing to stand on the side of Japan; but those who are comparatively ignorant of the country protest against the movement.

The commercial danger of Japan has been clearly and strongly set forth in the House of Peers by Viscount Tain, who made a motion for the imposition of an increased tax on imported articles. He said that Japan was losing annually fifty or sixty thousand yen. Since the failure, two years ago, of the rice crop, the Japanese have imported an amount of foreign rice worth over twenty million yen; and, according to the statistics of last June, the value of imports exceeds that of exports by 1,800,000 yen, or $1,494,000.

It will be dangerous to have this commercial condition of Japan continue. This miserable state of affairs springs from our unrighteous and humiliating treaties, and the only remedy is to get our treaties revised and adopt a system of protection.

It seems as if men of the nineteenth century who have consciences and know anything about morality could not help hastening to remove this dreadful bondage laid upon the people of the Land of the Rising Sun.

The old treaty prohibits foreigners from going inland, from residing and holding property outside the settlement assigned to them; but many of them have property, obtained by fraudulent means, and reside outside of the settlement, and travel inland safely. Great freedom is allowed foreigners; and the government has overlooked any infringements of the old treaty, thinking it would not be proper to enforce a treaty made when Japan was not civilized, and hoping that this old treaty would soon be done away with.

We cannot longer endure to have foreigners in Japan who are not willing to obey her laws. It is a question of right. Just imagine how it would be to have Japanese in this country doing anything they might please, not obeying the laws, and having to be sent to the Japanese consul to be treated according to the laws of Japan instead of those of the United States, whenever they violated the laws. That, however, is the way foreigners have to be treated in Japan. We Japanese have to obey the laws of the countries to which we may go, and these laws are not translated. But in Japan foreigners are free from the laws, and do whatever they choose. This is not right. It is a wrong that must be righted, and it shall be. In order to free our sacred island, with its forty millions of people, from the impurity that foreigners bring in,

"In the coming years of conflict may we ever firmly stand,
Then, as now, a band of brothers, heart to heart and hand to hand,
Lifting high the sacred honor of our homes and native land,
With Freedom marching on."

WATARI KITASHIMA.
Meadville Theological School.

THE NEW ZEAL FOR THE TRUE.

In art there is a growing passion for the true. Should an Illinois poet tell us in beautiful verses how he had sat in the prairies at night in the summer, and had heard with delight the nightingales sing, and had at the same time breathed in the aroma of the orange groves, there could be no beauty of verse and no greatness of theme that would save those few lines from ruin. They would have to be erased. Thus the entire world of art is now pervaded by the spirit of truthfulness. Ruskin was among the first most fully to catch the spirit of realism and to send it abroad with power to act. He said, "Let our artists paint the leaf as it is, the grass blade by blade, the sea as it is." Led by such a spirit, art has become a dealer in things that are real. But religion and art are so fraternal that what is said to the one is said to the other. It must not be a matter of wonder, therefore, that all the different denominations are making an unusual effort to find the true. They do not hate nightingales or Illinois, but they do not feel willing to join the two together. They may even regret the separation, but regrets fade away before the venerable truths of nature.

To this emendation of the current religion the Presbyterians have come. Some of their greatest men are perfectly willing that Elisha should have made the Jordan part by striking it with the Elijah mantle; but they so love the natural Jordan in its perpetual rip-

plings, and they so love the naturalness of a mantle, that they would rather think the story to be a figure, saying that the faith and piety of the soul will always make a path through fire or flood, and that even the river of death will pale before the Christian's foot, and let him pass easily to the happy side. With this rendering, the mantle remains in its naturalness, the Jordan in its naturalness, the Elisha as a common brother of us all, and our religion stands more full than ever of the eternal truth. Thus religion, like art, gains by passing from the discordant to the natural.

It is well the Presbyterians have come to this new love and study; for, without the passion for "whatsoever things are true," they could not attract longer the intellect or the heart of this age nor of any that shall come after it. For this study of truth is not the mere taste of a generation: it is the long delayed effort of humanity to find the paths of its God. That denomination is indeed only in the early morning of its task; but it is a kind provision of the Creator that truth need not be all found in a day. It may come like wealth, dollar by dollar, or like an education, book after book and thought after thought, while all the years of life are passing slowly by. The student does not rush out into the market and purchase at once a wagon-load of books. He must take them as a woman cuts roses, one or two each morning for bosom or forehead. While one book is near, all other volumes should be far away. The student secures the wealth of knowledge penny at a time. Thus his happiness is strewn over all the expanse of his threescore years. Thus the Presbyterians are indeed only in the morning of their task; but their young men need not be impatient for reforms, and to fly from the church of their birth, for they can easily ask a quarter of a century as a winnowing period, and they will find each year full of separate but most evident good and beauty. If at the end of such a long day many errors still remain, there will dawn another day of labor, and the same or other toilers will again go forth like joyous reapers in each new summer-time. The harvest of truth will soon again be ripe.

In this age, when art, politics, science, and religion are seeking all the things that are true, what are the Roman Catholics doing in this pursuit of the true? They are not like the Protestants, the open seekers of truth. This comes partly from the long avowal that they long ago found the whole truth of religion. Bacon said, "Many would come to knowledge, did they not assume themselves to be already there." The assumption of the Roman Christians that they possess all facts lessens, indeed, the popularity of pursuit. To the power of this assumption is added that quality of Romanism which requires from its disciples obedience, not inquiry. Its soldiers, highest and lowest, only march and fight in a campaign each detail of which was planned many centuries ago. They live and die to obey.

And yet neither custom nor philosophy can prevent the Roman Church from the unconscious study of what is true. It is possible for that sect to move slowly, but it is not possible for it to stand still. No pope or council is as powerful as the nineteenth century. What is it that has made Italy a truth-seeker? What has made it rise up against the Vatican and draw its laws, not from a church, but from the entire world of truth as it is seen reaching from Greece to America? What has made it feel deeply the anarchy which at New Orleans murdered a group of its exiles? What has taken France away from the Church and given it not only a non-religious government, but has made twelve millions of its citizens record themselves as being without a religious belief? The truth-seeking power of the nineteenth century has caused these Italian and French thoughts. The Church and the people have been borne along in a kind of unconscious review of the great open book of alleged knowledge. Errors have slowly died; new truths have slowly come. The luminous minds of men like Count Cavour can detect an error in the politics of New Orleans and in the books of the venerable Church. There is no Church or State which can hold long to private darkness against the ever-increasing light of the entire world. The entire world of truth is heavy as a planet. It contains the wisdom of the classics, the wisdom of all literature, the wisdom of all religions, the wisdom of modern Italy, France, Germany, and America, and thus offers a mass of facts which cannot easily be stayed in its progress or turned from its path.

One might hope that the Catholic Church will soon, in all its length and breadth, in its pope, cardinals, and bishops, define itself as a prominent Catholic priest has just defined himself in newspaper and pamphlet in our East. The great significance in his statement, "Why He is a Catholic," lies in that generosity of statement which makes his reasons do duty as well for the Episcopalian or the Lutheran or Presbyterian or Methodist. Among other remarks come these: "Men join the Catholic Church from the most diverse reasons. One class is drawn to her by her beauty, attracted by the sweetness of her music and the eloquence of her ritual. Some, like Overbeck, paint themselves into Catholicity or build themselves into her spiritual temple, like Pugin. St. Peter's at Rome has made many converts." Such words surrender all the old claims of that Church to be the special agent of God and Christ upon earth; for architecture and painting and sweet music exist in the Protestant faith, and must possess there their power to kindle religion's flame. The best sacred music in England is said to be heard in the Episcopal Cathedral of Chester, while the architecture of York Cathedral must possess a wonderful charm over the poetic and devotional spirit. If Overbeck painted himself into the Church through his study of the "Entry of Christ into Jerusalem" and the "Descent from the Cross," such a study would possess the same power in any religion which holds Christ to be divine. The elegant and scholarly Father Elliott has neglected to point out how, if music and architecture can make a man a Christian, they must make him into a Catholic Christian. He says all these beautiful roads lead to Rome, but the only truth in the conception must be found in the remark that they all lead to piety. "The heavens declare the glory of God," and lead many an Overbeck and Pugin to worship; but the heavens never so declare beauty as to express a preference for the Catholic or Protestant articles of faith. Music, architecture, and painting can never be beautiful enough to determine how many right angles are contained in a triangle, nor beautiful enough to tell a mind whether to select a Catholic or a Protestant creed. The letter of Father Elliott is wonderfully lacking in those sharp distinctions which abounded in the times of Calvin and the Inquisition, and is correspondingly full of that truth which is coming to the living generations. In the effort to define Romanism Father Elliott has fallen a victim to his age, and has defined all sincere piety. The true has displaced the accidental.

It is easy to stand in the present and conceive of a coming unity and brotherhood of Christians as resulting from a free and universal study of the true. Such a study cannot be destructive of any one of the great ideas of Christianity. The notion of God cannot be overthrown, and Christ in all that is essential in religion lies wholly within the historic period. The ideas around these two names—such as faith, righteousness, mediation, repentance, forgiveness, charity, and hope—are the perpetual truths of all the years of man upon earth. These forms are as fixed for the Christian as the water, the sky, and the grass are perpetual for the painter; and, as the painters in Italy, France, Germany, England, and America are all drawing nearer to each other because they are all looking at the same nature, which has no caprice, but only an everlasting beauty, thus the hosts of Christian thinkers and worshippers will only march toward each other, while with great sincerity and intelligence they march under the words "Whatsoever things are true."

Not a perfect unity will come; for to see all truth face to face would be to see God. But such a harmony would come as would make the empire of religion reach out like the kingdom of literature and art, wide and varied, but at all points beautiful and full of peace. The tumult and sorrows of our race have resulted chiefly from the partisans in politics and religion,—minds not open to the universe, but closed, and thus doomed to littleness and its cruelty. To live for truth is to walk upon a great shore where the Christ and all the greatest ones have left their indelible foot-prints. To live for the true is only another name for a living for the highest good, the widest love, and the deepest happiness. God himself is the origin and Creator of the true.

DAVID SWING.

Chicago.

"They are never alone who are accompanied with noble thoughts."

THE EPISCOPAL CHURCH ON TRIAL.

The Episcopal Church of America should not forget that, while she has been trying Rev. Howard MacQueary before an ecclesiastical court, she herself has been on trial before a larger court,—a court which is nothing less than the judgment of the thinking people of the whole nation.

This court of an enlightened public opinion has been trying her on several distinct indictments. Granting that her creeds and standards required her to take cognizance of Mr. MacQueary's heresy,—to try him for it, and, finding him guilty, to convict and depose him,—what right has she, in this enlightened and free age of ours, to *have* any such creeds and standards? What right has she to have creeds or standards which a large portion of her best ministers and members only partly believe, and believe less and less as they grow more intelligent?

What right has she to have creeds which practically put a premium upon dishonesty by turning out of her communion persons who are honest enough to say frankly that they no longer believe dogmas which the world has outgrown, while she retains and rewards with her honors and emoluments men just as heretical in their real convictions,—who profess to believe when they do not, who subscribe to required articles of faith with "mental reservations," those things which in business and politics and everywhere else except in religion men call by the plain names "deception" and "falsehood"? What right has any Christian Church to have creeds or standards that drive out from its ministry any good men who love God and Christ and their fellows, and who want to spend their lives in doing good?

The standards of the Episcopal Church are the so-called Apostles' Creed, the Nicene Creed, and the Thirty-nine Articles. When were these different standards formed?

The Nicene Creed was formed fifteen hundred years ago, in the fourth century,—a very dark and superstitious time.

The so-called Apostles' Creed was completed eleven hundred years ago, in the eighth century,—a still darker time.

The Thirty-nine Articles were composed three hundred years and more ago, in the sixteenth century,—a time vastly less enlightened than our own.

Now, what right has any church to have creeds, formed in such ages, and to make them standards for to-day, thus compelling men to keep their minds dwarfed to the measure of the knowledge and thought of those old times instead of growing and advancing with the new truth that God is forever giving the world?

Nay, what right has a church to have *fixed* creeds, formed in *any* age, and imposed upon the ages following? Can any age be sure that it has all the truth there is, or ever shall be? Is not truth so precious and divine a thing that men's minds should be forever open to receive it?

If it is a sin to enslave men's bodies, is it not quite as great a sin to enslave their minds, as fixed creeds have always done in the past, and are so terribly enslaving millions of minds to-day? We repeat, while the Episcopal Church of America has been trying Rev. Howard MacQueary, the thinking people of this country have been trying the Episcopal Church; and these questions indicate some of the very weighty and serious indictments on which they find her guilty. J. T. S.

THE PATRIARCH JOB AND THE MODERN RAILROAD.

An enthusiastic Hebrew scholar, who, we hope, will excuse us for calling him the most original crank we have yet met with, has published a volume of over three hundred pages to prove that the book of Job contains a full account of our modern railroad system, not even omitting the financial reorganization so fashionable in these latter days. We believe that he is unable to find any allusion to Mr. Jay Gould or the Interstate Commerce Law in that ancient document. But little else is omitted, according to this ingenious commentator.

As might be supposed, the author, in order fully to support his theory, has been compelled to furnish a new rendering of the parts of the book of Job which he uses. But that is a minor matter; and he is equal to the occasion, and gives a new translation of the passages in chapters xl. and xli. which relate to the behemoth and leviathan.

We copy from the *Scientific American*

some of the passages on which the author bases his entertaining theory:—

The account begins chapter xl. verse 15: "Behold now one with great heat, . . . he will consume fodder as well as cattle do," which is a pretty fair description of a steam-engine. A little further on, verse 17, it says, "His tail will set upright like a cedar." This, the author concludes, refers to the smoke-stack. In verse 18 we find, "His hollow bones are tubes of brass, his solid bones are bars of iron," which is a very good embodiment of modern engineering practice. In verse 21, which the special translation renders, "He will rest beneath light shelters and within a covering of fibrous reeds and clay," the author finds an allusion to non-conducting covering for boilers and steam-pipes. Going on to the next chapter, we find verse 6 thus rendered: "Companies will feast upon him; they will share him among speculators," which it is needless to say fits the case of modern railroad companies and speculators exactly. This is one of the extraordinary parallels of the work. It is, perhaps, equalled by verse 2 of the same chapter, where the hook (ring) in the monster's nose is construed as an allusion to the piston rings of a locomotive, and where the jaw bored through with a thorn supplies an allusion to the piston head bored through with its piston rod. The bad effects of an engineer allowing his water to run down is given in the same chapter, verse 26: "From dryness rendering him furious, he will not have power to withhold, the curved vault being caused to break up, and also the armor." This, of course, means that the engineer must watch his water-gauges, or there will be an explosion.

For a portion of verse 23, chapter xl., and for verse 24 immediately following, the author furnishes the following translation: "Behold he will absorb a river, and will not fret; . . . he will gather it up in his fountains by means of traps and with a perforated nozzle." Our author in this finds described the action of a pump with its valves (traps), and the perforated suction-pipe with a screen at its end to exclude solid particles. Even the coupling together of a train of cars is found in verse 1 of the next chapter: "Thou wilt extend leviathan with a hook, or with a snare which thou wilt cause his tongue to press down." The tongue, our author believes, is the representative of the coupling-link, and the hollow drawhead and pin is the "snare." The caulking of the seams of the boiler is found in verse 15 of this chapter: "His strength depends on courses of shields closed up tightly with a seal." Our author finds nothing clearer than that the "shields" are boiler plates, and the "seal" the caulking-iron. He reserves, however, the possibility that the steam-riveter is the sealing mechanism.

The author has, strangely enough, overlooked a biblical passage of, perhaps, even earlier date, which, if his theory is correct, undoubtedly contains a distinct reference to the incompatibility of stray cattle and limited express-trains. In Genesis, chapter xv. verse 17, we read, "And it came to pass that when the sun went down and it was dark, behold a smoking furnace and a burning lamp that passed between the pieces" (of slaughtered cattle). The description is complete even to the locomotive head-light.

Seriously, such a burlesque of Scriptural criticism and interpretation is only worth notice from its very absurdity, and as an illustration of the vagaries of the human mind when its reasoning powers are led captive by a dominant idea. We have heard of commentators who have found definite allusions to the events of American history in the Bible; but to put into the mouth of the worthy patriarch, Job, a complete description of a modern locomotive is a flight of fancy higher than anything heretofore brought forward.—*Popular Science News.*

HEBER NEWTON ON BIBLE PREDICTION.

The foregoing article on "Job and the Modern Railroad" exposes very well the foolishness of a kind of Biblical interpretation that is more abundant than most of our readers are probably aware of. Hardly a week passes in which there does not come to our desk some book or pamphlet or sermon or extended article, setting forth the marvellous predictions of the Bible,—many of them predictions, as is claimed, of events transpiring in our times, or about to transpire soon.

Nor is all this strange. The prevailing orthodox view of the Bible produces such interpretation as inevitably as swamps produce ague. To get rid of it, more is necessary than a general increase of intelligence among the people. For, alas! men may be very intelligent about everything else and as superstitious as a fourteenth-century monk about everything religious. The reason is, men are forbidden to think and investigate freely in religious matters. Religion is sacred ground: here, instead of reasoning as everywhere else, one must simply "believe." To doubt is wicked; to accept is

holy. The theory of Bible infallibility closes the mind's eyes. This theory once accepted, the inquiry of men becomes, not, What is truth? but, What says the Book? All errors in the Book are hidden or transformed into perfections. The ignorant and mistaken utterance of an unknown man living a thousand years before Christ, in a dark and credulous age, is more authoritative than the verdict of a score of Newtons, Humboldts, and Darwins. For, "Did not God know?" say triumphantly these Bible-worshipping infallibilists. So, then, if God says that the first woman was made out of Adam's rib, of course she was so made; and, if anywhere obscure sayings are to be found about the future, of course the thing for us to do is to cudgel our brains until we can discover very great and profound meanings in them. Thus we have much of the best mental energy of Christendom wasted and worse than wasted, century after century, in pulling and pushing and stretching and twisting the supposed predictions of Old Testament and New, to make them fit the history of the past and divulge what is yet to be.

We have never seen the folly and harm of all this kind of thing better set forth than by Dr. Heber Newton in his excellent little book on "The Wrong and Right Uses of the Bible." In the third chapter of that work he says:—

It is a wrong use of the Bible to go to it, as the heathen went to their oracles, for divination of the future.

The pagan oracles were the shrines of a Power sought for the forecasting of events. The inspiration of an oracle was proven by the success of its predictions. In the same way men have turned to the Bible as a sort of sacred weather bureau, a book which, if we could only interpret its mystic utterances, would tell us what things were going to happen upon the earth. I remember an eloquent Irish divine who came to this country on a great mission a number of years ago. His first sermon was on Ezekiel's vision by the Chebar. He said that this was the age of science, and that such a marvel as science could not have escaped the vision of the prophets. This mystic creature which the prophet saw, with wheels, whose appearance was like burning coals of fire, which turned not as it went, and so on, was—the locomotive! This folly was only more undisguised than the mass of the lucubrations called "Prophetic Studies."

Let any political crisis occur, and some sage will write a book showing how Daniel had foretold this issue of diplomacy. I have not forgotten the learned tracts and essays called forth by the fascination Louis Napoleon exercised upon the imaginations of half-educated people; all proving beyond a doubt that he was the mystic man of sin, —the Anti-Christ in whom history was to culminate.

America, the restoration of the Jews to Palestine, and the Church of Rome especially inspire, at present, these crazy conjectures. They ought all to issue from Bedlam.

This mad and maddening use of what, rightly read, are noble and instructive books, grows out of a misunderstanding of what were the functions of Hebrew prophecy. . . .

Hebrew prophecy never was the synonym for prediction. It meant forth-telling. The prophets were "men of the spirit," whose pure nature mirrored the supreme laws of earth, the moral laws; whose intuitions made application of those laws to the policies of state-craft, and enabled them to divine the issues of the stirring events amid which they lived. Their glory is that they saw above the brute force of great empires the might of right, and dared to vision its triumph, and that history has verified their moral insight. But they chiefly spake, as the author of the Revelation declares of his prophecy, "of things which must shortly come to pass" upon the earth. Their horizon bounded a very nigh future,—the approach of Syrian, Assyrian, Egyptian invaders, the overthrow of Jerusalem, etc.

In these predictions they were often mistaken,—nearly as often in error as in the right. We seldom hear of these unfulfilled prophecies, but they are in your Bibles. . . . I believe I know of no one passage of the prophets which can be certainly said to point to any event beyond the near future of the writer. Only in so far as they spoke of the ideal forces, of ethical victories, did they launch out upon the far future.

But you say, Do not the Old Testament prophets surely point on to Christ? I answer both No and Yes. Of any mere literal prediction of the events of his life I know none. The many passages that have been made to read like predictions of his miraculous birth, his sale for thirty pieces of silver, and so on, refer to personages and experiences in the time of the writers. Isaiah expressly says this about the Virgin —that is, the young bride—who was to conceive and bear a son. Before he should be able to distinguish right from wrong, the relief of Jehovah to Israel would appear. The passages which seem to our eyes, looking through orthodox spectacles, to have this predictive character, lose it in a more exact translation. . . .

This use of the Old Testament has been pushed to absurdity in learned books over which I have patiently toiled. "The Gospel of Leviticus" gave me the Hebrew civic and ecclesiastic legislation mystified into

"sound, evangelical" symbols. "Christ in the Psalms" twisted every heathenish imprecation of the Hebrew hymns into language which could be put upon the lips of the dear Lord, and turned the bitterest curses into sweet and gracious benedictions.

The culmination of this moon-struck exegesis, as far as my knowledge reaches, is in the ancient and fantastic reading of the tradition of the escape of the spies from Jericho, which gave a young and eloquent bishop of our church a favorite sermon, wherein he showed conclusively that the scarlet cord by which Rahab let down her visitors over the city wall was a type of the atoning blood of Christ.

This Chinese puzzle-book of predictions exists nowhere save in the imagination of its readers.

COMMUNION FLOWERS.

Beneath the deep blue strip of sky,
Where city houses, dark and high,
The narrow garden beds enclose,
The scented, white syringa blows,*
A straggling and ungainly tree,
And yet how dear it is to me!

O fair, white clusters, ye recall
Youth's fairest, purest festival!—
A first communion morn in May,
The breezy, bright Ascension Day,
The quiet church that stood alone
'Mid graves by flowers overgrown.
High on the altar's snowy white,
Behind the silver vessels bright,
Stand saintly lilies, roses rare,
And garden flowers, rich and fair.
And softly, hushed with holy fear,
The young communicants draw near,
And tread the chancel's marble floor
They ne'er have trod save once before
(That confirmation morn in spring),
And hear the holy accents ring
Of sacramental words that fill
Their souls with new and trembling thrill.
Then—glancing upward ere we knelt,
And awed, yet happy, humbly felt
The spirit linked in loving bond
With things unseen—I marked beyond
An open window, waving free,
Syringa blossoms on the tree
That spread beneath the dazzling light
Of noon its clusters gold and white,
So softly swayed by gentle air
In harmony with chant and prayer,
With words of faith and love divine
That sanctified the bread and wine,
Whose image blends with all that stirred
Young hearts, in holy quiet heard
By those who took the sacred food
In innocent beatitude.

O frail white blossoms that perfumed
A day by hope and faith illumed,
Ye seemed a fitting token lent
To that first youthful sacrament!
So white, so pure, so richly fraught
With scent that childlike gladness brought,
So typical of life's fair spring!
More than those lilies blossoming
O'er font and altar must ye live
With all that day seemed meant to give
Young souls who gathered round that board
In brotherhood to meet their Lord;
With what the spirit still must keep
Unspoken in some sacred deep,
And memories of friends who died,
Then kneeling with us, side by side,
Who helped to pluck the fragrant flowers,
And homewards bore them, while the hours
With peace and light and joy were blent,
The day of that first sacrament!

Wave on, fair flowers, point the way,
Far back, to that communion day!
Too sadly now your buds unfold
The tale of earnestness grown cold;
Of faith and hope and love, how faint,
And ever mixed with worldly taint;
Of charity's fresh fount that dried!
O thoughts of that Ascension-tide,
Awake in your celestial power,
Recalled by each syringa flower
That, snowy white with heart of gold,
Blooms now before me as of old,
And be no more like odors shed
From flowers laid upon the dead!
But,—as through pestilence of yore
Some healthy, perfumed drug men bore,
Whose scent would drive disease away,—
Oh, let the breath of that bright day,
That breath of love and purity,
Bring health of spirit back to me,
And kill the pestilential airs
That sicken souls with dark despairs,
Until the spirit's fell disease
Before that breath from heaven flees,
Divinely through the spirit sent,
The day of that first sacrament.

URSULA TANNENFORST.

Philadelphia.

* The syringa is the same as the mock orange flower, or *Philadelphus Coronarius.*

THE IRONY OF FATE.

The irony of fate is a branding-iron which burns its lessons indelibly into the human consciousness. What a crushing satire upon his insatiable thirst for dominance was Bonaparte's confinement on St. Helena! Over and over God bids men "look here, upon this picture, and on this" its opposite. Thus he neutralizes the mind's poison. From the writhing, deceitful serpent in Eden, attention is directed to the brazen serpent uplifted by a prophet in the wilderness. If men will look at that which scorches them, they shall live.

Who has not seen the haughty beauty, her physical perfections at once a magnet and a barrier, to draw and to repel! And

her early fading, the grim accentuation of the features of age, although superlatively distasteful, may alone prevent "the fatality" of her dower. It is a hard, grinding pain for the mind and heart when one who in thoughtless youth indulged heartlessly in making sport of the physically unfortunate has laid in her arms a tiny cripple to be mothered and loved. Ah, the cruel irony of so closely piercing a fate! Sometimes those who in youth and maturity have no patience or charity for the aged are permitted to linger "superfluous" upon life's stage, and through a lagging decline to expiate the sins done "in the flesh." The girls alert for attention and anxious to wed not uncommonly outwear many seasons of restlessness and *ennui*, while the girl otherwise concerned, full of her study, her art, her benevolence, is sought ere she is aware. No heavenly kingdom is taken by violence.

What a rebuke to the partial in homes or schools is the success of the hindered and slighted and put upon, set over against the failure of the pet, the favored, the resolutely chosen child of an unsanctified will! Many of us are so unfilial that, while we *will not* learn what we may, we *do* learn what we *must*. We admire nervous energy and its marvellous accomplishments. But we are sobered into wisdom as we see its over-exertion result in untimely paralysis and the bequeathment of the fate to coming generations. It is the gourmand who sees the day when the food which caused him joy brings only pain. It is the intellectually satiated who craves in his ripest years the mellower warmth of devotion.

If God holds scales in his hands, as the ancients believed, then the even poise which supplies the keen irony of fate must show his children a Deity who is "cruel only to be kind." A. C. NICKERSON.

SOME UNITARIAN PRINCIPLES.

God is *one* person, and is of unlimited goodness and love.

The human spirit is essentially of the same nature with the Divine Spirit; in Scripture phrase, "a son of God."

Progressive immortality—the power of growing in knowledge and in virtue both in time and in eternity—is a consequence of that sonship.

Man may for a time be degraded by sin or evil choice, but he cannot forever resist God's love. At last Eternal Righteousness will draw all souls into its own likeness.

Jesus was a brother man of the highest human order of spiritual genius, an inspiring friend and example, and not a God above our human understanding. He was not a substitute for moral character, but a guide to noble living.

The Bible contains divine truth, if reason will search for it; but it is not the beginning nor the end of God's revelation of himself. All good literature, all fine thinking, are parts of God's revelation, by whose understanding man is helped to be redeemed from the domination of his animal nature, and set more and more nearly toward pure spirituality. GEO. A. THAYER.

Cincinnati.

ONE UPWARD LOOK EACH DAY.

SELECTED FROM THE UNPUBLISHED SERMONS OF DR. W. G. ELIOT, BY MRS. CHARLOTTE ELIOT.

SUNDAY.

Love toward God.

Love toward God is the complete consent of our whole being to his will; the perfect adoration of his attributes. To love God is to love what God is,—holiness, justice, goodness, and truth. As our conceptions of these become more clear, we know more of God. As we rise to the practice of them, we come nearer to God and are giving to him our hearts. Just in the same proportion our *faith* in him increases, and no one can tell whether the faith precedes the love or the love precedes the faith. In the order of logic, faith comes first. In the order of vital experience, the love seems to come first, as a divine inspiration, to warm the heart before it is able to believe.

MONDAY.

Alienation from God through Sin.

The consciousness of sin does not come only or chiefly from our experience of the present mischief which it works. We cannot help feeling that, besides the present inconvenience and suffering, it is working a deeper ruin in the soul itself,—a ruin which may result in that complete alienation from God which is spiritual death. The enormity of sin is infinitely increased in our eyes by the feeling that we sin against God. This, indeed, is the source of our deepest repentance. It is this thought that shakes

the soul of the sinner most fearfully. If sin were only the degradation of our own nature, if it were only an injury inflicted upon our fellow-man, it would be far less dreadful to us. It is the relation which our souls tell us we hold with God that makes sin so awful. . . . The anguish of the heart under God's displeasure is more than we can bear. . . . The smile of returning love and confidence is that for which the repentant child most earnestly seeks, and its withdrawal is his worst punishment.

TUESDAY.

The Standard of Christianity.

Never does Christianity name an inferior standard. It never hints that we may become good to a certain degree, and then stop, as being in a salvable condition. All its precepts, in whatever way given and to whomsoever dictated, insist upon thorough outward and inward purity. From beginning to end it is so founded upon the principle that every man was created for perfect holiness, and it so uniformly proceeds upon the supposition that his duty to aim after perfection is understood, that we should destroy its unity and beauty and power by substituting less noble ideas in place of these.

WEDNESDAY.

Perfection the Aim of Conscience.

Conscience most peremptorily and in the breasts of all men points to perfection as the goal which terminates our race. . . . When we have been beset, behind and before, by strong temptation to turn aside only a single step from the path of duty, and it has seemed that little or no harm would come from giving way to it, and, on the other hand, that we should gain a great deal in worldly affairs by yielding,—if we have paused and listened to the voice of conscience, has it ever said, "You are already good enough: you may yield"? No: such is not the voice of conscience, but of self-deluding weakness. Conscience gives but one decision in all cases submitted to its judgment, "Do no wrong." Therefore, it commands us to be perfect.

THURSDAY.

Add to Virtue Holiness.

If we can have the service, the good works, the charity, the beneficence, and all the virtues which constitute the Christian character, what need to concern ourselves about the love of God and religious emotions? . . . What we seek for unquestionably is practical goodness, the substantial excellence of Christian obedience. But, with our poor, weak human nature as the trestlework, and with the sandy foundation of selfish utilitarianism to rest it on, our life's journey will be a sad and disastrous ruin. In its worst hours of trial, in spite of all efforts to dispense with him, the heart and the flesh cry out for the living God. We cannot get the best results of humanity without the inward spiritual agencies from which they proceed.

FRIDAY.

Love toward Christ.

Faith in Jesus implies love. We have not seen him nor heard his voice; but he still lives, and we cannot read the story of his life, nor receive his spirit into our hearts, without loving him. Separate the precepts of the gospel from the life of Jesus himself, and you will not half understand them. If he is a real and living presence to us, as he was here on earth, as we hope to know him in heaven, no argument for loving him and no explanation of our love will be needed.

SATURDAY.

Co-workers with God.

We must be laborers together with God if we would learn how to be truly grateful for the result when it comes. Make yourself God's agent for good, and you will thank him with your whole heart when the good is obtained. The industrious man who labors for his daily bread thanks God for it more heartily than the beggar to whom it is given. . . . It is the philanthropist, working with a religious spirit for his fellow-men, who ascribes to God the glory and the praise for every step of progress. It is the patriot, who prays and works for his country's good, who cannot forget to thank God for every national deliverance, for every victory gained.

"A CRITICAL THEORY OF ETHICS."

A practical treatise upon a vital theme is always a sufficient ground for public congratulation. Such, as it seems to the present writer, is the modest volume of two hundred and fifty-three pages, recently issued by the Register Publishing Company of Ann Arbor, Mich., under the title "Outlines of a Critical Theory of Ethics," from the pen of John Dewey, Professor of Philosophy in the University of Michigan. The work took shape, the author tells us, in connection with class-room work in colleges; but it seems to us admirably fitted for a much wider field of usefulness. Classes of young people in all our churches who are desirous of becoming intelligent upon the leading phases of modern ethical theory would find this an excellent textbook for their purpose. Ladies' clubs could not do a better thing than to make the volume a guide to a winter's reading and discussion upon ethical problems.

Prof. Dewey treats the subject under the three heads of: I. Fundamental Ethical No-

tions; II. The Ethical World; III. The Moral Life of the Individual; with such sub-topics as The Good; The Ideas of Obligation and Freedom; The Formation and Growth of Ideals; Moral Struggle, or the Realization of Ideals; and Realized Morality, or Virtue.

Prof. Dewey himself belongs to that very rare type of mind, the antipode of the dogmatist, that seemingly is not only willing, but glad, to hear all sides, letting each be presented by its strongest advocates, with so firm a faith in the truth as to feel sure of its ultimate triumph. This mental trait is illustrated in the volume before us. The hedonistic theory of ethics, for example, is presented by quotations from and page references to Sidgwick, Barratt, Bentham, Bain, J. S. Mill, and Sully; while Martineau, Kant, Green, Spencer, and a score of other writers, present each his own phase of thought in brief quotations, with extended page references.

But, though finding room for so many different thinkers, Prof. Dewey does not for a moment lose his firm grasp of the relation of each to the symmetrical whole of the conclusion which is slowly growing into a completeness which is to include the truth of each.

If it had no other value, the volume would be well worth its cost simply as a carefully selected, brief, and therefore practical bibliography and guide to a course of reading in ethics. But it is much more than this,—no less, indeed, than an original handling of the large and living subject of ethics. As such we bespeak for it a wide reading and study. E. R. S.

EDITORIAL NOTES.

THE time of "anniversaries" has come again. Those of our English Unitarian brethren occur earlier than our own. The annual meetings of the British and Foreign Unitarian Association and of the Sunday School Association were to be held in London on April 21 and 22; and these were to be followed this year by the fourth meeting of the National Triennial Conference, also in London. It is as yet too early to have reports. Our own anniversaries occur in May,—that of the Western Conference and its allied interests, in Chicago, about the middle of the month, and those of our national organizations, in Boston, the last week in the month. Such announcements as we are able to make at this date will be found on another page.

THE appointment of Rev. William I. Lawrance of Boston to the Japan Mission will give new confidence in the important work that we are carrying on there. Mr. Lawrance is one of our most earnest, able, and successful ministers. We understand that he is to start at an early date. Rev. Arthur May Knapp has arrived in this country.

LET any one who would see what a strong, active, well-organized Unitarian church may be and do, read the note under "Lowell, Mass.," in our "News from the Field" department; or, better, let him send ten cents to Rev. George Batchelor, Lowell, and get a copy of the 1891 Year Book of the First Unitarian Church. To see what a many-sided power for good this church, and a dozen others that we could name, are becoming in the communities where they exist, is enough to kindle enthusiasm in the coldest nature, and give a new revelation of the opportunity there is before our liberal churches everywhere. Said Michael Angelo, "I criticise by creation." We are getting a long list of churches, East and West, so imbued with the modern spirit, so thoroughly alive, so comprehensive in their aims and methods, so earnest in their educational, philanthropic, and missionary zeal, and so effectively organized in all the departments of their work, that they are becoming most effective critics by creation, and our whole Unitarian movement is beginning to feel the quickening effects of their criticism.

AT a recent meeting of the London District Unitarian Society, as reported in the *Christian Life*, Mr. J. R. Beard, President of the British and Foreign Unitarian Association, spoke very strongly in favor of lay preaching. Among other things he said, "In my inquiries I have found that where there is lay preaching mission work is active and successful, and that it is weak and ineffective where there is not lay preaching." This is a testimony which we may well take note of in this country. There is probably no church which in proportion to its size has so strong a body of laymen as ours. We have hundreds of men and women who are qualified to speak our word with great power and effectiveness. A few do it; the majority do not. We need to make a systematic effort to avail ourselves of our great unused resources here.

A PROMINENT member of one of our newer churches in the West writes us:—

Our work here is encouraging. One thing I like above all else: our minister has established regular Wednesday evening religious meetings. We call them "conference meetings"; their aim is devotional, helpful, practical, earnestly religious. I tell you, Mr. Sunderland, I cannot think that the Unitarian movement will ever become really powerful and reach the masses of the people until we make more earnest and systematic efforts to cultivate and feed the devotional nature. Our churches may have Unity Clubs without number, and teach literature and science to an unlimited extent; but, when that which the soul hungers for more than all else—personal communion with God, feeding upon the living bread that comes down from heaven—is left out or made little of, I cannot think the Church is doing its most important work.

To these serious and heartfelt words we give a most earnest assent. Of all the needs of our churches, we believe the most imperative is a deepening of our religious life. Beside this all our intellectual wants are but secondary. How can we get such a deepening? Can we get it at all, as churches, without coming to a distinct recognition of the need and making definite provision for its supply? And must not such definite provision, to be adequate, include a social meeting, distinctly religious and largely devotional, at least once each week? Is any church at all fully equipped for meeting the heart wants of its people that does not include in its regular ministrations at least this? It seems to us not. And it seems to us that our Liberal Christian faith is most admirably adapted to such practical uses. Do we not wrong it, as well as wrong ourselves, when we do not plan to let it be thus opening for us doors all the while into the higher life,—into the peace and joy and strength that wait to be ours every week and every day?

IT was a brave and a truly Christian thing that Dr. Heber Newton and Dr. W. S. Rainsford, the Broad Church Episcopalians of New York, did, when they invited to take part in their Good Friday services Dr. Lyman Abbott, the Congregationalist, Dr. Briggs, the Presbyterian, Dr. Bolles, the Universalist, Rev. Robert Collyer, the Unitarian, Dr. McChesney, the Methodist, Dr. Bridgman, the Baptist, and Dr. Gladden, the Congregationalist. Episcopal ecclesiasticism is a little more rigid and narrow than that of any other of our Protestant churches. Dr. Newton and Dr. Rainsford are for that reason worthy of especial honor for the liberality of view, the breadth of Christian sympathy, and the courage which they showed in inviting these ministers of other communions to their pulpits. They have of course been criticised for their action by the dogmatists and the ecclesiastical bigots. But they have been sustained by the broader men of all denominations, and outside all. The example that they have set will do a little to break down the lines that so needlessly and wickedly divide the Christian Church.

IN the death of Dr. Howard Crosby of New York, the country loses an able preacher, a ripe scholar, a strong, if somewhat reactionary, thinker, an ardent reformer in some important lines, a man of lofty and heroic mould. Perhaps no minister in America was more active in public affairs than he. "Ten such men," says the *Christian Union*, "would revolutionize New York. He held it to be a part of his function as a Christian minister not only to teach righteousness, but to endeavor to enforce the practice of righteousness." He was always very active in the temperance cause. Yet it is a serious question with many, and will continue to be, whether all his temperance work, ardent as it was, did not result in more harm than good, because of the method of dealing with the liquor interest which he advocated. Says the New York *Voice*: "So far as all practical results of any significance are concerned, Dr. Crosby's warfare in behalf of 'restriction and regulation' has been a stupendous failure. His crusade of thirteen years has left this city more strongly dominated by the liquor forces than when he began." If he failed, it was because of the system which he championed, not because of want of ability or zeal or courage in himself.

THE National House of Representatives again refused (in March) to favor the appointment of a "National Commission of Inquiry concerning the Liquor Traffic." "We have had cotton-worm commissions and grasshopper commissions and a score of

other commissions," said one of its advocates; "but we have never had a commission on the alcoholic liquor traffic." And yet trustworthy information, the actual facts in regard to the evils of intemperance, statistics upon which legislators and reformers may rely, are sorely needed by all who hope to deal successfully with the temperance problem. Sooner or later the government must undertake this work. Public opinion must demand it.

THE returns seem to be nearly or quite all in from the Methodist local conferences, with the result that the movement to admit women to the General Conference is defeated. Conservatism, bibliolatry, and the selfishness of the men of the denomination have carried the day. Many had hoped that the great Methodist Church would throw off its bondage to the narrower Paul with his teaching: "Let your women keep silence in the churches. . . . If they will learn anything, let them ask their husbands at home," and put on the freedom of the broader Paul: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for we are all one in Christ Jesus." But no! the backward lookers and the men who want all the places of honor and influence for themselves still have the power, and the day of equality for men and women in Methodism must wait. The time has fully arrived for woman to do half, and more than half, the work; but it has not yet arrived for her to be invited to a place by man's side when it comes to the matter of having a voice in shaping the policy of the Church or reaping any of its important rewards. We do not wonder at this, however. Orthodoxy in none of its forms can consistently give woman religious equality with man. For such equality there is no place where she may reasonably look except to Liberal Christianity.

WOMAN'S WORD AND WORK.

THE NEW YORK LEAGUE.

The April meeting of the New York League of Unitarian Women was held in Unity Church, Brooklyn, on the 6th inst. After the usual business the president announced that, in lieu of the Religious and Philanthropic News Reports, Miss Frances S. Merrill of Boston would tell what a woman not in the ministry can do in church work. Miss Merrill's story was of the work done in the Bulfinch Street Chapel, which is supported by the Benevolent Fraternity of Churches. This chapel has no pew rents, but is free to all as a dear church home. The pastor, Rev. S. H. Winkley, is the inspiration of all the workers, and has carried on his beautiful mission for forty-five years. The object of the chapel work is, emphatically, for Christianity in its broadest sense, —a preparation for the higher life through benevolence to man and love to God. Its principles are those of love, intelligent helpfulness for mind, soul, and body. Temporary aid is given in a way to foster self-respect, on the principle of "put yourself in his place." The means used are physical classes, social entertainments, and improvement classes, normal classes for Sunday-school teachers, and for the study of the higher life, practical piety, and duty to others. Woman may do much in this work by visiting the sick, playing, singing, lending books, etc.; and, if she have a keen eye into spiritual things, must be close to the Father, that she may be a messenger direct from him, and work each for the other and all for him.

Mrs. Morse then introduced Mrs. J. P. Lesley of Philadelphia, whose paper upon "The Church" was prefaced by quotations from Rev. J. F. Clarke, who states that the most interesting questions of present practical theology concern the nature, authority, organization, functions, and future of the Christian Church, and also says: "The day is coming in which our dogmatic churches, formal churches, sentimentally pious churches, and professedly liberal churches shall all be taken up into something higher and better. The very discontent which prevails everywhere announces it. It is a movement towards a larger liberality and a deeper life."

Mrs. Lesley then, assuming that all believed in the Church as worthy of our loyalty and adherence, turned to one small branch,—the children who are born into it and are to make the Church of the future. The question is, How shall we fit them for members of the Church that is possible? Mrs. Lesley disapproved as unwise and unphilosophical the feeling of many young parents, that the religious education of their children may be left to take care of itself, and that the children's minds should be left unbiassed till mature enough to cope with such subjects; and she believes that it is the *duty* of parents and teachers to give a bias to every young mind, and to implant impressions, at the same time fostering open minds and receptive spirits which will enable them to throw off any error which may have crept into their teachings. If parents give no bias to the minds of their children, others will who have not the same love and responsibility for them: therefore, a religious training and a religious atmos-

phere are necessary to make a true lover of the Church universal. In cultivating the open mind and receptive spirit, do not let children live in an atmosphere of destructive criticism; for its subtile influence will take possession of a young soul unless love has guarded it with something better and more enduring. Mrs. Lesley illustrated her thought by telling of the child who from babyhood was taken to church, and who soon began to enjoy the singing and to be quiet and reverent during the prayers. As time went on, the church became associated with everything most holy and precious.

Some people fear to tire the young, so that they will not enjoy the church when grown up; but when will they *want* to go, if they have lost all the years when external habit and association make a profound impression? Others want children to love truth before all things, and believe that religious sentiments should not be awakened before the thinking powers are developed. But where love is there God is, and children should have their love to God awakened before their power of thought, that they may be ready to trust him fully and learn about him all their lives. Through such religious training children are better prepared to meet the time, which is sure to come, of hearing every subject relating to religion, morals, and ethics passed through the alembic of destructive criticism. The child referred to grew up, heard Dr. Channing, Theodore Parker, the discussion of Transcendentalism, Emerson's voice of conviction declaring "God is," the prayers of Henry Ware, and, through the study of older religions, learned that the religious idea belongs to all climes; but, having been taught in the school of Christ, she found his spirit inclusive of all that was good that went before or might come after him, while his life and teachings were the bright consummate flower of all the ages. The Christian Church brings men together in loving service to each other, and will live so long as faith in the fatherhood of God and the brotherhood of man remains, and these are parts of our nature and of God and cannot die.

In answer to the question, Do our mourning customs express our faith? Mrs. Lesley said she felt that they did not, but that it is not a question of right or wrong, also that there had been a gradual change for the better in regard to them. Far less thought and money are spent on costly monuments, while Seaside Homes, free beds, and many memorials which bless both dead and living are spread all over the land, and are connecting links between earth and heaven, true "Jacob's ladders," on which angels are forever ascending and descending.

Mrs. Anna W. Longstreth said the church was a valuable inheritance, and should have our allegiance and highest devotion. The Church of to-day must come out of its shell and have the elbow-room of the times, be identified with practical morality, which is more preached now than the old Orthodoxy. Women make the church, and must make themselves worthy of this trust, giving up all jealousies and being wise to do the work found to do.

In response to Mrs. Williams's story of the needs of our mission in Japan, a collection amounting to over sixty dollars was taken, which will be used to print the sermons so much sought for.

Mrs. B. Ward Dix, speaking of our mourning customs, referred to the old terrors and heart-breaking doctrines in regard to death, which resulted in ceremonials expressive of uncertainty and apprehension; but our faith should have none of these. What customary signs of grief should we lay aside? The mourning garb fits the saddened state; but the imposed seclusion and extremes of conventionality imposed by "mourning etiquette" should be condemned by all. To put on "mourning" for custom's sake, to command pity, or as an excuse for duties unperformed, is a desecration. We believe in the Eternal Love surrounding us and our loved ones, that "Life is lord of Death" and "the Spirit giveth life." If the spirit be heavenly, it will find fitting expression in fitting forms.

Mrs. Morse closed by speaking of the magnificent hospitals and scholarships in colleges as memorials of the noble ones who have lived.

The meeting adjourned after the usual hymn and prayer. E. C. L., *Sec'y.*

THE ANN ARBOR KING'S DAUGHTERS.

The King's Daughters of the Unitarian church of Ann Arbor is an organization numbering forty members. The work undertaken by the society is divided among five tens,—the Sewing-school Ten, which provides a teacher for a class in the Mission Sewing-school in the city; the Flower Ten, which furnishes flowers for the pulpit each Sunday and decorates the church at festivals; the Visiting Ten, which calls upon strangers and makes them acquainted in the church; the U. C. W. Ten, which waits upon tables at church socials; and the Hospital Work Ten, whose work is to read or talk to patients in the University Hospital, and, if necessary, provide them with clothing. Besides these activities, the King's Daughters in general have charge of the church reading-room and library every Sunday afternoon, and make arrangements for refreshments for church socials.

They also hold monthly religious meetings, opening them with devotional exercises, after which papers are read and discussed. "The Women of the Old Testament" has been the subject for the year; and the women chosen for study were Eve, Sarah, Rebecca, Rachel, Leah, Miriam, Pharaoh's daughter, Jephthah's daughter,

Jael, Deborah, Ruth, Naomi, Michal, Bathsheba, Jezebel, Esther, and Vashti. The subject for the last meeting before the summer vacation is "King Lemuel's Ideal Woman: can we improve upon it?"

Each member of the organization pays ten cents a month into the treasury, with which they pay the rent of a "students' pew" in church, help carry on literature distribution work, and contribute toward the support of an undenominational missionary among the lumbermen in Northern Michigan.

CINCINNATI.

The Cincinnati Branch of the Women's Alliance, composed of women of the two Cincinnati Unitarian societies, meets the second Tuesday of each month in the new church on the Reading Road. The membership fee is one dollar. One-third of the fund thus raised is paid into the treasury of the National Alliance, and the remainder is devoted to circulating Unitarian literature in the West and South. The object of the society has been twofold: the intellectual and spiritual growth of its members; and the extension of the Unitarian faith in the West by the distribution of our literature through the Post-office Mission,—a work that originated with the first secretary of the society, Miss Sallie Ellis. The Ramona Mission in Montana also claims the interest of the society.

The subjects of the papers read and discussed at the meetings during this year have been as follows: "Summer Experiences, including a Visit to Ramona Mission"; "Why Go to Church?" Reports of the Religious and Philanthropic News Committees; "Prominent English Unitarian Women"; "Some Women I have known"; "To-day's Social Problem"; "Early Unitarianism in Cincinnati"; "Have we a Right to Do as we Please?"

GUILD DEPARTMENT.

We learn that in Lowell there is a Young People's Fraternity Club, whose objects are comprised under the general heads of Religion, Instruction, and Amusement. We have no doubt there would be ample material for a guild here, and that there would be a gain to the church if a definite organization would undertake to conduct or carry on religious meetings at regular times.

In the case of organizations wherein the minister takes the lead, but the young people take an active part in religious work, there should be some definite co-operation with the National Guild Alliance in order to strengthen the movement. Our denomination is hindered by too much individualism. Let us work together more.

We are led to think that in many quarters people are thinking of this guild movement. The subject will be treated at the Maine Conference in June.

It is probable that the annual meeting of the National Guild Alliance will be held on Wednesday afternoon of Anniversary Week. There will be a more definite announcement later.

The guild at Quincy, Mass., gave an entertainment called an "Orange Tea" on February 13. Sixty-four dollars was raised for various purposes, including the purchase of a bookcase for the City Hospital,—a hospital which, we understand, did much good at the time of the terrible railroad disaster which occurred in that vicinity last year.

A CIRCULAR TO THE CHURCHES.

This circular is sent to all the churches of the Unitarian denomination, in order to urge the formation of guilds, or young people's religious societies.

The officers of the National Guild Alliance are convinced, from the brief experience of our churches in guild work, that such societies would be potent in arousing new interest in our strong parishes and infusing new life into those that are languishing. The wonder is that the movement did not have a much earlier beginning.

The utilization of the strength of the young, as well as of those who are older, in the conduct of religious meetings must mean an added contribution of no small measure to the resources of the church. The increase in the sentiment of devotion and the development of powers that would else be latent must commend themselves as objects that every church should seek to secure. We feel that such an enlistment of the strength and interest of the young, if widespread throughout our body, would be one of the best pledges for the future of the liberal churches.

We therefore would hereby solicit free communication with our corresponding secretary, Miss Kate L. Brown of Hyde Park, who will give all needed information in regard to the creation and conduct of guilds. Rev. George W. Cooke of Dedham has been appointed agent of Guilds, Unity Clubs, and Temperance Societies, and will have at the general headquarters, at 25 Beacon Street, all published matter issued by these organizations.

We are sure that several of our ministers and laymen engaged in this movement would gladly give assistance in this most promising work.

In the case of all existing societies, it is earnestly desired that the minister and two members be appointed delegates of the Alliance, and their names sent to the recording secretary, Miss Margaret Blanchard, Concord, Mass.

In behalf of the National Guild Alliance,

B. R. BULKELEY,
President.

UNIVERSALIST NOTES.

A VETERAN HONORED.

An interesting occasion which drew a good many graduates and friends of St. Lawrence University together was the complimentary dinner given to Rev. Dr. Gaines of Canton, on the 30th of March. Dr. Gaines's long term of service as president, and later as professor in Logic and Political Economy at St. Lawrence, have greatly endeared him to all his old students and to a very large public besides. So it was a great pleasure for as many of his friends as could gather in New York to sit down to dinner with him at Clark's in Twenty-third Street, and enjoy a delightful evening in social and post-prandial pleasures. It was a significant sight to see busy men and women dropping their other calls to gather about this man who from the quiet life of the teacher came to listen to their words of appreciation of the influence of his teaching and the power of his noble example. Surely, the age is not altogether gone mad for pelf.

P. T. BARNUM.

Our church loses a stanch friend and a loyal defender in the death of Mr. Barnum. No man was ever more true to his convictions, and few could defend the faith with any more effect. He remembered our various institutions with gifts which aggregate over $90,000, distributed in many helpful ways. His is a name the like of which no coming generation is likely to know. It is doubtful if we quite realize Mr. Barnum's full service to us all in redeeming the sawdust ring from its bad repute, and making "shows" clean, decent, and elevating. But any man who could make it possible for children and grown folk to look with ever fresh delight on the wonders of the circus ring, without any moral drawbacks, deserves a lasting memory of gratitude.

RENEWED CHANGES.

A perfect tornado of resignations of pastorates seems to have struck our churches. Within a very little time Brother Nash has gone from Akron to Brooklyn; and now Rev. Frank Hall goes from Fitchburg to Akron, Rev. C. F. Lee closes a twelve years' pastorate in Charlestown, Rev. A. E. White resigns at Cambridgeport, Charles Skinner at Somerville, Abram Conklin at Saginaw, Fisher at Monson, J. M. Bartholomew at Auburn, and G. F. Barnes at Chicago. It must needs be of course that such changes come, but we seem to be having more than our proportion. It is a great trial for all concerned to break off the slow-forming ties of the pastoral relation, and it ought to require a great deal of the logic of events to convince a pastor and people that they had better separate. In Chicago all three of our churches have had a change in pastorate within a year and a quarter. In Brooklyn none of our pastors have been settled over three years. That means a temporary halt in the work, while the new men get into the life of the cities, and until they have built up the confidence which grows but slowly for a metropolitan minister.

THE PASTORS' INSTITUTE

at Galesburg seems to have been successful, though possibly a disappointment in some respects. But it is not easy to maintain an unvarying standard of excellence through a term of years. But the brethren who took in all the exercises and absorbed all the papers and addresses must have gone away weary men, and possibly much wiser. A number of the strongest men in the interior were present to participate, and the titles of the papers presented indicate a session well calculated to carry out the idea in which the institute was founded; namely, to furnish a means of aiding and stimulating ministers actually at work in their labors.

DENVER.

Rev. Mr. Selleck reports most encouraging progress at Denver. At Easter a church was formed with an initial membership of some sixty people. For a short six months of work the results are certainly cheering. The only limit to our opportunities in these new cities seems to be the lack of funds and machinery to carry on new work. The field is opening faster than we are able to enter in and possess it.

JOHN COLEMAN ADAMS.

Brooklyn, N.Y.

TEMPERANCE NOTES.

The Unitarian Church Temperance Society will hold its Anniversary Meeting at King's Chapel on Friday evening, May 29. The principal speaker will be Miss Florence Balgarnie, of whom Mrs. L. Ormiston Chant writes, "Miss Balgarnie is a fine temperance speaker."

Mrs. Chant, whose earnest appeal for temperance and total abstinence is still ringing in our ears, will pardon us for printing the following, from a letter in reply to the Temperance Society:—

"How I should like to be able to say yes to your letter! But I am not going to cross the Atlantic this year. My loving remembrance clings to those meetings in that happy May week, and the dear friends who belonged to them. When I come again, I will give you help. Our experiences of struggle and victory and defeat over here give one strength and vividness that 'over there' knows well how to value. Beloved 'over there'!"

The following verses are taken from a ballad written by Mrs. Chant and issued as part of an appeal for funds to enable her and her friends to provide a country home

to which the "friendless, penniless, disgraced, or overworked ones—girls and women,"—whom it is her constant privilege and joy to help, may afterward be sent, for "fresh air and quiet and complete change of scene, absolutely necessary for the physical health that is to endure the struggle of life, and for the mental and spiritual health that is to resist temptation to evil and cleave to that which is good":—

THE PRISONER'S CHANCE.

I.

"What can you say to the charge brought against you?
Now is your time, if you wish to be heard."
Calm were his tones. She but one among many;
Heavy the sentence her guilt had incurred.

Out from the dock came a voice weak and trembling,
Ending in tears: "I have nothing to say:
Only, if only you'd give me a chance, sir!
Oh, let me off! Oh, don't put me away!

"Times have been hard; but I've tried to keep honest,
Tried to keep sober, and do for my child.
Hunger and pain have I had, sir, in plenty;
But 'tis the drink that has made me so wild.

"Oh, if there's God in the sky, as they tell us,
Can't He be touched with the sound of my cry?
Can't He take count of the anguish I've suffered?
Save me from prison, or else let me die?"

II.

Out of the darkness, imploring and tender,
Broke forth another prayer: "Give her to me!
Let her come home to my home in the country,—
Learn to be gentle, and live to be free."

Give her to me, and all others that, like her,
Pray for a chance to be good, and at rest.
Love is the healer, and love the restorer,
Therefore, for sinners love's ways are the best.

So from the court and the shadow of prison,
Thro' the foul fog and the noise of the street,
Past the dark slums, and the gin-shops and alleys,
Into God's country sunlighted and sweet,

Journeyed the women. Behind them, in London,
Friendlessness, hunger, and misery lay:
Bright on the future the vision of mercy,
Seen in the court on that wonderful day.

Says the *Temperance Advocate:* "It is a significant fact that the economic value of abstinence from intoxicants is coming to be more and more generally recognized by the employers of labor. It is announced that the employees of the Florence Iron Works, near Bordentown, N. J., were recently notified that unless hereafter they totally abstain from the use of intoxicating liquors they will be discharged. It is also stated that since receiving this notice from the company the employees have organized themselves into a temperance society. A drinking laborer is not only less efficient, but he is likely, where special skill is required, frequently to cause serious damage to his employer."

The National Temperance Society has requested the State Department to issue a circular to the official representatives of the United States in foreign countries, asking for information regarding the following points:—

1. Statistics as to the quantity and kinds of intoxicating liquors produced.
2. As to governmental methods of dealing with the manufacture and sale of intoxicating liquors.
3. As to intemperance as related to poverty, immorality, and crime.
4. As to what efforts are being made to discourage the use, manufacture, and sale of intoxicants.

The request has been granted, and a full report will be made at the World's Temperance Congress at Chicago in 1893.

C. R. ELIOT.

Dorchester, Mass.

LITERARY NOTES.

We should have said in our last number that the monthly sermon series of Rev. Joseph May of Philadelphia will be mailed regularly to subscribers for *fifty cents* (not a dollar) a year.

Rev. J. H. Clifford of Germantown, Pa., prints a monthly sermon; price five cents a number, fifty cents a year. Address Franklin Printing Co., 516 Minor Street, Philadelphia. The subject of the March sermon is "The Natural Uses of Prayer."

If the names of persons who would like to give away second-hand *Unitarians* and *Registers* and the names of such as would be glad to receive them—names obtained with missionary zeal by ministers and others reading this notice—be sent to W. M. B., 14 Leland St., Malden, Mass., the direction for the transfer will be mailed to the donors.

A new book by Rev. O. B. Frothingham, entitled "Recollections and Impressions, 1822—1890," is announced.

An edition of Rev. J. H. Crooker's book, "Jesus Brought Back," has been published at Minneapolis, Minn., in the Norwegian language.

G. P. Putnam's Sons announce a new edition of Mr. Chadwick's "The Bible of To-day," with additional prefatory matter.

The *Christian Register* says that a company of persons in Eldena, Germany, have for some time been reading regularly Rev. J. W. Chadwick's sermons. One of the company, Prof. Fleischmann, has translated several of them into German; and they will shortly be published.

An interesting volume of essays is soon to be published by the British and Foreign Unitarian Association, under the editorship of Mr. Richard Bartram. The writers and subjects are to be as follows: Prof. Drummond, on "Religion and Biblical Criticism"; Rev. C. C. Coe, on "Religion and Science"; Rev. P. H. Wicksteed, on "Religion and Society"; Mr. J. R. Beard, on "Religion and Trade"; Mr. Richard Bartram, on "Religion and Citizenship"; Rev. L. P. Jacks, on "Religion and Art"; Rev. J. E. Manning, on "Religion and Amusements"; Prof. Upton, on "Religion and Ethics"; and Rev. W. G. Tarrant, on "Modern Religious Developments."

The second volume of Dr. Martineau's "Essays, Reviews, and Addresses" is now issued. It contains in all sixteen papers. Among the subjects treated are Church and State, The Church of England, The Battle of the Churches, Europe since the Reformation, Professional Religion, The Unitarian Position, The Crisis of Faith, and The Way out of the Trinitarian Controversy.

It is announced that the English "Hibbert Lectures" are to be delivered this year by Count Goblet d'Alviella, Professor of Comparative Theology in the University of Brussels, and author of "The Contemporary Evolution of Religious Thought." His subject will be "The Evolution of the Idea of God."

The second volume of Mr. Charles Booth's work on London has just been published by Messrs. Williams & Norgate. Like the first volume, it is the combined work of several writers. It is entitled "London, Street by Street," and embodies the results of Mr. Booth's inquiries for the whole of the metropolis, dividing the population into classes on the same principle as was adopted for East London. Charles Booth is no relation of Gen. Booth. The character of his work is wholly different. It is a careful and thorough study of the exact facts as to the social, industrial, and moral condition of all classes of the people of the metropolis.

The Eighteenth National Conference of Charities and Correction will be held in Indianapolis, Ind., May 13-20. This is one of the most important of all our national gatherings. The coming session promises to be of great interest. There will be papers, reports, addresses, and discussions bearing upon various phases of Charity Work, Pauperism, Treatment of the Insane, the Child Problem in Cities, Care of Idiots, Women's Work in Philanthropy, Public Charities in Europe, Hospitals, State Reform Schools, Immigration, etc. There will be reduced fares on the railroads and reduced rates at the hotels. For further information address Alexander Johnson, Secretary, Indianapolis.

An interesting announcement is made relative to a Summer School of Applied Ethics and Comparative Religion to be held for six weeks, in July and August, at some convenient summer resort in New England (place not yet definitely fixed), with a special view to the wants of ministers and teachers. There will be a *Department of Economics*, in charge of Prof. H. C. Adams of the University of Michigan, with courses of lectures by Prof. Adams and a half-dozen other distinguished men, upon the History of Industrial Society, Socialism, Co-operation and Profit-sharing, Factory Legislation, Housing the Poor, the Farmers' Alliance Movement, etc.; a *Department of Ethics*, in charge of Dr. Felix Adler of New York, with lectures by himself and others covering Personal Ethics, Social Ethics, Ethics of the Professions, Ethics of Politics, etc.; and a *Department of the History of Religions*, in charge of Prof. C. H. Toy of Harvard University, with a course of eighteen lectures by Prof. Toy on the Religions, Religious Teachers, and Sacred Books of the World, and shorter courses on special religions by Prof. Bloomfield of Johns Hopkins University, Prof. Jastrow of the University of Pennsylvania, Prof. Moore of Andover Theological Seminary, and Prof. Kittredge of Harvard University. The tuition for the entire school of six weeks will be $10. Fuller information may be obtained by application to Prof. H. C. Adams, 1602 Chestnut Street, Philadelphia, Pa.

A Guide-book to the Poetic and Dramatic Writings of Robert Browning. By George Willis Cooke. Houghton, Mifflin & Co. Price $2.00.—We have here a book quite indispensable in the study of Browning. Browning's writings are very extensive. The literature of which they are the subject is still more extensive. We have here a carefully prepared and reliable handbook and guide to all. With vast industry, Mr. Cooke has gathered together in this volume essentially all that is known that throws light upon Browning's subjects, leading characters, plots, historic references, the circumstances under which he wrote his poems, etc.

James Freeman Clarke. Autobiography, Diary, and Correspondence. Edited by Edward Everett Hale. Houghton, Mifflin & Co. Price $1.50.—This is in every way a delightful book,—a worthy commemoration of one of the most noble and attractive characters of our age. Dr. Hale and those who have helped him have made a book worthy of their theme. We shall have more to say about it in a future number.

King's Chapel Sermons. By Andrew P. Peabody, D.D., LL.D. Houghton, Mifflin & Co. Price $1.50.—In this attractive volume we have twenty-eight discourses, embodying the ripest thought of one of the wisest and devoutest preachers that this country has produced. To all who know Dr. Peabody it is enough to say that we have

him here at his best. To those who do not know him we can only say that they will have to go far and search long before they find a book that discusses with more ability or greater catholicity of spirit the fundamental truths of religion and the eternal principles of ethics.

Golden Boat Action Songs. For Children. By Mrs. L. Ormiston Chant. London: J. Curwen & Sons. Price one shilling.—This is a book of twelve songs to be sung and acted by children,—songs so glad and bright and full of insight into nature and child-life that they ought to find a welcome in thousands of homes in America as well as in England. The titles are "The Golden Boat," "The Tree Song," "The Raindrops' Song," "The Little Sailor's Song," "The Sleigh Song," "The Marching Song," "The Tiptoe Song," "The Dollies' Dance," "The Song of Bells," "The Cuckoo Song," "The Lullaby," "The Good-night." They were composed by the gifted author for use in her own home, to help her own four little children to get through happily and healthfully the dreariness of a foggy and cold London winter. We have heard some of the songs sung and seen them acted, and dull must be the child or the adult that can think of fog or darkness, or imagine the world as other than one of sunshine, summer mornings, and joy, while in the atmosphere of these bright creations. The songs seem to us almost equally good for homes and for kindergartens. It is hoped that they may be republished in this country.

Hindu Literature; or, The Ancient Books of India. By Elizabeth A. Reed. Chicago: S. C. Griggs & Co.—This volume opens the door into a very marvellous world, and to most persons, even of extensive education, an almost unknown world. The literature of India, preserved to us in the Sanskrit language, is more extensive than the extant literature of both Greece and Rome; and in quality much of it stands very high, being little, if at all, surpassed by the best productions of the classic nations. It is a glance into this vast and strange and wonderful world of literature that the volume before us offers. The book is popular rather than learned, but it is popular in the good sense. It is based upon long and careful study. We know of no other work that covers the ground of an introduction to ancient Hindu literature so well as this.

Essays, Reviews, and Addresses. I. Personal and Political. By James Martineau, LL.D., etc. London and New York: Longmans, Green & Co. Price $2.50.—This is the first volume of a series in which Dr. Martineau proposes to publish in permanent form those occasional papers and addresses of his long life which seem to him best worth preserving. The present volume is divided into ten "Personal Sketches" and three "Political Essays." To most readers, in America at least, the former will seem of most value. The persons sketched are Joseph Priestley, Thomas Arnold, W. E. Channing, Theodore Parker, Lessing, J. H. Newman, Coleridge, Carlyle, Schleiermacher, Comte, John James Tayler, and John Kenrick. These papers were written at intervals from 1833 to 1877, and are by no means equal either in the interest of the subjects considered or in the strength and thoroughness of their treatment. Indeed one of the papers, that on Schleiermacher, a singularly interesting character, we have found distinctly inadequate and disappointing. To Channing, too, we think Martineau fails to do full justice. On the other hand, some of the essays are all that could be desired, notably those on Parker, Priestley, Arnold, and Comte. On the whole, the volume will be pronounced one of much value; and the rest of the series will be looked forward to with interest.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

Unitarian Review (April).

By Way of Combination. By Wm. M. Bryant.

A Chaplain of the Revolution. By Carlton A. Staples.

Papal Tradition: Conclusion. By Ernest de Bunsen.

A Bird's-eye View of American Literature. By E. Cavazza.

Universalist Quarterly (April).

The Christianity of Christ. II. By E. L. Houghton.

The Idea of God. By A. B. Curtis.

John Henry Newman. II. By Charles Follen Lee.

The Divine Sonship of Jesus Christ. By Edwin C. Sweetser.

Brain. By Isaac C. Knowlton.

Andover Review (April).

The Life and Times of Plato. By A. P. Peabody.

Revelation, Inspiration, and Authority. By Alfred G. Langley.

Mr. Bellamy and Christianity. By Anna L. Dawes.

Old and New Testament Student (April).

Men and Methods in Berlin. By A. W. Hitchcock.

The Development of the Sabbath among the Hebrews. By J. T. Nichols.

The Arena (April).

Philosophy of the Future. By Geo. Wm. Winterburn.

Crooked Taxation. By Thomas G. Shearman.

Buddhism in the New Testament. By Jas. T. Bixby.

Morality and Environment. By Arthur Dudley Vinton.

Popular Leaders, Past and Present. Alexander Hamilton. By E. P. Powell.

The Forum (April).

What can we Do for the Poor? By W. S. Rainsford.

Will Morality Survive Religion? Goldwin Smith.

Madame de Staël. By W. E. H. Lecky.

Trade-unionism and Utopia. By W. H. Mallock.

North American Review (April).

Wealth and its Obligations. By Cardinal Gibbons.

Pauperism in the United States. By Richard T. Ely.

The Example of a Great Life. By Lloyd Bryce.

The Duty of the Hour. By J. M. Rusk.

The Best Sign of our Times. By Emilio Castelar.

Lend a Hand (April).

Public Libraries.

Preventive Work and a Model School. By M. M. G. Dana.

History of the Chiricahua Apaches. By Isabel B. Eustis.

Atlantic Monthly (April).

Arnold Winkelried at Sempach. By W. D. McCrackan.

Prehistoric Man on the Pacific Coast. By Geo. Frederick Wright.

The Armenians and the Porte. By S. G. W. Benjamin.

The Muses in the Common School. By Mary E. Burt.

Scribner's Magazine (April).

The Meaning of the Dakota Outbreak. By Herbert Welsh.

The Story of the Fresh-Air Fund. By Willard Parsons.

The Century (April).

Early Intercourse of the Wordsworths and De Quincey. By H. A. Page.

Washington and Frederick the Great. By Moncure D. Conway.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to Rev. J. T. Sunderland, Ann Arbor, Mich., before the 15th of the month.*]

Alton, Ill.—A Helping Hand Society has just been organized in Alton, for charity and rescue work. The purposes of the society are the following: 1. The relief of the destitute and suffering, by food, fuel, and clothing; 2. Supplying and ministering to the needs of the sick; 3. The condition and needs of children in dependent and neglected families, and the providing, by adoption, of homes for such children; 4. Hospital visitation and assistance; 5. Establishment of coffee-stands and employment of means to increase habits of temperance; 6. Formation of sewing-schools for girls; 7. To provide work for the unemployed; 8. To visit and look after the condition and needs of the city jail and county poor-house, and to assist the inmates therein; 9. Encouragement of means for saving the earnings among the poor; 10. Increase of sentiment in favor of social purity and temperance, and the devising of suitable agencies to that end. It aims to emphasize a true and wise charity and to recognize the brotherhood of humanity without distinction of race, creed, color, or party. Rev. H. D. Stevens has been made president of this society.

Battle Creek, Mich.—The Independent Congregational Church here is very prosperous under the leadership of Rev. W. D. Simonds. It is just beginning the publication of a monthly paper entitled "The Modern Church," the first number of which (April) is most excellent.

Belmont, Mass.—At the Easter communion service, a tablet in memory of the late Rev. Amos Smith, the first pastor of the church, was unveiled. The tablet is of polished brass, resting on a base of marble.

Berkeley, Cal.—The success of Rev. W. R. Alger's services here during March caused the committee having them in charge to decide to continue Unitarian services through April and May. The speakers for April were Rev. C. W. Wendte of Oakland, Cal., Rev. W. W. Fenn of Pittsfield, Mass., and Rev. Thomas Van Ness of San Francisco.

Big Rapids, Mich.—Rev. L. R. Daniels, formerly of Midland, began his work here April 1. The society here has had a somewhat discouraging experience in the past, but it contains some earnest people; and, with Mr. Daniels's earnestness, wisdom, and ability, we expect for it a prosperous future.

Boston and Vicinity.—So early and unusually chilly an Easter did not bring out such a display of flowers and new bonnets as is sometimes the case, but there was certainly no lack of warmth and brightness in the beautiful Easter services held in most of our churches here. On Good Friday a very new and significant departure was made, inasmuch as a union service was held in the new Old South Church (Orthodox Congregational), in which Dr. Brooks and a brother Episcopalian, Rev. L. Parks, Rev. P. S. Moxom, Baptist, Brooke Herford, Unitarian, and the minister of the church himself, Rev. G. A. Gordon, all joined to make one of the finest and most impressive services ever held in this country. The church is a huge one, but it was filled to overflowing with people of every denomination in the town.

—Rev. Arthur Knapp has just returned to

Boston from Japan. It is now finally settled that Rev. W. I. Lawrance is to go out to Japan to take Mr. Knapp's place there. Mr. Lawrance will be greatly missed here, and his going is a very sore trial to his parish in Dorchester. But his people, while fully realizing how great their loss will be, are showing a very beautiful and unselfish spirit, and, though they express their sorrow, say no word to hold their minister back, seeming to feel that they must not stand in the way of such a splendid opportunity for increased usefulness and wider influence.

—Our A. U. A. building has received a valuable addition to its portrait gallery in the shape of a fine picture of the late Rev. W. P. Tilden. The presentation by Rev. Dr. A. P. Peabody on behalf of the givers took place on March 28, before a large number of friends.

—At the March meeting of the Unitarian Club Rev. S. R. Calthrop of Syracuse read a paper on "God in the Higher Education." At the April meeting the paper was by Mr. Riis of New York, author of "How the Other Half Lives." His subject was the same as that of his book, and was illustrated with stereopticon views of scenes from New York life among the poor.

—The *Christian Register* has been busy lately settling into its new quarters, having come down one floor, "to be more on a level with its readers," some one facetiously remarks! However that may be, it is certain that the move is for the better. The editorial room, though not large, is a model of attractive comfort and convenience.

—At the meeting of the Monday Club, on April 13th, Rev. A. W. Jackson spoke on his "Impressions of Dr. Martineau."

—The Channing Hall Lecture Course is completed. The last two lectures were on "The Congregational Polity as an Historic Force," by Rev. J. H. Crooker, and on "The Religious Growth of the Last Three Hundred Years," by Rev. M. J. Savage.

—The Unitarian anniversaries will occur the last week in May, as usual. We go to press too early to make full announcements, but the following items may be mentioned:—

The Unitarian Sunday School Society will hold its usual public meeting in King's Chapel, Thursday, May 28, at 2 P.M. Rev. E. A. Horton will preside, and addresses will be given by able and interesting speakers.

On Wednesday afternoon, May 27, it is expected that a meeting of those interested in primary teaching in Sunday-schools will be held in the Second Church parlors, under the direction of the Unitarian Sunday School Union.

For announcement of the anniversary of the Unitarian Church Temperance Society, see "Temperance Notes."

Calcutta, India.—Mrs. Helen Tompkins, who was at one time head of the Calcutta Mission, died at Calcutta, February 13. She was the friend and assistant of Rev. C. H. A. Dall in the girls' school connected with the mission, and after his death had charge of the mission until it was suspended.

Cedar Falls, Ia.—This important point, the location of the Iowa State Normal School, has been well cared for, since the departure of its minister, Rev. M. C. Aitken, by the Universalist State Missionary, Mrs. S. L. Crum. The work is prospering so well in her hands that the society very much desires to settle her permanently. That, however, is impossible, for the State work, for which Mrs. Crum is peculiarly fitted, cannot spare her. Cedar Falls is a grand opening for some young minister who is willing to work and wait patiently for the harvest.

Cedar Rapids, Ia.—Rev. J. H. Palmer has just entered upon the third year of his pastorate. He has made himself a great power in temperance work and in other good causes in the city, and is extending his influence far out in the State. His society here, while small as compared with some others, is so thoroughly organized for work that it is recognized as one of the first in its influence for good in the community. It is a union society of Universalists and Unitarians, and illustrates "how good and pleasant it is for brethren to dwell together in unity."

Charles City, Ia.—This new society is giving most excellent promise of permanent usefulness under the wise and energetic management of its young pastor, Rev. A. C. Grier. The Sunday-school, the Ladies' Aid Society, and the choir are all thoroughly organized and doing good work.

Chicago, Ill.—Some of the ministers who have supplied the pulpit of the Church of the Messiah of late are Rev. A. W. Martin of Chelsea, Mass., Rev. Henry Frank of Jamestown, N.Y., Rev. A. W. Gould of Manistee, Mich., Rev. Howard N. Brown of Brookline, Mass., and Rev. Howard MacQueary of Canton, Ohio. Rev. W. W. Fenn of Pittsfield, Mass., is to follow for May and June.

—The W. U. C. anniversary occurs May 12–14.

Dallas, Texas.—Rev. George L. Chaney, Southern Superintendent of the American Unitarian Association, has been visiting this important city and preaching on "Unitarianism." He found a very considerable number of persons interested in his thought, and there seems to be a good prospect for a liberal church.

Galesburg, Ill.—The Universalist Preachers' Institute, which convened in this city March 30, and continued until April 7, was a large and notable gathering of the Western ministers of that church. About fifty were in attendance, representing a constituency extending from Minneapolis to the Ohio

River, and from Detroit to Omaha. Many subjects were considered, and several papers of a high order were presented. The discussions were spirited; and, upon the questions relating to the "higher criticism," they were at times tinged with a little unnecessary bitterness. This was particularly apparent when Mr. Palmer's paper upon the "Objects and Methods of the Liberal Sunday-school," and Mr. Schindler's paper upon "Theories of Salvation" were under consideration. The notable productions from a literary point of view were Mr. Marsh's address upon "Inspiration," Mr. Alcott's paper upon "The Pauline View of the Resurrection of Jesus," Mr. McCollester's upon "The Place of History in the Minister's Work," and Dr. Canfield's sermon on "Constructive Universalism."

It was voted to continue the Institute; and an excellent committee was selected,—headed by Rev. Amos Crum, in whose fertile brain the idea of the Institute originated,—to arrange date, place, and programme for the next meeting.

Jackson, Mich.—The Unitarian society, which has been for some time without a minister, has at last settled Rev. Mr. Dodson, who came to us a few months ago from the Disciples, and has since that time been in the Harvard Divinity School. A special series of evening meetings was held here April 12–17, with preaching by Rev. T. B. Forbush of Chicago, Rev. J. T. Sunderland of Ann Arbor, Rev. Carrie J. Bartlett of Kalamazoo, and Rev. Mila Tupper of Grand Rapids.

Japan.—The last number of the London *Inquirer* contains a letter from Rev. H. W. Hawkes, late of Tokio, Japan, which gives some int·resting items of information• regarding Rev. Clay MacCauley and our Unitarian cause. Says Mr. Hawkes: "A communication just received from Mr. MacCauley says that Sunday evening meetings have been commenced in Nihonbashika, a busy quarter of Tokio, and are growing steadily. They began with an attendance of thirteen, and have now reached sixty, with increasing interest. Mr. MacCauley, Mr. Takata, and Mr. Kanda conduct these meetings. The morning service at Iigura is in Mr. Takata's hands, Mr. MacCauley holding an open conference at its close. Mr. Kato is still in Morioka, in the north-west of Japan, trying to organize a cause there. Our three professorial allies are holding courses of lectures two nights a week with good attendances, while the magazine carries our teachings into far distant quarters, meeting often with an eager response, and leading to earnest inquiry into our principles and faith. Altogether all that one man can do is being well done by Mr. MacCauley, and his staff of helpers seem to aid him efficiently."

Kalamazoo, Mich.— The Kalamazoo *Daily Telegraph* prints in full an interesting sermon by Rev. Marion Murdock on "Experimental Religion."

—Rev. Caroline J. Bartlett, who has been associated with Miss Murdock in the pastorate of the Unitarian church, has resigned, and is to sail on May 13 for Europe.

Kansas City, Mo.—The *Journal* prints in full the Easter sermon of Rev. John E. Roberts on "The Immortal Hope."

Lebanon, N.H.—The Easter exercises at the Unitarian church were unusually rich and full. In the morning, in place of the regular service, the Sunday-school and choir gave an excellent concert, using the service published by the Sunday School Society. The singing and recitations by the school were very good, and the decorations were very pleasing. The audience filled the church. In the evening a large congregation gathered to engage in a special Easter service arranged by the choir and the minister. The discourse was upon "The Faith in the Immortal Life," and the entire service was thought to be especially uplifting and helpful.

—The Ladies' Circle has done some excellent work the past year, having sent contributions of clothing and other things to the Orphans' Home at Franklin, N.H., the Children's Mission, Boston, and the Tuskegee Normal School at Tuskegee, Ala., besides contributing to the treasury of the church and "lending a hand" to help the needy "at home" through hard circumstances.

—The congregations have been of good size through the fall and winter, and the society is looking forward with hope and courage.

Lowell, Mass.—We do not often find more inspiring reading than is the recently printed Year Book of the First Unitarian Church of Lowell for 1891, containing a historical sketch of the society, and short accounts of the various organizations connected with the church. The Sunday-school has a membership of about one hundred and twenty-five; besides this, Mr. Batchelor has a class of sixty among those who have outgrown the Sunday-school. There is also a Sunday School Society, whose objects are "to unite the members of the congregation in a society to take charge of the Sunday-school," to appoint teachers, etc. The Lowell Missionary Society was formed in 1843, soon after which the Ministry-at-Large was established. In 1863 a free chapel was obtained for the use of the Ministry-at-Large, which is of an unsectarian character. Rev. George C. Wright is the present minister. Under the name of the Channing Fraternity are included committees on Missions, on Culture, on Benevolence and Hospitality, on Amusements, on Country Week, and on Flower Mission. The Young People's Fraternity Club consists of three sections, Instruction, Religion, Amusement, the first of which is to co-operate with the

Culture Committee of the Channing Fraternity, the second to give the young people an active part in the church work, and the third to provide entertainments and assist on festival occasions. The Unitarian Club, having for its general object "the encouragement of all good work in the community," has just completed its second year. Its members are convinced that it is destined to accomplish a great deal of good. The Ladies' Sewing Society has made and distributed more than five thousand two hundred and fifty garments since 1865. In addition to its work of charity, it aims to promote social feeling in the parish. The Lowell Branch of the National Alliance numbers sixty-five members. It holds monthly meetings, at which original papers or profitable selections are read. The Post-office Mission, "cheerful letter correspondence," and "loan library" are under its direction.

Middleboro, Mass.—In May or June the pretty new church of the First Unitarian Society of Middleboro will be dedicated. The society was organized in 1889, in June of which year Rev. William H. Ramsay became its pastor. Under his ministry the society has had a rapid growth, and now ranks with the evangelical churches of this once severely orthodox town. The lot on which the new church stands was given the society by Hon. Enoch Pratt of Baltimore.

Newport, R.I.—The observance of Easter Sunday at Channing Memorial Church began at ten o'clock with a hymn of praise for the children christened. This was followed by the consecration of adults and the reception of church members. Twenty-five persons were welcomed into the fellowship. The sermon was upon "Life Immortal." The evening service was devoted to the young people of the Sunday-school, by whom appropriate readings and recitations were given. The music was a special feature of this service. The address by the minister, Rev. George W. Cutter, closed the sweet and solemn celebrations of the day.

Oakland, Cal.—The dedication services of the First Unitarian Church of Oakland were held on March 29. Rev. Edward Everett Hale and Rev. W. R. Alger of Boston and Rev. Thomas Van Ness were present, and assisted the pastor, Rev. C. W. Wendte, in the services. Through Mr. Wendte's zealous and faithful work the Oakland society are able to rejoice in one of the most beautiful and most complete church edifices on the Pacific Coast.

Orange, N.J.—On April 2 the First Unitarian Church of Essex County, New Jersey, installed Rev. Edward Hale as its pastor. Rev. Hobart Clark, Rev. Stephen H. Camp, Rev. H. Price Collier, Rev. Francis G. Peabody, Mr. Henry F. Hitch, Rev. D. W. Morehouse, Rev. Grindall Reynolds, Rev. M. St. Croix Wright, and Rev. Theodore C. Williams took part in the impressive services. Dr. Peabody preached the sermon. The ordination hymn was written by Rev. M. St. Croix Wright. There was a large attendance, and delegates were present from Brooklyn, New York, Newburg, Yonkers, Plainfield, and the South Congregational Church of Boston.

Philadelphia, Pa.—A union Easter service for the three Unitarian Sunday-schools of the city was held at the Spring Garden Church in the afternoon of Easter Sunday. Rev. W. I. Nichols conducted the service, and was assisted by Rev. Joseph May.

Pittsfield, Mass.—Rev. W. W. Fenn has resigned the pastorate of the Unitarian church.

San Diego, Cal.—The San Diego *Union* prints in full a sermon by Rev. B. F. McDaniel on "Labor Riots and Immigration."

Seattle, Wash.—The Year Book of the First Unitarian Society of Seattle has reached us. It contains the reports given at the annual meeting in February by the president of the Board of Trustees, the treasurer, and the president of the Women's Auxiliary Society. The constitution of the new Parish Union is also given. A Library Association has been formed, pamphlet mission work is being taken up, and the Sunday-school shows growth in numbers and interest.

Shelbyville, Ill.—Rev. J. L. Douthit's son, Robert C. Douthit, who has been studying at Meadville for the past two years, preached recently to his father's congregation. The papers speak very favorably of his first effort.

Somerville, Mass.—The installation of Rev. W. H. Pierson as pastor of the First Unitarian Church took place on the evening of April 1. The introductory prayer was by Rev. Charles L. Noyes, pastor of the Congregational church; reading of the Scriptures, Rev. Joel H. Metcalf; sermon, Rev. Brooke Herford; installing prayer, Rev. Edward A. Horton; charge to the pastor, Rev. Grindall Reynolds; fellowship of the churches, Rev. Benjamin R. Bulkeley; address to the people, Rev. Stopford W. Brooke; closing prayer, Rev. Isaac P. Coddington, Universalist. Mr. Pierson is the first minister to occupy the fine parsonage and grounds bequeathed to the society by the late Columbus Tyler.

St. Louis, Mo.—On Easter Sunday a special service appropriate to the day was held at the Church of the Messiah, which was beautifully decorated with flowers and palms. The music was exceedingly fine, the choir being accompanied by the organ, harp, and trumpets. Several new members joined the church, and the rite of baptism was admin-

istered to quite a large number. In the afternoon the two Sunday-schools held a joint service, with singing, short addresses, distribution of prizes, and presentation of flowers, each child receiving a plant to carry home. The children of the morning school had their Easter supper during Easter week, in the Sunday-school rooms, followed by the reading of the annual reports, and the breaking of the jugs, which were found to contain one hundred and fifty dollars for the two Children's Hospitals of the city.

—The literary branch of the Eliot Society has held regular fortnightly meetings, at which such books as "Dimitri Roudine," "Crime and Punishment," "Marie Bashkirtseff," and "The Enemy of Society" have been discussed. The meetings have been well attended, and the different essays excited animated discussion.

—At the last meeting of the Unitarian Club Mr. Edward C. Eliot read a very able and thoughtful paper on William Ellery Channing, which called forth loving and eloquent tributes to his memory from Rev. Mr. Learned, Rev. Mr. Snyder, Mr. Dimmock, and others. M. H. DE W., *Sec'y.*

St. Paul, Minn.—Our correspondent writes: "We have to report increasing congregations during the month past, and much interest. Mr. Crothers has added two to his series of sermons on great books of religion. The first of these was upon the writings of John Milton, who stands for the idea of liberty in religion. The second was upon Lessing, who teaches in his 'Nathan the Wise' fraternity in religion.

"Mr. Crothers delivered, on the evening of April 12, the first of a series of lectures upon 'The Reformation of the Nineteenth Century.' The titles of these lectures in their order are: 1. The State of Religion at the Beginning of the Century; 2. Channing and the New Spirit; 3. The New Learning of the Nineteenth Century; 4. The Religion of our Poets; 5. The New Orthodoxy; 6. The Future of Religion.

"The aim of these lectures will be to trace the changes which have taken place in religious thought in this country, and to indicate some of the causes."

Storm Lake, Ia.—Rev. J. E. Keyes has been engaged for another year by this courageous little society. Its persistence under many disadvantages is worthy of high commendation. It has been much strengthened by a recent visit from Rev. James K. Applebee, and has engaged him for another course of lectures next winter.

Toledo, Ohio.—Over ten thousand dollars have been subscribed for the new Unitarian church.

Toronto, Can.—Rev. T. C. Jackson, who was admitted to the Unitarian fellowship from the Disciples Church, was installed as pastor of the Unitarian church on April 15.

Winchendon, Mass.—A correspondent writes that the Church of the Unity is the most alive church in Winchendon. On Easter morning there was a congregation of two hundred, and in the evening four hundred and fifty people were present, many standing, and others not able to get into the church. The evening service was a concert given by the Sunday-school. At the last meeting of the Ladies' Circle, on April 1, one hundred and seventy-five sat down to supper, and three hundred were present in the evening. The society publishes a monthly bulletin called *Our Work*, giving the subjects of the pastor's sermons for the month, and a word about the work of the church and of each of the organizations connected with it.

Ypsilanti, Mich.—Rev. J. T. Sunderland of Ann Arbor is delivering a series of six Sunday evening discourses here to audiences of between two and three hundred. The town contains six or seven thousand inhabitants; and, besides, it is the seat of the Michigan State Normal School, which has an attendance of seven or eight hundred students. Hence it is an important place for the utterance of our liberal word.

PHYSICAL RESURRECTIONS.

Dear Mr. Editor,—Will you allow me also a word about "virgin births and physical resurrections"?

Are not you, and our friend Chadwick also, catering to the "popular misuse of the Bible" by putting the birth of Jesus and his resurrection on a level, as equally teachings of the New Testament? The birth is narrated in two passages only, one of which, if not both, is so legendary in its very form as to take it at once out of the range of historical criticism. Those opening chapters of Matthew and of Luke may possibly have been founded upon expressions of Mary, misunderstood and amplified in tradition; but their subject as well as form are evidently incapable of historic evidence.

On the other hand, the crucifixion and the resurrection are equally capable of being sustained by testimony; and they are referred to emphatically in sixteen or seventeen of the books of the New Testament. The virgin birth is nowhere alluded to except in the preludes to Matthew and Luke; while the resurrection is everywhere, in the collection, silently assumed or openly affirmed.

Moreover, are you and brother Chadwick quite in accord with the spirit of Unitarian liberality when you speak of views held by many well-educated Unitarians (who have examined those views with all the serious earnestness and mental power with which God has endowed them) as "without proof or rationality," "lamentable," and "essentially mediæval and out of harmony with the spirit and intelligence of the modern world"?

I cannot feel that that is a courteous way of characterizing the view of the resurrection of Jesus held, for example, by the venerable and venerated Dr. Furness.

If by physical resurrections you refer to the modern doctrine of some that the bodies of the dead will at some day be reanimated, I should simply say that doctrine is not that of the New Testament.

THOMAS HILL.

Portland, Me.

Of course the "dogma of physical resurrection in the creeds and standards of Christendom," which we referred to with disapproval, is that which is expressed in the Thirty-nine Articles of the Episcopal Church in these words, "Christ did truly rise from the dead and took again his body, *with flesh and bones, wherewith he ascended into heaven.*" We were not aware that any Unitarians believed this doctrine. We had not understood Dr. Furness so to believe. Nor do we yet think that Dr. Hill so believes. We had supposed, and still suppose, Dr. Furness and Dr. Hill to hold that all "resurrection," whether of Christ or of others, is resurrection of the spiritual, not of the material, and that it includes, as Paul so clearly teaches, not the physical body of literal flesh and bones and blood, but only "the *spiritual* body," whatever that may be. Our thought on this subject, however, will be found more fully expressed, for those who care to read it, in the short Easter sermon entitled "Christ is Risen," printed in this number of the *Unitarian.* We think our readers will find there a view which is the prevailing one of the New Testament, and which, while incomparably more reasonable than the dogma of the creeds, leaves to the resurrection of Jesus all its reality and power, and to Jesus himself all his preeminence and honor.—[ED. *Unitarian.*]

In a later note Dr. Hill states his belief and the belief of Dr. Furness as being that "Jesus reappeared to his disciples in the very flesh and bones in which he had been crucified," but *not* that Jesus "took flesh and bones into heaven," nor that "our old bodies are to be," as Falstaff puts it, "patched up for heaven."—[ED.]

"Guide therefore thy soul in the right track; put on the breastplate of righteousness; then be worthy of the armor you have put on."

A LITTLE WHILE.

In printing this sonnet last month, a word was given incorrectly. The poem is too beautiful to be marred, even in the slightest degree, so we print it again. [ED. *Unitarian.*]

"'*A little while?' We know not what he saith,*"
The sad disciples said with trembling lips,
When o'er their hopes crept like a chill eclipse
The dreadful shadow of the Master's death.
But past the gathering shadows close at hand,
And far beyond the valley dark and cold,
Before his vision, in perspective grand,
The vistas of eternity unrolled.
Onward and upward to far, unseen height
The path of life, unending, stretched away;
And all the sorrows of life's little day
Dwindled and faded at the glorious sight.
O child of heaven, look up like him, and smile
At life's brief trouble and earth's little while.

REBECCA PALFREY UTTER.

Chicago, Ill.

MISSIONARY WORK AMONG THE INSANE.

It has been the custom in Toledo to have religious services every two weeks in the pleasant chapel connected with the Insane Hospital. This is a State institution, and contains at present about twelve hundred inmates. These services have usually been conducted by the various evangelical pastors of the city; but some weeks ago, through the influence of friends, the Unitarian minister received the appointment, which he very willingly proceeded to fill. It was a new experience, preaching to perhaps three or four hundred insane people, together with their physicians and attendants. The Moody and Sankey gospel hymns were used, the singing being conducted by the hospital choir. The minister preached one of his old sermons, and was not a little surprised after the services to have the officers and attendants gather about him, and, through Dr. Tobey, the physician in charge and manager, request him to conduct the religious services hereafter, preaching every other Sunday evening, stating that our views were so different from any preaching that they had had at the hospital before, so much more healthful, so much more rational, that it was desirable to have that preaching permanently. Preliminaries, therefore, being settled, the engagement stands that the pastor of the Unitarian church, with his other work, is for the present to preach to the insane people of Lucas County, Ohio.

THE CHURCH OF OUR FATHER.

Dear Mr. Editor,—I see that our dear friend, Dr. Rexford, in his recent lecture on "Early Unitarians and Universalists," spoke of a greatly-to-be-desired result,—the union of the two denominations. How much

stronger each would be as a part of *one whole!* And how much better it would be if the Independent churches would join, and also two or three other denominations which differ from us in name more than in spirit or belief!

A basis, in part from the Church of Our Father of Detroit and in part from the Fourth Church of Providence, would express the sentiments of all, and would be all that could be needed, namely:—

1. We believe in the Universal Fatherhood of God.

2. We believe in the Universal Brotherhood of Man.

3. In the love of Truth and in the spirit of Jesus Christ, we join for the worship of God and the service of man.

And let the new united movement be called the "Church of our Father." This name would be the grandest as well as the broadest that any people of any age or country ever had or could wish for.

Yours respectfully,

S. W. HOPKINS.

Mount Pleasant, Mich.

JOTTINGS.

In the magnitude and range of the educational work it is doing, the University of Michigan now stands at the head of the educational institutions of this country. The calendar for 1890-91, recently issued, shows an attendance of 2,416 students. Of these 1,175 are in the Literary Department, 587 in the Law Department, 442 in the Medical Departments, 132 in the College of Dental Surgery, 91 in the College of Pharmacy. The faculty numbers 136 professors, lecturers, instructors, and assistants.

In the death of Mr. P. T. Barnum we lose from our current history as a people a very striking and in some respects an admirable character. While Mr. Barnum was "the prince of showmen," he was strictly honorable in his business dealings; he had a large heart, an open-handed generosity, a genuine interest in the welfare of the people and in religion. He was an ardent Universalist, and left bequests amounting to $92,000 to various Universalist interests.

Any persons in the West, with liberal religious sympathies, who are looking for a pleasant, quiet, healthy, and inexpensive place to spend their summers, would do well to investigate the claims and attractions of the new Universalist resort, "Ne-ah-ta-wan-tah," situated on Grand Traverse Bay near Lake Michigan. Circulars containing full information will be sent free on application to Mr. E. A. Treadway, Grand Rapids, Mich.

If Mr. Moody and his kind can with perfect ease believe the story of Jonah and the whale, with quite as great ease can Mr. Talmage and his kind believe the doctrine of a literal resurrection of the body. In his recent Easter sermon the distinguished Brooklyn divine was good enough to tell us just how this wonderful resurrection process is all to take place. The information is so interesting that we print a few sentences: "Crash goes Westminster Abbey, as all its dead kings and orators and poets get up! Crash go the Pyramids! Snap! go the iron gates of the modern vaults!" There are "strange comminglings of spirits searching among the ruins" for their old cast-off bodies. "And now the air is darkened with the fragments of bodies that are coming together from the opposite corners of the earth. Lost limbs finding their mates,—bone to bone, sinew to sinew,—until every joint is reconstructed, and every arm finds its socket, and the amputated limb of the surgeon's table shall be set again at the point from which it was severed." In a land where such stuff as this passes for religious truth, can any one doubt the need of primary schools?

Dr. Freeman Clarke in his Autobiography tells of his father going up into Vermont in an early day on to a farm for the purpose of raising merino sheep. But the bears and wolves killed the sheep, and in a year or two the experiment was given up. "The best thing which my parents brought back from Vermont," says Dr. Clarke, "was a ghost story, which my mother used to tell with much spirit. The only domestic, a young woman, was taken sick and died. My father had to go some distance to find a carpenter to make the coffin, and my mother was left alone with her infant. Evening came on, and my father had not returned. All at once an unexpected knock was heard. It was unexpected, for few visitors ever found their way to the house. My mother went to the outer door; but there was no one there, or anywhere in sight. She returned to the sitting-room; and directly the knocking came again, louder than before, and the door into the room where the body of the young woman was lying slowly opened. My mother, thoroughly frightened, seized her child, and ran out of the house, with the wild purpose of going to the nearest neighbor. As she went round the house, she heard the knocking again, close to her. Looking back, she saw a large merino ram butting against the house, which, being slightly built, was shaken by the shock."

There is no place like the House of Commons for a "nice derangement of metaphors." A well-known member talked not long ago of the "bleating of a bruised worm"; but it will be a long time before we shall have a "mixture" equal to the outburst of an effusive orator who said, "The British lion whether it is roaming the deserts of India or climbing the forest of Canada, will not draw in its horns or retire into its shell."

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THE REVIVAL OF SPIRITUAL CHRISTIANITY.

SERMON BY REV. SOLON LAUER, CHICOPEE, MASS.

"God is Spirit; and they that worship him must worship him in spirit and in truth."—JOHN iv. 24.

The essence of primitive Christianity was a turning from externals to internals, from forms and ceremonies to thought and sentiment. Amid the externalism and dead formalism of his time, the words of Christ rang out like trumpet-notes for a recognition of Spirit and the spiritual life. "God is Spirit," he declared, "and they that worship him must worship him in spirit and in truth." The emphasis which he placed upon this thought is well shown in the order of the Greek sentence which has embalmed it for us: "Πνεῦμα ὁ Θεός," "*Spirit* God is,"—the most emphatic word, according to the Greek usage, coming first in the sentence.

The early Christian movement was, then, supremely a spiritual movement. It turned men's thoughts away from the things of the outer world—wealth, social position, political power, a formal and empty mode of worship—to the things of the inner and real world, the world of spirit.

"The things which are seen are temporal, the things not seen are eternal." Wealth of gold and silver and worldly goods must be left behind at death. These are only lent to the man for use during a short term of life. They are not his: they are already tending toward another, even while he has them in his possession. They are temporal, because things of time, which cannot be carried into eternity. "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." These treasures are treasures of thought, riches of the soul, eternal as the soul herself. Thus did the voice of primitive Christianity call men to forsake their dreams of outward things, and turn to the life of spirit, which is the only real life. Primitive Christianity recognized all life as spiritual, and matter as but the veil which both reveals and conceals the face of God. There can be no reality or permanence in the life of the senses, because these deal only with phenomena which are continually shifting. The things of sense are like the clouds in the sky: the soul is the sky itself. Christ brought all life to this complexion. He referred all conduct to thought, on the principle that, "as a man thinketh, so is he." He that contemplates a sin hath already committed it, is the high teaching of Jesus. Nothing that entereth in at the mouth defileth the man, because food is for the body, and not for the soul. Out of the heart proceed all evil things. The relation of conduct to the soul was shown in the comparison of the tree and its fruit: a good soul does not bear the fruit of sinful deeds, and an evil soul cannot bring forth the acts of purity and holiness. Washing and purifying the body do not cleanse the soul. Baptism is only the symbol of an *inner* cleansing that must precede it, or it is mockery. The baptism of water must be accompanied with the baptism of the spirit. There is no efficacy in forms and rituals, unless these proceed from the spirit, and are symbols and expressions of feelings in the heart.

Thus did the simple religion of that simple man who inaugurated the movement of Christianity seize upon the great principles that underlie all real reform in human life. It is from the *root* of the tree that the life proceeds which clothes itself in leaves and blossoms. It is from the soul of man that all motives proceed which express them-

selves in the form of daily deeds. To make pure the deeds of a man, you must first purify the inner fountain of his life; and no one can do this for another. The very essence of Christ's doctrine, and of all genuine religion, is the necessity of *self-salvation.* Man cannot be purified by the slaughter of kids and goats, nor by the suffering of another, nor by the virtue of another. To himself belongs the task, with whatever of encouragement and sympathy he may find in the friends around him.

Thus, turning all ethical culture in upon the soul, Christianity followed in the steps of the ideal philosophy which in ages before had taught that the soul is the man, and that thought is his real and only life. But to this ideal philosophy as it had been taught by Plato, Buddha, and other mighty teachers, Jesus joined a high spiritual joy which made his words glow with the fire of worship and devotion. On its intellectual side, the religion of Jesus had found expression through many former teachers; but in this spiritual element of joyful worship, of conscious communion with the Father Spirit, God, his work seems to stand alone in all history. We know full well what degradation his high teachings suffered in succeeding centuries. Men who had not the spiritual perception to understand his doctrines as he uttered them attempted to teach them to the world. Honestly, lovingly, zealously, they sought to carry his noble gospel to humanity around them. That they failed to convey it in its fulness was no fault of theirs. He came to heal not those that were well, but those that were sick; and because they were sick they did not understand fully his divine teachings. His disciples were chosen from among the lowly,—fishermen, better versed in the lore of their craft than in the mysteries of theology, better able to discern the signs of the sky than the signs of the times, with warm hearts, but dull brains, full of a zeal that was generally without knowledge, loyal to their Master, but often injuring his cause by their hot-headedness and rash enthusiasm. Peter whips out his sword to defend his Master, having not yet learned the first of Christ's lessons,—the law of love. His spiritual teachings, couched in the form of allegory or parable, were often sheer mystery to those most intimate with him, whom he had chosen to propagate his gospel. After a parable whose meaning seems perfectly clear to us to-day, they come to him and say, "Expound unto us this parable." He warns them to beware of the leaven of the Pharisees and Sadducees; and the honest fellows, sensitive to his every word of warning, are troubled that they have brought with them no baker's bread! The spiritual essence of his words escaped their dull brains; and they confounded the symbol with the thing symbolized, as so many good and honest people have done since. These facts are referred to, not to bring discredit upon the disciples of one who taught such divine truth, but to show upon what inadequate means the great Teacher was obliged to depend for the propagation of his teachings. If he had been able to command the printing facilities of our modern world, his doctrines would have been preserved more purely, although the modern editor and printer often manifest quite as great an obtuseness to spiritual truths as did the immediate disciples of Jesus, and succeed in perverting a speaker's meaning quite as much. But how much of the truth uttered by our modern seer, Emerson, would have reached the public mind pure and unperverted, had it not been for the printing-press, which has embalmed his teaching beyond the reach of mutilation, however little it may be understood by present readers? We can readily see that in the age in which Jesus taught it was impossible that his high teachings should reach the public mind pure and undefiled. If the public had been capable of receiving his truth, he would not have arisen to utter it as he did. Spiritual truth can be only spiritually discerned. To understand the teachings of Jesus, one must have the spirit of Jesus; and that spirit is a stranger to the world. And so we can see that the gospel of Christ—as he taught it—can spread only among a people who are illumined with a high degree of spiritual understanding.

Among a people whose minds are gross the doctrines become gross also. The materialization of Christianity was due to its having fallen upon materialistic times. Minds that were enslaved by sense could receive the teachings of Jesus only in a sensuous form. Hence his purely spiritual doctrines soon became fixed in a physical form of theology, of which the only good that

can be said is that by this coating of matter the germs of truth were kept alive for us of later times. Heaven became a place, a gold-paved city in the skies; hell also a place, and a much larger one, paved with lost human souls. Christ was made a demi-god; the incarnation, that profound spiritual truth, being degraded to a physical sense, and limited in its application to him alone. The work of atonement, that high work of reconciling man with the perfect laws of God, became a sacrificial act, its purpose to propitiate an angry and relentless God, its culmination in the death of Christ upon the cross a mere repetition of the ancient Hebrew custom of sacrificing an animal for the remission of the people's sins. The rites of the Church became acts of holiness in themselves, having a sure efficacy, however perfunctorily performed. In a word, the truths of the Man of Nazareth became thoroughly adjusted to the mind of an age incapable of comprehending them in their true significance. But these high truths were not lost. They were not dead, but sleeping through the long night of ignorance that lay upon Europe in the Middle Ages. They were sleeping as the seed sleeps beneath the soil of winter, ready when the sun returns in his spring-time warmth to shoot forth into new life. With the growth of spirituality in the Western world, these teachings of Jesus are coming forth from the soil of the old theology which has so long entombed them. In the warmth of the new spring-time of spiritual unfoldment, they are bursting forth into life on every side. The churches everywhere are plucking the new flowers of these resurrected truths, and new life is coming into the Christianity of our land. Among the distorted forms of Jesus' teachings, as they have come to us in the scriptures of the New Testament, we can find enough high truth to show us what a sublime soul it was that shone forth there in Judea eighteen centuries ago. As the face of a friend in twilight, we recognize the divine features of one who was *Christ*, because so fully *anointed* (χριστός) with the spirit of God. Benignly it shines forth out of the surrounding and gathering gloom, as we read that glorious Sermon on the Mount. As a foolish man cannot utter wisdom, but as folly might be attributed to a wise man, we may be sure that a sublime soul was back of those high chants of love and righteousness, which ravished the ears of listeners and charm the souls of readers to-day. Our conception of Jesus must be formed from the best that is attributed to him, not from the worst. Jesus must have been one capable of uttering the loftiest sentiment in the New Testament records.

But, for all this, we want no mere personal glorification of the man. Jesus *was* a divine man, judged by any rational standard of evidence; but he is worth to the world just so much as the highest truth he uttered. It was not *his* word, but the Father's, that he spake. All great souls who dwell in God abhor any personal admiration. It is an admiration directed to that which they have put aside,—to that the putting aside of which alone makes them worthy to teach their fellow-men. A revival of Christianity, then, can come not at all from an increased emphasis upon the *person* of Jesus, but alone from an enlarged appreciation of the truth which Jesus taught. And such a revival is at hand. The growth of thought has extended and deepened the appreciation of the simple yet profound teachings uttered by that true prophet of the soul, Jesus of Nazareth. The Transcendental movement in New England gave us men whose appreciation of the teachings of Jesus has never been excelled. Emerson, in his Divinity School Address, which to many good souls at the time of its delivery seemed to belittle Christianity and degrade Jesus from his position of honor, sets forth a conception of Jesus at once rational and reverent,—a conception which emphasizes the worth of man by setting forth his highest type as a manifestation of the glory of God. Thus we may see that a larger and fuller understanding of the high spiritual truths taught by Jesus is the real revival of spiritual Christianity.

And so, in spite of the misgivings of the many good people who have been accustomed to identify the value of Christianity with a limited conception of its author, Christianity is really growing in extent and power. The principles of the spiritual philosophy taught by Jesus are on every hand gaining new recognition. Science, so fertile of discovery in the realm of physical phenomena, has found no explanation or

cause of life among the atoms she has been chasing. Protoplasm, the cradle of the new world's life, has testified concerning the creative cause, "It is not with me." Spirit, intelligent, loving, all-embracing, is conceded to be the Parent Source of all being. Science echoes the word of Jesus, "God is Spirit"; and the inference inevitably follows, "They who worship him must worship in spirit and in truth." The Church which has borne the name of Christ is beginning to have his spirit. Worship is being awakened by a new appreciation of the spiritual nature of man. When we know ourselves as spirit, one with the Spirit of God, our Father, the teachings of Christ have a new meaning for us. When we rise to a full understanding of the principles of his gospel, we find them one with the ideal truths of all times; and from him who stands as the historic head and fountain of this great river of Christianity we catch a new zeal and devotion to these truths. With the example before us of one who suffered the agony of the cross for these high truths, shall we not catch a new spirit, and be willing to endure some little hardship or self-denial for them? The high and beautiful chant of his words comes sounding down the centuries to awake in our hearts a new zeal and love for the cause which he served so well. Not for self-glorification did he serve, not by glorification of him as a person can we best serve, but by joining with him that great army of the sons of God who have labored to make this world better and more perfect. Let us accept the truths which he uttered, which all great souls have uttered, which our own souls recognize by virtue of our likeness to them. Verily, "they are spirit, and they are life"; "written not with ink, but with the spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." Let us join that growing army of God's children "who walk not after the flesh, but after the spirit"; "for the mind of the flesh is death, but the mind of the spirit is life and peace." Let us penetrate to the very heart of these teachings of Jesus, so that we can say, "We serve in newness of the spirit, not in oldness of the letter"; "ministers of a new covenant, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

*THE RELIGIOUS GROWTH OF THREE HUNDRED YEARS.**

BY REV. M. J. SAVAGE.

In order to appreciate the religious growth of three hundred years, we need to get back into the conditions of three hundred years ago. I shall not confine myself rigidly to the definite time limit, but traverse generally the period from the sailing of Columbus on. We must try to go back imaginatively and picture the situation in those far-off times,—far off when we consider the changes that have taken place, but very near and very modern as we reckon the earth history of man. We shall have time to sketch the picture only in the broadest outline, trusting to your imaginations to fill in the needful detail, and to make yourselves sufficiently at home there to appreciate the contrasts between then and now.

How shall I take you back into the period preceding the Protestant Revolution? As I ask myself that question, it occurs to me that this will be a good way. Beginning with the most recent inventions, discoveries, and improvements, let us wipe out one after another the things, in the way of growth, that have been attained, until we leave the earth as bare and contracted as it was three or four hundred years ago.

Suppose we begin with the inventions. Wipe out of existence, then, the phonograph, the telephone, the type-writer, and short-hand reporting, which means accurate reporting of any kind. We must blot out all the telegraph lines, the railways, and the steamboats. The steam-press and the modern newspapers, of course, go with these. We thus get back to a time as recent as the young manhood of my father, when the news of the November presidential election reached the farmers down in Maine somewhere about the time of planting in the spring. Electric lights, gas, friction matches, stoves,—these all are gone long before this. Street-cars were preceded by omnibuses; but we must get along without even an omnibus. Stage-coaches made rapid journeys, of a week, in traversing distances that mean to us now only a few hours. We feel ourselves aggrieved to-day if we do not

* The last lecture in the series on "The History of Religious Thought and Life in New England," delivered in Channing Hall, Boston, April 11, 1891.

have on our breakfast-tables all of importance which the whole world said and did yesterday. But we must learn to be content with a world whose European news is weeks or, possibly, months old. In the middle of the seventeenth century stage-coaches were introduced into England, and for six pounds would carry a passenger from London to York in four days. Many lines did not even try to run in winter. The roads were so narrow that the Dover coach was drawn by six horses, tandem, while the coachman walked by their side. The first coach ever used in England was invented by a Dutchman for Queen Elizabeth. The body of the coach rested directly on the axles, and it was hardly more than a cart. So we are soon beyond coaches even, of however rough a description. We are in a time when the fleet-footed courier or the man on horseback was the only means of communication between one part of the country and another. But, as there are no newspapers or reviews, no letters, no express packages to be carried, it does not matter much. You see that nearly all the conveniences, the necessities, of modern life are gone.

Let us turn now to another part of the picture,—the discoveries of the modern world. To-day there is hardly a spot on earth that has not been explored. The frozen poles, indeed, are left; but they will not be many years longer. Scientific curiosity will knock until the icy gates are opened. But stand beside Columbus a moment, and consider how much and how little there was known. It was commonly believed that the earth was flat and was flowed round by the ocean stream. Jerusalem was the centre. Hebrew was the original language spoken by Adam in the Garden, whose alphabet was first given to Moses when God wrote the Commandments on the tables of stone. With the exception of a little of Europe, a part of Asia, and a strip of North Africa, the earth was unknown country. In these unknown parts dwelt monsters of every conceivable description. Columbus, indeed, cherished the daring dream that he might reach the eastern coast of Asia by sailing west; but most of those who knew his dreams regarded him as crazy. And it is now known that even he was largely impelled by his confident expectation that he would be able to discover the Garden of Eden. The motive of his voyage was chiefly a religious one. And, as a hint of the kind of world in which people then lived, the famous Ponce de Leon searched Florida in the hope of discovering the Fountain of Perpetual Youth. At this time Copernicus and his system were unheard of. The universe was a little three-story affair. Heaven, with God on his throne and his celestial court about him, was only a little way overhead,—just beyond the blue dome. Hell was underneath the surface of the earth. Volcanoes and mysterious caverns were vent-holes or gateways of the pit; and devils came and went at will. Even after it was conceded that the earth revolved, there were found writers who accounted for the diurnal revolution by attributing it to the movements of the damned souls confined within, like restless squirrels in a revolving cage. On the earth's surface, between heaven and hell, was man, the common battle-ground of celestial and infernal hosts. At this time, of course, there was none of our modern knowledge of the heavens, nor of the age or structure of the earth. Into this, however, I shall have to go more deeply a little further on.

And one more thing must be briefly noted. All our schools, colleges, books, and everything in the shape of popular knowledge, must be blotted out. The people were densely ignorant and correspondingly superstitious and credulous. For unreasoning "faith" is the pet child of ignorance. Even the nobility were not expected to read; and the man who could write his name was accounted a "clerk," or scholar. Some real learning existed, but it was chiefly among the Jews and the Moors. For within the limits of Christendom the only scholarship that was encouraged was theological speculation; and this, of course, within the limits of ecclesiastical dogma.

A word now is needed as to the political, social, and industrial situation. The people had practically no rights, the only right conceded being the "divine right" of the king to exploit his subjects for his own personal ends. The people never travelled, being practically tied to the soil. They were poorly housed, poorly clothed, poorly fed. Even in England, and as late as the present century, when some one said he hoped the time would come when every man in England would read Bacon, Cobden re-

plied that he would be satisfied to have the time come when every man in England might *eat* bacon.

We are now ready to note more particularly the religious condition of three or four hundred years ago. On the extreme south-eastern border of Europe was the Turk, politically feared, but looked on religiously only as the wicked follower of a consciously false prophet. To the north and east was the Greek Church, which, though hated for minor differences, shared practically the common faith. The main body of Europe was solidly Catholic, and faithful to Rome.

What, now, were the main religious ideas? The world was about five thousand five hundred years old. Man was a fallen being, in a state of universal rebellion against God. God had visited the Jews from time to time, or had sent a messenger, angel, or prophet. At last he had come down in the form of a man, to complete his plan of salvation. The records of this plan were in the Bible, which the Church held and claimed the exclusive right to interpret. But God was now an absentee God, having delegated his power to rule the earth to the Church, whose divine power culminated in the pope at Rome. The method of this rule was magical and miraculous. Such ideas as those of natural law were unknown. All men were justly under sentence of eternal death. God had the exclusive right to determine the only conditions in accordance with which any man might be pardoned and saved. These conditions were in the hands of the Church, and so she held the keys of eternal life. Being the direct representative of God, the ministers were mightier than kings, and by the threat of excommunication she could bring a whole kingdom to its knees. Not by good living, or truth-seeking, or human help, could a man win salvation. Outside the Church, all these were only glittering vices. To serve the Church, then, and so win heavenly felicity, was the one aim of human life. In a little while the world was to be brought to an end, and only heaven and hell remain. There was no such thing as liberty of thought or the toleration of individual opinion; for he who dared to think for himself not only damned his own soul, but he endangered the souls of others. The sense of corporate or national responsibility was so dominant that a king felt that to tolerate a heretic was to incur the wrath of God against his whole people. Persecution and repression, then, were not only just, they were the only mercy, when the welfare of all was taken into account. The Church, then, felt herself to be divinely authorized to defend herself against all opponents and to crush out all question for the sake of men and in the interests of their eternal happiness.

Such, then, was the general condition during the long, hard, stern winter of the Middle Ages. But with the Renaissance came the promise of spring. A stronger light began to shine, warmer airs were felt, and the invisible forms of life began to manifest themselves in thrilling roots and moving sap. Columbus had sailed, and the old thought of the earth was shaken. Savonarola and Huss and Wyclif had spoken. At the blast of Luther's trumpet, many an old wall had tumbled down. Even Henry's vices had helped set England free, and the Duke of Alva had vainly tried to crush out the growing liberty of the Low Countries. The Bible had been given to the common people, and they had begun to do their own interpreting. No matter whether their interpretation was correct or not. The important point is that they dared interpret at all. Erasmus and his fellow-scholars did their work. Copernicus gave the world a new universe; the telescope was invented, and man began to be a traveller among the stars. So the modern world began its grand career of invention, of discovery, of growth in all directions, which has given us our present civilization, and the promise of such hopes as inspire and lead toward some "far-off, divine event," in which it is characteristic of the present age to believe.

From this point on, I wish to call your attention to and illustrate the great epochal events which indicate and explain the religious growth of which the modern world is the result. In so doing, I shall necessarily traverse ground which is more or less familiar to those who have heard or read me during the last few years. But the course of the world itself determines my course, so that it is not a matter of personal choice with me.

I. In 1543 Copernicus published his great work. The first copy was brought to him on his death-bed, he being able only to

touch it with his hand. The view it contained was cautiously propounded only as a theory, and it was piously dedicated to the pope. But its doctrine was so revolutionary, so subversive of all the prevailing philosophic and theological ideas, that it roused the bitterest hostility in every quarter. And well it might; for it meant nothing less than that the old heaven and the old earth were to pass away, and that all things were to become new.

As in so many other cases, a glimpse of the truth had been discerned by the ancient Greeks. But young Christianity had committed itself to the crude fancies of the old Hebrews, and had made them a part of its "infallible" revelation. To discover anything else, then, was to oppose what was regarded as the truth of God. It was, therefore, not error only, but a sin.

In spite, then, of the labors and discoveries of such men as Bruno, Kepler, and Galileo, the new ideas made little headway. To show how very modern was the real change of conception in the popular mind, it is worth noting that Boston had been in existence between thirty and forty years when Milton published his "Paradise Lost," and that this grand poem is based on the ideas of the old universe of Ptolemy. Let us note how great was the change.

In Ptolemy's universe, the earth was stationary at the centre. Immediately round it were the regions of water, air, and fire. These all were enclosed in seven concentric, crystal, and so transparent spheres, like great glass globes, one inside another. To the nearest of these was attached the moon. Then, in their order, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn, each attached to its own sphere. Beyond these was the firmament, in which were the stars. Then the *Primum Mobile*, or the "first moved," was around and enclosing all. A little way beyond and above the outermost sphere was heaven. Here was God on his throne, surrounded by his waiting angels.

Now, this whole universe was a very small affair,—not so large as we now know our own comparatively little solar system to be.

In Greek mythology the sun was a golden chariot that Apollo drove across the shining roadway of the heavens. Our fathers had got but a little way beyond that idea. For Kepler, after he had made his great discovery of the laws of planetary motion, still had no natural explanation of the fact that they kept in the orbits which he had discovered. He had to resort to the supposition that God had appointed an angel to reside in and guide each one on its course.

But now, in place of this little baby-house universe that a ray of light could traverse, from end to end, in a few minutes, where do we find ourselves? The spheres of Ptolemy have dissolved and faded away into infinite space. Let us try to suggest this infinity. The tiny stars that twinkle in the blue are all suns, each supposed to be surrounded by its group of worlds. Though only pin-points to our eyes, many of them are hundreds or thousands of times larger than our sun. Millions of them are so far away that only the telescope can discern them. And, beyond the farthest reach of the most powerful telescope, we are compelled to think of millions on millions more. How far away? So far that the lightning would take thousands of years to make the journey. Why weary the wings of thought in trying to cross such endless spaces? For we cannot even think an end.

And, then, this universe is found to be the reign of universal and unbroken law.

II. But what has this change in our thought about the universe, tremendous as it is, to do with the religious growth of three hundred years? It has everything to do with it.

The masses of men are slow to think and slow in seeing the necessary results of their thinking. But this one change alone compels a reconstruction of all theological ideas of the past. Luther saw it, and so he denounced the new ideas as atheistic and irreligious. From his point of view, they were. They meant nothing less than the death of the kind of God he believed in and the destruction of his kind of religion. The Jehovah of the Jews, the God of early and mediæval Christendom, was at home in, and was fitted to, the Ptolemaic universe; but neither of these can live in the Copernican. Let us try to see the contrast.

The old God was outside of the worlds which he had made. He ruled them as a king rules his kingdom. He made what laws he pleased, and he repealed them as he pleased. He sent angels or prophets with

his messages. His laws were miraculously revealed and written down in a book.

But now it is no longer God *and* nature: it is God *in and through* nature. His laws are not arbitrary, but are the inherent, constituent laws of things. They are not "revealed": they are discovered. He is not outside his worlds, and he does not arbitrarily rule them. If any book contains any part of his laws, it is only because this book is, so far, a correct transcript of the eternal truth of things.

The whole old-time economy of the theologians, then, disappears. It does not belong in the new universe, and there is no place for it there. In this one thought, of God within the universe and working through it, instead of being without and working on it, is the dividing line between the Old World, with its old theology, and the New World and the new theology, which is destined to replace them. Supernaturalism and interference go, and a divine naturalism takes their place. There is no possible conflict any longer between science or philosophy and religion. Freely to study, to think, to discover, instead of being a source of heresy and sin, becomes the one great duty, and the way to find God. The universe is God's book; and he who reads a new sentence in it has widened so much the range of that revelation which is only man's progressive discovery of the divine.

Of course, these results were not seen all at once to follow the work of Copernicus. Indeed, they are discerned clearly only by a few even to-day. But they must come as surely as day comes after night. And along these lines we shall trace the growing religious life of the world.

III. Keeping as nearly as we can to the order of events, I wish next to indicate the rise of the critical spirit, and hint some of the results of modern criticism.

The condition of the human mind during the barbaric period of the world's history must be a delight to those who still think that the greatest of all virtues is to believe. There was no trouble about believing then. As in a magical world there exist no standards of probability, nobody ever doubts, and nobody asks for proof. When anything conceivable may happen, nobody need ever be surprised by the assertion that it has happened. Where everything is a miracle, one more or less does not matter. So, if doubt is a sin, it is the peculiar sin of civilization, and springs out of the fact that man is no longer a credulous child. But the doctrine that doubt is a sin is not peculiar to Christianity. So long as religion is looked on as a kingdom, of course all doubt is incipient treason. So it is natural that the idea should manifest itself even in ancient Greece. When Anaxagoras suggested that the sun was a ball of fire, of course this "natural" explanation was impiety toward the sun-god Apollo. And what could such a sinner expect except perpetual banishment? It was only the intervention of Pericles that saved his life.

From the establishment of Roman authority till the date of the Renaissance, doubt was easily crushed out. But the rediscovery of ancient learning sowed everywhere the seeds of critical question. Select minds here and there began to study nature. But until the time of Erasmus there was little that to-day would be called criticism. And his work extended only to collecting and comparing the manuscripts of the New Testament, with the view of getting at the original and uncorrupted text. But from this position it was easy to take the next step and inquire as to whether there was any original and uncorrupted text. And, when Luther himself dared to doubt the authenticity of a canonical book he did not happen to like, the door of critical study was opened, never to be shut again.

And so the work has gone on. Note one thing most carefully. The critics are not God's enemies, trying to undermine the truth. They are God's truest friends, trying to find out what is God's truth. They are engaged in picking over the traditional refuse-heaps of the ages, and looking keenly and lovingly after any tiniest golden grain that they can discover. It is common to look upon the scholarly critic as a captious fellow, who is an enemy of the human heart and all its sources of comfort, and who wishes to believe as little as possible.

But, in spite of misconception and opposition and persecution, the work of the critic has gone on. And the result? Unquestionably, it is this. The Bible is no longer to be thought of as a special, a supernatural, or infallible book. It is a great religious literature. The Old Testament is the relig-

ious autobiography of a people. The New Testament is the opinions of the early Church. But neither the one Testament nor the other is henceforth to stand in the way of the freest study. These books are only a part of the material out of which an intelligent man is to construct the opinions which a careful and reverent study of all accessible truth compels him to hold.

One of the most important events connected with the critical work of the modern world was the English occupation of India. This led to the discovery of the "Rig-Veda" and to a comparative study of the Oriental religions. And this, again, has led to a comparative study of all the ethnic religions. Nor has this study confined itself to the later developments of religious thought: it has included the exploration of folk-lore and fairy tales and the resurrection of the lowest and crudest forms of belief. So we have come to see religions in the making, to learn how they grow, to discern the conditions of mind out of which certain beliefs inevitably spring, to estimate the value of early testimony, and to see how the marvellous was, in those far-off times, the common. In other words, we have rediscovered the childhood world of man, and traced the steps of his growth, as, one after another, he has slowly learned to "put away childish things."

And the result of all this? It is nothing less than totally to change our whole idea about the other religions. Even as late as his time, Milton taught that the religions of all so-called pagan people were only devil-worship. They were the work of the fallen angels who had led the nations astray from the true God and diverted the worship which he claimed to themselves. Now we know that they all are only man's attempts to "feel after and find him who is not far from every one of us." And Christianity itself is as much, as truly, as completely, a "natural" religion as any one of them all. In so far as it is superior to them, it is not by virtue of "revelations" or "incarnations" or "infallible books" or "miracles,"—which it shares with them all,—but by virtue of the fact that it has attained to a larger possession of the natural, eternal truth, which is the soul of the nature of things. In no supernatural way, then, has God chosen anybody; and in no arbitrary way has he left anybody to wander in darkness. The divine comes into all human life as fast and as far as brain and heart and character make way for it.

A list of the names and the works of those who have fought and won this critical battle would alone fill my manuscript, and to read them would take all my time. But the battle is won; and henceforth the free and fearless and loving study of all religions is not only the right, but the duty, of all lovers of truth and of God.

IV. The next great epoch of advance hinges on the very modern science of geology. This battle of truth with tradition has been fought out within the memory of living men. Its turning-point was the first chapters of Genesis, Biblical chronology, and the age of the earth.

Tradition said the earth was a little less than six thousand years old, and was created in six days. I need not trouble you with the argument, for the battle is won all along the line.

When a traditioner faces a new discovery that threatens one of his strongholds, the first thing he does is to ridicule it. Then he bitterly fights it as impiety. But, when he finds it is established, he goes to work to reinterpret his books, and ends by claiming that these same books have always taught it. So, at the last, he may even try to discredit and belittle the work of the discoverer.

The sticklers for Genesis have already found out that six days always meant six periods of a most elastic and indefinite duration. And the words of Moses—which are not those of Moses at all—are being tortured and twisted into anything but their natural shape, in the endeavor to make them "fit into" the natural order of the creative plan. But it has always seemed to me a curious kind of "revelation" that does not reveal a thing until after it has been found out in some other way.

But all this kind of work is childish. Men, with something better to do, cannot stop for it. Why must God's demonstrated truth wait for the interpretation of a wholly unknown writer, who is only telling the childish traditions of a barbaric Hebrew tribe, whose stories were shared with the Assyrian, the Babylonian, and the other branches of the Semitic race?

It is at last conceded that the rock-leaved

book of God is as holy as the traditional tables of Moses, that the writing here is God's, whatever be true of any other, and that to this alone must we go for the word of final authority. Now and then, it is true, some belated "Brother Jasper" lifts up his voice; but his is even interesting only as a curious survival. The inconceivable antiquity of the earth and its natural growth into its present condition through countless ages is become a commonplace of thought.

V. One more event that marks an epoch must be noted. This one alone compels a complete reconstruction of theological thought.

The traditional story starts with Eden and with the fall of man from a perfect condition. All the evil of the world is traced to this. To redeem from this have come into existence all the churches, with all their plans of salvation.

But now it is discovered that man has been on the planet from one hundred to three hundred thousands of years, and that, instead of having been created perfect, he has been naturally evolved from lower forms of life.

As some Unitarians even question whether this is *knowledge*, I will quote from myself (see *Every Other Sunday* for Feb. 1, 1891) by way of suggesting a few points in evidence:

In September, 1876, Prof. Huxley gave three lectures on "Evolution" in Chickering Hall in New York. In closing his second lecture, he said, "In my next lecture I will take up what I venture to call the *demonstrative* evidence of evolution." Toward the close of this third lecture, he declares: "The doctrine of evolution at the present time rests upon *exactly as secure* a foundation as the Copernican theory of the motions of the heavenly bodies. Its basis is *precisely of the same character.*" (Italics my own.)

In a letter dated Oct. 29, 1890, Mr. John Fiske writes me, "I don't know of any living scientific man, of any account, opposed to Darwinism as a whole, though of course there is, as there ought to be, much diversity as to *subsidiary* questions."

To look for a competent man who is an anti-Darwinian is like looking for "snakes in Ireland."

I now wish to put the matter in my own way, and appeal to all careful thinkers as to what position they *must* take. It does not seem to me an honestly open question to one competent to see the issue. Let us see.

Man is here on this planet: we know he has not been here always. Then he got here somehow. How? There are just three thinkable ways. We will suppose,—

(*a*) That he may have been instantaneously created; or,

(*b*) That he may have been born of parents *very much unlike* himself,—for example, as though a dog were born of a horse; or,

(*c*) That he was born of parents *slightly unlike* himself,—that is, that he was developed, by gradual modifications, from lower forms of life.

Now, let every careful and serious thinker note that these *first two* ways have *not one single shred or scrap of proof* in their favor. The last (which is Darwinism) has a *very large* and *constantly accumulating* body of evidence on its side. Indeed, the proof is what Prof. Huxley calls "demonstrative."

And now comes in a bit of what Prof. Huxley would call *the higher ethics.* In his first lecture in New York, he says (speaking of scientific men in general), "We have a way of looking upon belief *which is not based upon evidence*, not only as illogical, but as *immoral.*"

As between three "theories," two of which have *absolutely no evidence* and one of which has *at least a good deal*, I confess it is amazing to me to see any honest and clear-headed man hesitate. All the truth that is known points one way, and no truth points in either of the other ways.

From the establishment of the antiquity and the natural descent of man what follows? Why, this,—that there has been no fall. And from that it further follows that the whole system of theological machinery for delivering him from what has never happened is uncalled for. This does not mean that religion is to perish from the earth, but only that the old type of religion is to pass away. What is needed henceforth is not "salvation," but education. Man needs to be taught and trained into a knowledge of his divine sonship, his divine environment and his divine destiny.

To write out fully the course of this religious growth, to point out all its steps, would be to write the history of civilization. So I have chosen to mark only those great epochs of discovery which have necessitated this growth. Movable types, the steam printing-press, and the telegraph have made possible the wide diffusion of knowledge. The mariner's compass, the application of steam to navigation,—these, with the invention of gunpowder, have broken down barriers and opened up to investigation all the earth. The triumphs of discovery have developed confidence in the power not

only, but the rights, of reason. And this has resulted in a new spirit of toleration. Doubt has ceased to be sin; and the world is learning that what can be proved to be true does not need the thumbscrew, the rack, or the fagot to back it up. It is only ignorance or fear that persecutes; for truth is its own vindicator. Religion has been engaged in an earthward pilgrimage, and is coming to think that character to-day carries in its hands the keys of the future. Life here, more life, fuller life, truer life,—this is its great aim. Not that the future is coming to be less important, only that we are learning that the preparation for the future is not magical, not sacramental. It is one God everywhere, and right relation to him now is the best preparation for right relation in any possible world to come.

It is to the world's liberators that we owe the grand results already attained, and the grand promise of the future. Many of them were building better than they knew, and were helping on results from which their modern followers still shrink with dismay. Huss, Wyclif, Luther,—we are no less grateful to these than to the brothers Socinus, Vanini, Servetus, and the brave souls that Huss and Luther would have abhorred. We owe much to Wesley, as well as to Lindsay and his Unitarian followers. And let us not forget to-day to pay our tribute of loving admiration to Channing and his brave compeers. The position which Parker holds to-day is a most striking illustration of the rapid growth of modern thought. His famous sermon on "The Permanent and Transient in Christianity" was enough to lead nearly all the Unitarians, even of his day, to turn their backs upon him. Now that same sermon might be preached in many an "orthodox" pulpit, and be passed over without serious comment. John Weiss met me on the street one day, when I first came to Boston, and said, "Savage, you ought to be grateful to me and the rest of us who have been killed *to make way for you.*" I *am* grateful, and the debt of gratitude I gladly always pause to pay.

As we stand here, then, on the summit of the years, with the grand accumulations of the past making the foundation on which we stand, what is the outlook? the outlines of what can we see ahead?

1. Political freedom is won. The one thing we must specially guard against, in the near future, is the danger that freedom, in the hands of a mob, does not lead to a mob tyranny worse than the tyranny of one.

2. We have gained so marvellous a mastery of the forces of nature and the resources of the earth as ought to lead to such an industrial prosperity as the world has never known. I believe we shall find a way to work out this problem.

3. The religious ideal has reached a point where we are able to say that ethics is only the human side of religion and religion is the divine side of ethics. The moral ideal is coming to so dominate the life of man that more and more shall social injustice become a thing of the past.

4. And religion itself, instead of shrinking and fading, is coming to fill ever a larger and still larger part of life. Spiritual insight deepens, and we are coming more and more to see that we are the finite children of the infinite Spirit and Life. The end of life is more and more discerned to be the culture and development of the soul.

And, as our eyes cease to be dazzled by the frequency and brilliancy of physical discoveries, we shall more and more see that the *man* who discovers and uses natural forces is more than all his physical tools and weapons, and that *he*, and not *they*, is the one worthy object of our care. Then, when immortality is clearly seen,—as I feel sure it will be,—the earth, past and present, will be recognized only as a training-school for the grand career that stretches out along starlighted pathways to such grandeurs as eye hath not yet seen nor ear heard.

I bend my ear and listen: far away,
  From down the ages past, I hear the cry
  That wails the sorrow of humanity.
And, 'neath tradition's ever-shifting ray,
That o'er the moving shadows seems to play,
  Dim outlines loom. Then, as they come more nigh,
  They shape themselves to purpose; and, on high,
Is star of leadership that fronts the day.

Then, as I turn and face the flush of morn,
  I hear man's wail to notes of victory turn,
    And see the hindering monsters 'neath his feet.
So, child of hope, a new, great strength is born,
  That how to shape a perfect earth shall learn,
    And thus the promise of the years complete.

GIVE THOU!

Give to the world your noblest and your best!
Keep to yourself all lower thoughts,—your crust,—
But bid your brother to the royal feast:
Give him your best, but keep yourself the least.

Give to your world your noblest and your best!
Keep you well-spread the table of your mind.
Enrich your heart to satisfy the soul,
That to the faint and weary you may dole.

Give to the world your noblest and your best!
Freely you have received, then freely give.
Call all men "brothers," and stretch forth your hand
To share the foothold where you have your stand.

Give to the world your noblest and your best!
Be not the stagnant pool that but receives.
Make you an outlet, let your waters run,
Reflect your heaven above you, and the sun.

Give to thy world thy noblest and thy best,
O ye exalted and enraptured souls!
Remember us who labor toward the light,
And lend thy soul to turn to day our night!

ROSALIE CHILDS.

Hyde Park, Mass.

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*JAMES FREEMAN CLARKE.**

It is now three years since our greatly beloved and honored James Freeman Clarke left us. No man was ever more missed rom our Unitarian household. Yet he did not cease to speak when he disappeared from sight. Besides his many well-known books, some of which keep all their first freshness and interest, two new ones, essentially finished when he died, have since been published; and his wife and daughter have selected from his manuscripts quite a large number of individual sermons, and issued them from time to time in pamphlet form. Thus some new and welcome word has come to us from him every few weeks since his departure.

Best of all, we are now given a biographical volume, edited and in part written by his lifelong friend, Edward Everett Hale, which brings him back to us almost in person.

The first part (about eighty pages) of this book is an autobiography, written by Dr. Clarke near the close of his life. It comes down in its narrative to his thirtieth year, the beginning of his long career in Boston. This portion of the volume is in the highest degree charming and satisfactory. The chapter by Rev. Samuel May upon Dr. Clarke's Anti-slavery Work is also excellent, though it repeats some things found in other chapters. The rest of the book is made up of extracts from Dr. Clarke's journals and letters, and of biographical and descriptive material from the pen of Dr. Hale, and is all good, though one cannot but wish there were more of it. Dr. Clarke's life was long and full and rich, and had a close connection with an uncommonly large number of interesting persons and important movements, and hence afforded material for a biography of rare wealth of interest. The biographer does not seem quite adequately to have appreciated this. One finds himself constantly coming to matters about which he wants to know more,—interesting and important parts of Dr. Clarke's life and work which are left almost a blank.

However, in these busy days, it is doubtless better for a book to be too short than too long; and certainly Dr. Hale has given us a volume that is thoroughly delightful, even if it is not so complete as could be wished.

James Freeman Clarke was born in 1810. His early life was spent in or near Boston in the family of his grandfather, Rev. James Freeman,* the well-known minister of King's Chapel, after whom he was named, and from whom he received his earliest education. At ten he went into the Boston Latin School, then through the literary department of Harvard College, from which he graduated at nineteen. His earlier thought had been to study law; but he changed his mind, and decided upon the ministry,—a decision for which he was always glad. Continuing his studies for three years in the Divinity School, he was ready for his life-work at twenty-three.

Where shall he begin that work? So far he has lived only in Boston and its neighborhood. He wants to see more of the world. He longs to try his powers in new fields. The vast West beyond the Alleghanies is just revealing its boundless resources, and inviting the most enterprising

*Autobiography, Diary, and Correspondence, with a chapter on his Anti-slavery Work by Rev. Samuel May. Edited and supplemented by Edward Everett Hale, D.D. With a steel portrait. Crown 8vo. $1.50.

*Not really his grandfather, though Dr. Clarke habitually spoke of him as such.

spirits of the East to share in its splendid possibilities. A call coming to the ardent young minister to settle with a newly formed Unitarian society in Louisville, Ky., he promptly accepts it, and sets out for his distant and untried field of labor.

Here he stays seven years, till he is thirty. Then he goes back to Boston, organizes a new church on a broader and freer plan than any existing there at that time, and enters upon that career of almost fifty years of marvellous activity and influence in that city, which continues until his death, and which is broken only by a single temporary absence of two or three years, caused by impaired health.

Such is a skeleton outline of the career of Dr. Clarke. Let us now attempt to fill in a little of the rich life.

Few boys are so fortunate in their early education as was he. Up to ten he did not go to school, but was taught regularly every day by his wise and gifted grandfather, who seems to have had a deep insight into the minds of children, and to have been a hundred years ahead of his time in his theories and methods of education. Every study he took up he made alive and as fascinating as a story to his pupils. Even Latin, which boys are likely to hate more cordially than anything else, never became drudgery for a moment under his skilful guidance: rather was it an ever fresh and varying journey into the wonderland of a new life, a new civilization, a new world of men and things and thought.

Dr. Clarke gives us a sketch of his grandfather's methods of instruction. "After breakfast each morning," he says, "he taught my elder brother and sister and me Latin, Greek, and mathematics. I did not know at the time what a wonderful teacher he was. . . . In the first place, he made our studies interesting to us. Next he removed all unnecessary difficulties, and required us to learn only what was essential. . . . Before I was ten years old, I had read a good deal of Ovid, some odes of Horace, a little of Virgil, the Gospel of Matthew in Greek, and had gone as far as cubic equations in algebra. I also had read through the History of the United States, Hume's England, Robertson's Scotland, Ferguson's and Gibbon's Rome. I can repeat to-day, after sixty years, many passages of Ovid, and at least three odes of Horace, which I committed to memory before I was ten. Nor was I aware that I was doing a great deal, for the study was made almost as entertaining as play. . . .

"Such studies left plenty of time for outdoor exercises. With my brothers and cousins I learned to ride on horseback with and without a saddle, to swim, to skate, to make bows and arrows and slings, and shoot with them, and to practise all the other athletic sports which boys love.

"We went to find distant ponds and rivers in which to catch perch and pickerel, and we even rediscovered the speckled trout in some brooks whence they had been thought to have disappeared long before. What happy hours we passed roaming through the woods, clambering over ledges of gray rock, or floating in boats on the omnipresent Charles River, which nearly encircled Newton [where was my home]!

"Amid these studies and amusements there was still time enough for reading. . . . Walter Scott was writing his novels, and whenever a new one appeared it was brought from Boston, and read aloud in the family circle. . . . I still think there are no novels like those,—so full of character, adventure, picturesque incident, and with such an atmosphere of sunshine and good health throughout. Under that magic pen history became living, and the past was present. *We* were crusaders, *we* were the outlaws, *we* the heroes. Each Waverley novel was a new joy. . . . And Scott's poems were full of delight and cheer. Their lyric flow, their manly tone, their generous sentiment, lifted us into a blessed region of ideal beauty.

"There was an old chestnut-tree in the pasture, in which I had arranged a seat; and there I often sat, surrounded by the thick, shady branches, and read the most interesting books I could discover in my grandfather's library."

Dr. Clarke's preparation for his life-work was uncommonly good. It consisted partly in the excellent early training, so natural, so healthy in every sense, so inspiring, which he received in his early boyhood, in the home of his grandfather, partly in the many-sided education he got from the Boston Latin School, Harvard College, and the Divinity School, and partly from those invaluable seven years in Louisville, the far-

away Western frontier city, where everything was formative, and where he was thrown so absolutely upon his own resources.

In college he was faithful, but not brilliant. He stood well in his classes, but not at the head. He was active in all athletic sports, was frank, open, generous, manly, a general favorite with his classmates. He did much reading in the library, especially in the direction of general literature. A little later, when in the Divinity School, he became much interested in German literature, which was then almost unknown in this country. Goethe, especially, he read with enthusiasm for some years.

He always felt that the years of his college life were very important to him; for, though some of the instruction he received was about as mechanical and worthless as it could be, yet he came in contact with a few real teachers whose influence he felt all his life, and the very atmosphere of the college, and the outlooks in a thousand different ways that he obtained there into the great many-sided world of knowledge, and especially the close contact through the college years with the bright, eager, earnest young men, from many different parts of the country and from all walks of life, he felt to be invaluable. Near the end of his life he wrote down this judgment: "I have observed that the chances of success in the world are much in favor of one who has been through college. He gets a certain mental discipline, a power of self-control, a balance of faculty, and an insight into character, which are very helpful."

Young Clarke was especially fortunate in the large number of noble associations he formed in early life. His class in the Boston Latin School contained some exceptionally fine and strong characters, boys who later became men of eminence and honorable worth. His class in Harvard was one of the most famous that has ever gone out from that institution, including Oliver Wendell Holmes, Prof. Benjamin Peirce, the great mathematician, Judge B. R. Curtis of the U.S. Supreme Court, George T. Bigelow, Chief Justice of Massachusetts, W. H. Channing, and others of almost equal eminence.

In the Divinity School he made some intimate, lasting, and important friendships, among others those of Frederic H. Hedge, William G. Eliot, and Henry W. Bellows.

Emerson was at that time a young man just beginning to attract attention by reason of the serenity of his spirit and the independence, freshness, and strength of his thought. Under his influence Mr. Clarke soon came. Dr. William Ellery Channing's power he felt deeply. The two Henry Wares, senior and junior, Dr. Palfrey, Prof. Andrews Norton, and Margaret Fuller, were some of the other strong and noble characters whose acquaintance had a formative influence upon him in his young manhood.

He entered upon life at a time when there was much to awaken the enthusiasm of noble young men.

German literature was just beginning to open its treasures to the scholars of this country and England. Locke's mechanical philosophy was beginning to fall into decay, and in its place was rising another more idealistic, that gave more room for the soul and its powers.

In theology, the old hard Calvinism was breaking down, and the new and inspiring doctrine of the dignity of human nature, which Channing had been preaching with such winning power by tongue and pen, was finding a wide acceptance.

There was a wide-spread awakening of the spirit of philanthropy, and a general feeling among the leading and freer minds of the time in Boston and New England that better things were coming for men, for religion, and for society.

All this had its influence upon young Clarke, and caused him to enter upon his life-work with noble consecration and high hope,—none too high or noble, however; and be it said to his honor and praise that he carried the same unflagging hope and lofty consecration throughout his entire life.

I must pass by the work of the ardent and to him eventful years that he spent in the West. Without that experience, however, it is hardly possible that he could have attained the remarkable command over all his powers, the clearness, directness, and popular effectiveness in speech, and especially the ability to meet and influence all classes, which he manifested in so marked a degree in all his later years.

The greatest single act of his history was the organization of the Church of the Disciples, Boston. This gave him a centre of activity, a throne of power for the rest of

his life. Think of such a man having a career of forty-eight years in such a city as Boston! We can but exclaim, Fortunate man! fortunate city!

Dr. Clarke's Boston work was of four kinds:—

1. First, that which he did as preacher and pastor of his own church.

His church was unique in several respects. It was organized and always maintained as a free church; that is, with no sold or rented pews, but with its expenses paid by voluntary subscriptions. It had congregational singing, and no choir. It was thoroughly democratic; or, better, it was thoroughly Christian in spirit, with no caste feeling in it: all, rich and poor, were made to feel equally at home in all its gatherings. It was always particularly active in philanthropies and reforms and good works of every kind. It had no formulated creed, but was held together by the common aim of Christian worship and doing good and by the sentiment of personal loyalty to Christ as the great teacher and pattern of life.

Perhaps Boston never saw a nobler band of Christian workers than Dr. Clarke gathered around him and kept around him to the end. His own spirit of unselfish, large-hearted love for humanity was a lodestone that drew to him men and women of like generous impulses. Dr. Clarke was no wild visionary, running after every will-of-the-wisp scheme that called itself a reform. Neither were the people associated with him of that class. On the contrary, they were an uncommonly clear-headed and practical people. But they were in earnest, were living for more than the meat that perisheth, were not blinded by appearances, despised shams and fashion in religion as much as anywhere else, and dared to stand for what they believed to be right, whether others stood with them or not. It soon came to be understood that there was at least one church in Boston where any really worthy cause, no matter how new or unpopular it might be, would be sure to find friends and a chance to be heard.

The religious spirit of the church was always very sweet and tender. In it religion was not a profession, but a life. The services on Sunday were simple, but always full of the spirit of hope and love and devotion. The family feeling was strong in the church. The congregation came not from any one district, as was the case with most churches, but from all over the city. The Sunday meeting was a glad reunion of the scattered members of the household, in the common church home, for communion with one another and the dear Father of all.

The Sunday-school was large, and in it Dr. Clarke took a great interest and made himself a great power. There were no regular Sunday evening services, though there were often Sunday evening meetings of one kind or another.

Dr. Clarke always had on hand one or more classes for young men and women, or for persons older, sometimes in the Bible or other strictly religious study, sometimes in literature or history, which he never failed either to make interesting or to fill with the religious spirit. These oftenest came on Monday night.

There was always a "Wednesday evening meeting," which came to be as much a feature of the church as the Sunday morning service itself. Some of these Wednesday night meetings were prayer-meetings; others took the form of conversation meetings for the earnest discussion of all kinds of questions pertaining to the religious life, and to the practical charities, philanthropies, and reforms of society.

I have referred to a temporary breakdown in Dr. Clarke's health. It came when he had been carrying on his Boston church about ten years. For nearly three years he was obliged to give up his work. One winter he lay sick in Boston, one winter he spent in Southern Italy, the rest of the time he was in Meadville, Pa., where he had married his wife. Here for about two years he lived quietly, taking long walks over the hills, studying and reading as much as he was able, writing one or two books, and most of the time preaching at the church on Sunday, but not taking much responsibility, and making it his main business to rest and get back the strength that he had lost by his severe illness.

It was not strange that during his absence from Boston the place of worship of his society was sold; but the society did not give up the thought of his ultimate recovery, and of having him back as their pastor again. When his health returned, he went back, re-established his church on the same basis as

before, and resumed his work. The Indiana Place Chapel was soon built. In a few years this was too small, and its place was taken by the edifice on Brookline Street, corner of Warren Avenue, where he preached until his death.

So much for Dr. Clarke's work as preacher and pastor of the Church of the Disciples.

But this was only one part of his labor,—perhaps not even the largest part.

2. Though the broadest and least sectarian of men, he did a large and important work for his denomination. He was a Unitarian from conviction, because he believed Unitarianism to be the freest, the simplest, and the most reasonable form of Christianity. And so he felt sure that he ought to do all in his power to give its liberating and beneficent gospel to others. To this end he was always ready to go wherever an opportunity opened to preach the truth as he saw it, as well as always ready to give a reason in private conversation for the faith that was in him. He often preached in the Boston theatres. Calls almost innumerable came to him to speak in all parts of New England and beyond. Few men in our ministry preached so many ordination and installation and dedication sermons. Few were sent for so often to speak at conferences and conventions. For several years, beginning with 1867, he was a part-time professor in the Divinity School of Harvard College. Here he gave lectures on "Ethnic Religions," "Comparative Theology," "Christian Doctrine," "The Roman Catholic Church," "The Apostle Paul," etc. Out of these lectures grew several of his books. In 1859 he was chosen secretary of the American Unitarian Association. At our national anniversaries nobody was listened to with more deference and pleasure. In our denominational councils nobody was more trusted. For twenty-five years before his death he was generally looked upon by the orthodox denominations as our most representative Unitarian.

3. A very important part of Dr. Clarke's work in Boston was that which he did as a citizen, a Christian, and a man, entirely aside from his church or denominational relations. He was too broad-minded and large-hearted to be shut up in his sympathies and interests to any denomination, even the widest and freest of all.

He was deeply interested in education. During his seven years at Louisville he had labored constantly for the elevation of the character of the schools there, and for one year acted as superintendent. Coming to Boston, he threw himself into educational work just as earnestly. In 1863 he was appointed by Gov. Andrew a member of the State Board of Education, a position which he held six years, when his other duties compelled him to resign. For many years he was a trustee, and one of the most active, of the Boston Public Library. Nearly all the latter part of his life he was one of the overseers of Harvard College.

His conception of religion was one that bade him carry it into practical life. He had no interest in a religion good only for Sunday and church. He wanted one good for the home and the shop and the bank and the street and the school and the court-room and the caucus and the legislature. He said, That is a mock Christianity that does not make good husbands and wives, good neighbors, good citizens, good employers and employees, good voters, good members of the municipal council, good law-makers. State and national. And so he took an active part in all public movements, educational, social, moral, political, trying to carry honor and high motives into all.

No man was more patriotic, and no man was less a blind partisan. He said: No "machine" can control me: no party can "boss" me. I will accept no principles that I do not believe, and support no men that I do not honor and trust, though party whips crack about my ears never so loudly. "A bolt is always in order." Thus, by taking this brave and manly stand, he was able to exert an influence for purity in politics scarcely second to that exerted by any man in his State.

His history through all the anti-slavery struggle was a most honorable one. By his years of life in the South he learned thoroughly what slavery was. Even while in Louisville, he did not hesitate to let himself be known as an anti-slavery man. In Boston his anti-slavery attitude was clear. He never went so far in his denunciations of slavery as Mr. Garrison did; but his tongue and pen were ever at the service of the slave, and Garrison and Phillips and Sumner understood that they had no stancher friend or truer ally than James Freeman Clarke.

No man was a better friend to woman than he. From a very early day he advocated woman suffrage; and always his influence was given in favor of extending to her the fullest educational advantages, opening new vocations to her, and giving her the same wages for the same work as to man.

He was greatly interested in the freedmen after the war, and did much for them.

The cause of peace was always dear to his heart.

The newsboys, the bootblacks, the child waifs of the city and the State, discharged prisoners, the blind, the deaf and dumb, the poor, the cruelly treated horses on the street, all had a friend in him. There was hardly a movement of beneficence or moral or social reform in his day in which he did not have a part. The famous sentence of the Roman Terence might well be applied to him,—"Homo sum; humani nihil a me alienum puto."

4. One other exceedingly influential part of Dr. Clarke's work remains yet to be mentioned. It is that which he did with his pen.

He was all his life not less active as a writer than as a preacher. For several years of his Louisville life he was the editor of a monthly magazine, entitled the *Western Messenger*, for which Dr. Channing and Emerson wrote. Later he was editor for a time of the *Christian World* in Boston. The files of the *Christian Examiner* (magazine) contain not fewer than twenty-nine articles from his pen; the *Atlantic Monthly*, nine; the *North American Review*, nine; *Old and New*, four. We have from him more than a hundred sermons or articles in pamphlet form, and, most important of all, thirty bound volumes of his published works. All this besides the almost numberless articles contributed by him to the *Christian Register*, the *Christian Inquirer*, and other papers, and five hundred sermons printed in the Boston *Saturday Gazette*. It would seem as if this alone were a sufficient life-work for one man.

His writings that have had most influence of course are his books. I must say a further word about these.[1]

The first published of his books was a translation from the German of De Wette, and is entitled "Theodore; or, The Sceptic's Conversion." It appeared in 1841. In 1860 he gave us another translation from the German; namely, Karl Hase's "Life of Jesus."

The book that has perhaps had the widest circulation of any he has written is his "Orthodoxy: Its Truths and Errors," a remarkably candid, fair, and able examination of the leading doctrines of orthodox Christianity.

Perhaps his most scholarly book, and the one that cost him most labor, is his "Ten Great Religions." We have no other work in the language that comes anywhere near equalling this as a concise account of the leading historic religions of the world. It has had a very large sale. Later he followed it with a second volume somewhat more analytical and philosophical in character. This is good, but not equal to the first.

A book of great practical interest, very popular and likely to continue so, is his volume of lectures on "Self-culture." I know of no more valuable book to put into the hands of a student or young person.

He has a novel, entitled "The Legend of Thomas Didymus, the Jewish Sceptic," which is a very interesting, graphic, and instructive portrayal of the times of Jesus and the leading events of his life.

We have, in all, six volumes of Dr. Clarke's sermons, all of them in a rare degree practical, spiritual, helpful.

He wrote a "Manual of Unitarian Belief," which is widely used in our Sunday-schools and Bible classes.

To put into the hands of one inquiring about the liberal faith, I know of no book better than his little volume, "Essentials and Non-essentials in Religion."

He has a little book on practical astronomy, entitled "How to find the Stars"; a book of travel, called "Eleven Weeks in Europe"; a charming memoir of Margaret Fuller, written in connection with William H. Channing and Ralph Waldo Emerson; a collection of translations in verse, entitled "Exotics"; a very interesting book of "Memorial and Biographic Sketches"; another equally interesting of historical essays, called "Episodes and Events of Religious History"; a small volume of lectures, entitled "Anti-slavery Days"; and half a dozen books of a theological character, which are

widely read, among them his "Christian Doctrine of Prayer," "Christian Doctrine of the Forgiveness of Sin," "Steps of Belief," and "Ideas of the Apostle Paul."

Of course, some of these books are already passed by; but most of them are not. Most of them show no sign of losing their interest. Indeed, there are few religious writers whose works have so steady a sale.

In this connection, I ought to mention the excellence of those tracts, pamphlets, and single sermons which have appeared in so large numbers from his pen, the object of which has been to set forth in popular form the Unitarian faith. For this work he had unusual gifts. He wrote with a simplicity, a candor and honesty, a respect for the opinions of others who differed from him, a clearness, a fulness of illustration, a warmth of religious feeling, a nobleness of spirit, that always gave his tracts great popularity, and made him perhaps the most convincing setter-forth of our doctrines and principles, at least to persons educated in Orthodoxy, that we have ever had. If I were to select what seems to me the most effective plea for our faith, for the average mind, that we possess among all our denominational tracts, it would be Dr. Clarke's "Why am I a Unitarian?" His "The Theology of the Future," a tract circulated very widely in England, and others, are nearly as good. It is a very great gift to be able to present religious truth with such winning and persuasive power.

Taken all in all, I doubt if Dr. Clarke has not done more to broaden and sweeten the religious thinking of our time, and more to disseminate a knowledge of Liberal Christianity among the people, than any other writer except Channing.

Dr. Clarke's reading was wide, and his memory was so retentive that the world's literature and history were at his command to a remarkable degree. He made easy use of four languages, German, French, Latin, and Greek, besides his own. He was a persevering and careful student of the religions of the world, as shown in his books on that subject. His Biblical and theological learning was large. He was something of a specialist in astronomy.

As a preacher, he was not eloquent in the common acceptation of that word; but he was interesting, persuasive, and inspiring in a high degree. Less sustained than Channing, less powerful than Parker, less glowing than Bellows, taken all in all, he was hardly less popularly effective than either. He spoke with great freedom without manuscript or notes, and much of his speaking was always done in that way, though in his later years he generally wrote his sermons, largely because then they were ready for the printer. Few preachers have such power of adapting themselves to all occasions and all classes of hearers. He could speak with almost equal effectiveness to his morning congregation and to his afternoon Sunday-school, in a prayer-meeting and in a political convention, before the Massachusetts legislature and before the divinity students at Harvard, in Music Hall packed with an audience of as high culture as America could afford and in a Southern school-house to a company of freedmen who could neither read nor write. Such adaptability, such many-sided power, is very rare.

I close with a few words about the man himself, who was ever more and better than all he did or said.

During his Louisville life Mr. Clarke married Miss Anna Huidekoper of Meadville, a very superior woman.

He had several children, only one of whom, I believe, passed on before him. His home was always a delightful one, full of love and trust and happy labor.

His relation to the people of his church was always very close and tender.

He had a wide circle of faithful and devoted friends who loved him as a brother. How could it be otherwise, with so warm, sincere, and generous a nature?

He loved children, and they loved him. Few men could be so entertaining to the young. He had an inexhaustible wealth of stories drawn from literature and history and life, which he delighted to tell and could tell in the most charming manner.

He had in him a very rich vein of humor.

In his nature he was singularly hopeful, perhaps increasingly so as he grew older.

He always worked hard, but never worried over his work. This absence of worry he declared was the secret of his generally good health and his ability to do so much.

He had great faith in men. To a young minister who asked his advice he said, "Trust your people: always expect the best

things from them, and this very confidence in them will help make them worthy of your confidence." So the young minister found it. So everybody finds it. There is nothing that so helps any of us to be our best as to have others trust us and expect worthy things of us. Dr. Clarke gave men large confidence; and they seldom deceived him, but, under the influence of his noble trust, lifted themselves up to nobler manhood and womanhood. He had a large and loving charity, and sympathies warm and wide.

He had a forgiving disposition. He seldom received an injury; but, if he did, he could not remember it against the doer. Yet he was not weak: he was strong. He had rare command over himself. He had great influence over others. When there was occasion for bravery, no man was ever more brave. The opposition of foes, the unpopularity of a cause, could not drive him an inch from the post of duty. To him one with God was a majority.

Illustrations of this in his life are numerous. I will mention only two, one of which occurred early in his career and the other near its close. The former was his attitude toward Theodore Parker, whom he treated in a most brotherly way, and invited to an exchange of pulpits, at a time when to do so brought much criticism upon him, and the loss of influential families from his church whom he could ill afford to lose. The latter was his kind and tender but strong condemnation of the action of the Western Conference at Cincinnati in 1886, in refusing to commit itself to either a Christian or a theistic position. Such a refusal he felt to be not only weak and misleading, but essentially dishonest. Hence, though some of the leaders in that action were men whom he particularly loved, he did not hesitate to speak out the brave, clear word which he felt loyalty to truth demanded, even at the risk of alienation of friends.

Dr. Clarke was an ardent lover of nature. The trees and flowers at his beautiful home at Jamaica Plain were almost like children to him. When the elms which he had planted grew so large that some of them had to be cut down, he went away for a few days to avoid the pain of seeing them removed. His love for the mountains and the sea was almost a passion. In his last years, to sit on his cottage veranda at Magnolia Beach and gaze out over the vast and ever-changeful ocean was a delight that words could not express.

Above all, he was a man of constant, sweet, and beautiful piety. The sense of the loving presence of God was the very joy of his life. The world was his Father's house; and all his tasks were a delight because they were done for God and his fellow-men, both of whom he loved so deeply.

He never lost interest in his work, and never grew old except in body. He was eager in his studies, eager in making new plans, to the end. He wished to postpone death as long as he might, because the world to him was so beautiful, and he loved his home and friends so well, and there was so much work to be done in overcoming evil and helping on the good. But he was no afraid to die. To him

"Death seemed but a covered way
Which opens up to light,
Wherein no blinded child can stray
Beyond the Father's sight."

A few weeks before the end came, while he was calmly awaiting its approach, he wrote a very beautiful poem, entitled "Protecting Shadows." I cannot do better than close with a few of its lines. It expresses well his sense of God's nearness, and of that loving care which had always been over him, and which he knew would be over him forever, in sickness and health, in life and death, in time and eternity.

"Beneath the shadow of the Great Protection
The soul sits, hushed and calm.
Bathed in the peace of that divine affection,
No fever-heats of life, or dull dejection,
Can work the spirit harm.

"Be happy, then, my heart,
That thou in all hast part,—
In all these outward gifts of time and sense,
In all the spirit's nobler influence.

"Be happy now and ever,
Since from the Love Divine no power the soul shall sever:
For not our feeble nor our stormy past,
Nor shadows from the future backward cast;
Not all the gulfs of evil far below,
Nor mountain peaks of good which soar on high
Into the unstained sky,
Nor any power the universe can know;
Nor the vast laws to whose control is given
The blades of grass just springing from the sod,

And stars within the unsounded depth of heaven,—
Can touch the spirit hid with Christ in God.
For naught that he has made, below, above,
Can part us from his love."

Such was the spirit of trust in the infinite Wisdom and Goodness over all and at the heart of all, that breathed through the whole life of James Freeman Clarke, strengthening him in labor, comforting him in sorrow, giving almost a divine beauty and elevation to his character, and making him victor over death. J. T. SUNDERLAND.

Ann Arbor, Mich.

"*MY FATHER KNOWS THE WAY.*"

Full many and many a weary mile
The doctor rode, and, to beguile
The dusty silence, took his son,—
Youth, Age's best companion.

The lad was tender-yeared, blue-eyed;
And, as he sat his sire beside,
One saw the Winter and the Spring
Strangely enough companioning.

The journey led them through a wild,
Rough country road; and there the child
Saw yawning ditches, deep and wide,
Flanking the path on either side.

Full narrow was it in the case
Two teams should meet there, face to face.
'Twould tax a cunning driver's skill
To pass, and keep the roadway still.

That were a task for daylight, too.
What would one, then, in darkness do?
"Get up there, Topsy! Speed your flight:
We must repass long 'fore it's night."

So spake the father; and the mare
Most nobly did her duty there,
And round and round the felloes spun,
And lower, lower sank the sun.

They reached the sick man's house at last,
When suddenly the sky o'ercast,
The wind arose, the chimney roared,
The lightning flashed, a deluge poured!

And, when at length the storm was spent,
No moon lit up the firmament:
Not even a star was shining there.
Heaven guide aright the storm-stayed pair!

In pity for his tender years,—
Forecasting, too, his childish fears,—
Knowing the peril of the way,
The two were kindly urged to stay.

The doctor could not. Others had
Their claims on him. "Not so the lad:
Let him remain," the matron plead,
And stroked the child upon the head.

"*Thank you. My father knows the way.*"
No words could coax the lad to stay.
And forth they went; and through the night
That simple trust led both aright.

O ye who seem the sport of Fate,
Whose way is dark and desolate,
Whose meat is tears, even yet "*for aye*
Your loving Father knows the way."

* * *

MEMORIAL HYMN.

MAY 30, 1891.

O God, our heavenly Father,
Throughout our country free,
A swordless army rises
And lifts its voice to thee.
No clash of arms, no war-cry
In all the peaceful throng:
Our only arms are flowers;
Our cry is prayer and song.

We breathe the names of comrades
Who, standing by our side,
For Freedom and for Union
So nobly fought and died.
From toil and pain and battle
Well have they won release.
We give them love and honor:
Thou givest rest and peace.

Thou carest for the lilies,
Thou see'st the sparrow's fall:
Some are by us forgotten,
But thou rememberest all.
The lonely graves and nameless,
Beyond the reach of ours,
Thy hand, in loving kindness,
Will crown to-day with flowers.

REBECCA PALFREY UTTER.

Cambridge, Mass.

REPORT OF THE BOARD OF DIRECTORS OF THE A. U. A.

To the Members of the American Unitarian Association:—

At the outset, your Board would call attention to the increasing breadth, variety, and amount of our work. That work extends from Hungary on the one hand to Japan on the other, and from Winnipeg on the north to the Gulf of Mexico on the south. It includes almost every branch of our activity, and inevitably grows with the years. Let us pass that work in review. We maintain, warm, and light headquarters for the use of the whole denomination. We furnish our literature to all who ask for it. We support preaching in college towns. We keep in existence old and feeble societies. We aid new societies in all stages of their growth, from the beginning of a useful

career up to vigorous self-support. We help young men to enter the ministry. We have engaged in some efficient work abroad. We have put into the field missionary superintendents, who both foster the old and create the new. We have given encouragement and help to those valuable parish and church organizations,— Unity Clubs, guilds, and church temperance societies. In addition, we laid a heavy burden upon our treasury to establish the Church Building Loan Fund, and have done what we could to promote higher life both at the South and among our Indian tribes. When we seriously consider how great is the extent, the diversity, and the importance of the work thus undertaken, the fifty-four thousand dollars which our parishes contribute, even when re-enforced by the twenty thousand dollars which we are compelled to take every year from our General Fund, seems to be, and is, a very inadequate sum with which to do it.

Let us now consider in detail each of the branches which we have thus enumerated. We maintain, warm, and light headquarters for the use of the whole denomination, and we do it at no little cost. What does that mean? This: that we have a place where all questions concerning the work can be brought; where our literature, both for young and old, can be found; where all our organizations, social, philanthropic, and religious, can be housed; where the various committees of our body can conveniently meet; and where a pleasant and central hall is open, free of charge, to all suitable gatherings,—a place, in fine, of ever-increasing denominational life. Do we regret that increasing life, whatever it may cost? Would we go back to our contracted quarters in Chauncy Street or Tremont Place? Rather it is possible that at no very distant day our ever-multiplying organizations may require an enlargement of the very building which at first appeared so commodious.

We furnish our literature, we say, to all who ask for it. Just how much does this signify? A great deal. Each year we send our books to twenty public libraries. Each year we give a copy of Channing's Works to two thousand ministers of other faiths. Each year we distribute hardly less than four hundred thousand of our tracts. What do we expect from this vast distribution? That every reader in these libraries will become at once a pronounced Unitarian? That every minister who peruses Channing will desert his old faith? That millions who read our tracts will come trooping into our churches? Not at all. Perhaps such a sudden change would not be salutary, either to them or us. But we do expect to do our full part to make everywhere both preaching and believing more rational and more humane. We do expect to furnish a spiritual home to many whom the old faiths have ceased to shelter, and to supply fresh spiritual inspiration where the old forms have no longer life and power. Let us note a few facts about this distribution of our literature. The parish in Atlanta in its infancy advertised that it would send our tracts to all who by letter should apply for them. The answer was applications from more than seven hundred Southern towns where Unitarianism was probably as little known as the Arabic tongue. Six tracts have been printed in Japanese: they have certainly found more than six thousand readers. A Boston parish selected Salt Lake City for a Post-office Mission campaign. An unexpected demand for our literature sprang up. Note the result. When our superintendent visited the place a few months since, he found the soil already ploughed deep and ready for the seed. And now every Sunday some four hundred men and women gladly gather to hear a minister of our faith, and as gladly pay all the cost of his services; while in the neighboring city of Ogden nearly an equal number are craving a like ministration. Such a result is almost of national importance. With such facts before us, who shall say that leavening is an outgrown process?

Again, we support preaching in college towns. This we know is a familiar statement, for the work itself dates back to Mr. Brigham's mission at Ann Arbor in 1866. But do we even now fully comprehend the importance of this work? Every year many hundreds of students who at no distant day are to be the leaders in all departments of human activity, who know little or nothing of our liberal faith, are thus brought more or less into contact with it, more or less into knowledge of it, and more or less into love of it,—often into close contact, into clear knowledge, and into warm love. Such work cannot be weighed in scales. Its results cannot be tabulated as you can tabulate the production of a factory. Still we are not likely to overestimate the influence. A great softening of religious opinions must come from it. The sway of pure and undogmatic Christianity must widen.

We keep in existence perhaps twenty old and feeble churches. These are historic churches, coeval with the towns in which they are, feeble because each generation sees its young and energetic people included in that vast movement of population which in our day is sweeping great numbers away from rural to city life. As a matter of sentiment, we do not wish such churches to die. As a matter of policy, we cannot permit them to die; for they are constantly contributing fresh life to our strong parishes. They dwindle that these may increase. But the duty rests upon something besides sentiment or selfish interest. It is part of the Christian obligation of the strong to bear the infirmities of the weak. In many of these declining towns it is becoming increasingly difficult to keep any of the higher influences up to the best standards. We see, from the discussions in teachers' institutes and from the resolves and debates in the legislature, that it is so in respect to education. It is equally so in respect to religion. Surely, it is a very small thing for us to do to see to it that the few churches which have fallen to our charge do not perish. We may not be able to change a great tendency, but we can build the wall over against our own house.

We are building up new churches. Some are just organizing. Some are on the verge of self-support. Some have passed over the line, and are doing their little part to aid others. At any rate, some eighty have been added to our list in the last five or six years. Why should we wish to build such churches? For this reason, if for no other. No religious body has the monopoly of good, and we do not claim it. But a genuine Unitarian parish does represent in a marked degree certain moral and spiritual tendencies. It stands with great distinctness for reason in religion, for righteousness in daily conduct, and for the use of religion to promote in this present world man's welfare and virtue. We wish, therefore, to create new parishes, wherever the conditions are suitable, because we hold that a sound Unitarian parish in any community furnishes some influences of its own which are for the bettering of man's lot, and of man himself. But there are other considerations which affect us in common with other religious bodies. Have we actually taken into our minds the simplest fact in our American life? In addition to the millions who are transported thither from the older countries, well-nigh all the natural increase of the Eastern and Middle States emigrates to the Mississippi Valley, to the rich country beyond that river, on to the Pacific Coast, and, we shall soon have to add, to the new centres in the South. As a result, great towns, such as it takes a century to produce in our older States, grow up in five years. Take a recent instance. How many of our people know anything about Fairhaven, Wash.? Six months ago probably not one of your directors knew even of its existence. Why should they? Two years back it was an unbroken forest. Yet Mr. Van Ness, our superintendent, writes, "Here is a city of ten or twelve thousand people, with stately brick warehouses and comfortable and elegant houses, into which all the conveniences and luxuries of modern civilization are fast coming." This may be a case of extreme growth. But there are hundreds of cases much like it. Now, what happens in this planting period? Every energy is tasked to get homes, to rear stores and factories, to build streets and sidewalks, to bring in light and water. That is, of necessity men are intensely drawn to the material side of life. We ought to be glad to join with other religious bodies in lifting the spiritual side up to its proper place in men's esteem. All the more we ought to be glad so to do, because amid the great changes of opinion which are characteristic of our times there are in such places many who, by every change of scene, have been enfranchised, and to whom we can best minister. At any rate, the record says that, almost without our will, at least twenty new Unitarian societies have come into being since last we met.

Within a few years we have organized a system of superintendence. Our elders can well recollect the time when the great bulk of our societies were in New England. A thin line of parishes, mostly self-supporting, stretched along the Atlantic Coast and the Gulf to New Orleans. Another thin line followed the canal through New York State, and found its outposts at Chicago and St. Louis. Under such conditions, good Father Briggs, by diligent correspondence and by the visits of brethren who went far afield, could exercise reasonable supervision. But times have changed. Our country has expanded, and our cause with it. There are more churches of our faith, twice over, on the Pacific Coast than there were then west of the Hudson. No doubt the modern sec-

retary travels a hundred miles where his predecessor did ten, and writes ten letters where he did one, and receives from distant parts far more visitors. Still the fact remains: the work has outgrown any one man's personal supervision. So we have five superintendents,—one for New England, one for the Middle States and Canada, one for the South, one for the Central West, and one for the Pacific Coast,—besides several of what may be called sub-superintendents, who are in part, at least, supported by local conferences, as indeed is the case with the superintendent for the Middle States. All these officers have more calls than they can answer, and more work opens before them than they can do. The only complaint we can make is that they are too efficient, that they create too much interest in our cause, that they make possible too many religious societies. For, however plain our duty to preach our gospel to every creature who wishes to hear it, that duty must be limited by the means intrusted to us. Twenty-five new societies within a few years have sprung up in the East, ten more in the Middle States and Canada, twenty-five or thirty in the Central West, twenty on the Pacific Coast; while in the South there are clear signs of an awakening life which in the next decade must add many societies to our list. Ought we not to be willing to sustain such work far more liberally than we do?

The Association is interested in two branches of work abroad,—first in Hungary, and second in Japan. Some years ago the British and Foreign Unitarian Association and our own agreed to pay each five hundred dollars annually to aid in the establishment of a Unitarian church at Budapest, the ancient capital of Hungary. This year what we might call a syndicate has erected in that city, on land granted by the government, a large block, in the centre of which is a fine church building. Mr. Ierson, the secretary of the British and Foreign Unitarian Association, who was present at the dedication of this building, gives a cheering account of the condition and prospect of the society. Not only has the parish at Budapest steadily grown in numbers and strength, but it has gathered in the country immediately around it no less than five of what they call "sister churches." Rarely, we can say, have such moderate appropriations achieved larger results. In addition, this annual gift keeps bright a pleasant bond of union between us and the ancient church of Hungary, and also our English Unitarian brethren.

The mission to Japan involves far larger financial considerations. It was entered into for various reasons. We had unused a fund dedicated to Oriental missions. A considerable number of our largest contributors were deeply interested in the plan. Last, and chiefly, the condition of the Japanese mind seemed to furnish an especially good opening for efficient work. Two years ago Mr. Knapp made a very encouraging report, showing that our word had been received with friendly interest by people of the most intelligent and influential classes. From ill health and other reasons, Mr. Knapp has been obliged to return; but the work which he so admirably began has gone on. Mr. MacCauley has taken his place, and Rev. William I. Lawrance has been selected to fill the vacancy, and is probably now in Japan. The stage of preparation and introduction has passed, and the stage of organization has succeeded. A Japanese Unitarian Association, not unlike our own in its aims and methods, has been formed, and many of the people have become members. Several religious societies akin to our parishes have been gathered. Three educated Japanese have already become preachers to their own countrymen of the liberal faith. The Harvard graduates who are engaged in college work there have rendered excellent service. Everything points to large progress in the future. Having put our hand to the plough, we cannot turn back. Mr. Knapp, who is here, and Mr. MacCauley, by his full report, will furnish accurate information.

The prosperity of established churches and the success of missionary work depend upon the accession to our ministry of well-trained young men. Your directors have not overlooked this, or failed to do their part to produce such a result. Every year they have appropriated a considerable sum to enable four or five young men from each of the divinity schools to preach to new or feeble parishes during the summer months. This accomplishes two results. It enables the young men to earn what is necessary for their support during their vacation, and it gives them that form of training which contact with real life can alone supply. In addition, a sum is appropriated which enables many students who could not otherwise do so to remain in the school. The

liberality of our people has given Cambridge a fair endowment. The same thing ought to be done for Meadville before the year closes.

To build new societies, and to diffuse more widely the truth for which it stands, is not the only work of a religious body. To maintain and increase the moral and spiritual life of the parishes already existing, and to make them rich in good works, is equally important.

To promote such life, unity clubs, guilds, and church temperance societies have been formed in many, if not most, of our parishes. The Association has gladly furnished an office for the secretary of these various organizations, and has voted a small sum for the furtherance of their work. It feels that to make strong the Christian churches now established, to fill them with the power of true religion, to adorn them with practical righteousness, and to deepen in them the fountains of human kindness, so that they shall help every good cause, is to promote the diffusion of pure Christianity.

Two branches of our denominational work will be fully presented in separate reports, which will be printed with this; namely, that of the Church Building Loan Fund, and of the Montana Industrial School. Both of these valuable organizations were created by your Board of Directors. Both have their trustees appointed each year by the same body. But the action of both, by the very terms of the votes creating them, is absolutely independent of the Board which appoints them. This latter point needs to be much more fully understood than it appears to be. The Board of Directors of the Association, we say emphatically, does not interfere with the action either of the trustees of the Building Fund or of those of the Montana School. It does not think it desirable that it should. By its own action it has made it impossible that it should. It is not easy to exaggerate the worth of the Loan Fund in putting on their feet and lifting to self-support new societies. An anonymous gift of twenty thousand dollars and the contributions made by others during the year have raised the fund to about eighty-five thousand dollars; but every cent of it is already devoted to societies now engaged in church-building. To meet needs absolutely sure to confront us, at least ten thousand dollars ought to be added to the principal this year. The Montana Industrial School among the Crow Indians has been pronounced by the United States Inspector of Schools to be in an excellent condition. At last accounts it had fifty-four pupils. The parishes during the last twelve months have raised nearly, if not quite, enough for its support, and to enable some improvements which were very much needed to be made. What will be required hereafter will be eight thousand dollars each year, punctually paid. Only a moderate sum, therefore, is asked from each of our societies. This is a duty which especially belongs to us all as Americans, and ought increasingly to commend itself to all. During the year considerable sums of money, and a large amount of books for work among our colored people, especially at Tuskegee School, have been received and forwarded. Every year a communication comes from the United States Commissioner of Education, commending in highest terms the work of Rev. A. D. Mayo, and earnestly requesting us to keep him in the field. Private communications to the same effect have been made by presidents of Southern colleges and others interested in the intellectual and moral elevation of the South. So, despite the depletion of our treasury, and notwithstanding Mr. Mayo's work is somewhat off our usual line, we have so far felt it to be our duty to help to support him in his mission; for his labors can hardly be described by any other term.

Your directors have sought to place before you with unusual fulness and in consecutive order the whole work of the Association. They desire to make it clear to every mind how vastly that work has increased in variety, in amount, and in importance. No one who has not noted how the Association has slowly crept from a little back room in a bookseller's shop, through the restricted quarters in Chauncy Street and Tremont Place, up to the noble building it now occupies; how its correspondence worthy of preservation has increased from one thin volume a year to a half-dozen portly folios; how two or three scattered and sporadic cases of missionary effort have been succeeded by at least twenty times that number, conducted in an orderly and efficient manner; how the few thousand tracts of the fathers have become the half-million of the children,—can rightly comprehend to what a position of large usefulness, true moral dignity, and solemn responsibility we have been advanced.

A few words as to the future. In that future we must use substantially the methods which we have found to be good in the past, perfected and made more efficient by

the lessons of experience. Wide distribution of our literature wherever it is craved; clear presentation of our views to young and thoughtful minds in our universities; the establishment of new societies in all places of influence, if the material is at hand; the careful supervision of our work by competent persons, that such work may be prudently and efficiently conducted,—what other means can we employ? What better ones can be suggested? But, if we continue to use such means, inevitably our work will grow in extent, in usefulness, and in cost. Theological opinions are no longer chains that cannot be broken. Men are ready, as they were not of old, to cut loose from their moorings in some little sectarian harbor, and to sail out on the broad ocean of truth to encounter its many perils and to enjoy its wide prospects. Increase, therefore, by any methods the knowledge of our rational and humane views of truth, and you will increase alike the demand and the need for its ministrations. Already we are feeling the effect of plentiful seed-sowing. In the future we shall feel it yet more. For the last six years it has been simply impossible to do our proper work with the gifts of the living. For nearly one-third of our resources we have had to employ the benefactions of the dead. But we cannot always depend upon them. And certainly we ought not to be forced to depend upon them. That is the wiser policy which reserves bequests for those times of mercantile distress which, at no very long intervals, are so sure to come. Sooner or later our people will have to face the question whether they will materially increase their gifts or undergo the shame of abandoning work which legitimately belongs to them. To be absolutely practical, your Board would say, This year the parishes have contributed $54,000: next year they must add one-half to that sum,—that is, if from their own resources they propose to pay the year's bills. In brief, nothing less than $80,000, and that prudently husbanded, will meet the need. Can it be obtained? Anybody who knows what our resources are sees that it can easily be raised. If, indeed, the generosity of one-tenth of our parishes were emulated by the other nine-tenths, the task would be achieved. What we are waiting for is the discovery or the invention of some method by which the duty and the rich privilege of giving shall be brought home to every minister, and to the individual mind and heart of every parishioner.

Meadville Theological School is in the field asking for an additional endowment of $115,000,—$50,000 to found a James Freeman Clarke professorship, $50,000 to found a Frederic Henry Hedge professorship, and $15,000 for general purposes. Will the dawn of the year 1892 see this endowment completed? Do our people thoroughly comprehend the problem which is before them? The question is not, as some seem to think, whether Meadville will continue. With its buildings paid for, and its small endowment in hand, it is sure to do that. Neither is the question whether Meadville will have students. With its greater nearness to some, with its greater cheapness of living for all, in the future as in the past it is likely to put into our ranks quite as many as Cambridge. The only question is, What advantages do we wish it to give to the pupils which it is sure to have? In these days, when the great need of parishes that are and of those that are to be is strong ministers,—well read, well educated, and well trained,—there ought to be no doubt that the money will come, and quickly.

Your Board would report with gratitude the following bequests: from J. Story Gerrish, Concord, Mass., $200 additional; Mrs. Sarah L. Ames, North Easton, Mass., $10,000; Mrs. Serena Ayer, Peabody, Mass., $500; Miss Charlotte F. Blanchard, $200; Miss Eliza Ann Potter, Portland, Me., $500; Miss Harriet A. Wilder, Lowell, Mass., $2,000 additional; Mrs. Elizabeth M. S. Tolman, Boston, Mass., $50.

We cannot close without reference to one who gave his last public efforts to the establishment of the Montana Industrial School, Gen. James F. B. Marshall. His perfect dignity of bearing and character, his absolute simplicity of purpose, his kindness of heart and speech, his interest in all good causes, secured him the respect and good will of all whom he met; while his consecration to whatever he undertook, his power to persevere amid difficulties, and his sound business ability enabled him to succeed in enterprises of the most varied character. Few people will be remembered with more tenderness, more reverence, and more gratitude than Gen. Marshall and she who was his helper in life and his companion in death.

In behalf of the Board of Directors,

GRINDALL REYNOLDS,
Secretary.

*RELIGIOUS INSTRUCTION OF THE YOUNG.**

The question as to how and what we shall teach our children of spiritual truth is so important that Sunday-school societies and unions are organized for the purpose of answering it. A wise, good woman said to me once: "Shall you dare to put your child in a Sunday-school? Don't you think it rather a dangerous experiment?" Certainly a sad comment on the results of Sunday-school teaching generally. Yet I do not think she was altogether wrong. It seems to be a generally accepted idea that any member of a church can teach in the Sunday-school. This, I think, is a mistake. Love of goodness and truth takes different modes of expression, and its possession does not necessarily imply the power in a person to impart it to others, especially to young minds which need peculiarly delicate treatment.

Children differ totally from each other in many ways, and neither the same physical, mental, nor spiritual food is alike adapted to them all. Unlike adults, who can extract from any discourse that which seems reasonable to their own comprehension, and discard the rest if not suitable for their individual needs, children can exercise no judgment whatever, and depend for authority entirely upon those who hold it over them. One child might be taught a certain simple belief, like the guardianship of angels, with happy results, going to sleep, perhaps, in the blessed consciousness of their presence; and I just as fully believe that to another child of nervous, morbid temperament the presence of something not tangible, real and yet unreal, present and yet absent, might be a kind of terror which would make the dark pregnant with fears. So, also, as to the doctrines of immortality and Sabbath-keeping and of the Father. They can be much better inculcated by the mother who studies her children's natures than by the Sunday-school teacher who has ten or a dozen of these little, impressible minds before her about an hour at a time once a week during a part of the year.

The basis of Sunday-school teaching for young children should be, in my opinion, after the pattern of the following little talk:

"And, seeing the multitudes, he went up into a mountain."

"What are multitudes?"

"Crowds of people," answers a child.

"Yes. Who saw the multitudes?"

"The Lord," all say.

"What did he do?"

"Went up into a mountain."

"*Why* did he go up into a mountain?" No response.

"Isn't it something like the minister's going into his pulpit, children? His thought was higher than theirs. He spoke from above, and his living words flowed down to them. Don't you sometimes go up on mountains, children? Does not the air seem brighter and clearer there than it does below?" (Here call for little narratives of mountain seeing and climbing.) "But there is another way of going up mountains, isn't there? We said, you know, that Jesus' going up a mountain meant that his thought was higher than ours. We can go up in our thoughts the same way he did into spiritual life, and try to live there; that is, when we find him on the mountains of Unselfishness and Thoughts for Others, and the 'multitudes,' or the many less kind and unselfish thoughts, are just below us."

Such teaching as this I would begin with, and then I would love best of all to lead the children into knowledge of divine things by teaching them to wonder,—not the wonder that they are always wondering about, the thousand and one details of daily living, but the wonder that stands awe-struck facing the mystery and unspeakable beauty of the creation. Carlyle says: "Wonder is the basis of worship," and also, "Is not God's universe a symbol of the God-like? Is not Immensity a Temple; is not man's history and men's history a perpetual evangel? Listen, and for organ music thou wilt ever, as of old, hear the morning stars sing together."

It is into this temple that I like to lead the children. In this history I like to suggest to them the Father, and in this organ music help their souls to hear his voice. There are so many ways of entrance that one has only to choose. Begin with a flower. The lesson of the violet's modesty is trite; but how many, even of older minds, know that even the little hood-leaved violet often misses its greatest use, and that

* Read before a Branch of the Women's Alliance.

the same plant produces, later in the season, after the blue blossoms have passed away, a tiny, whitish flower, close down to the roots, which is never known to fail of producing perfect plant-making seeds? And this greater lesson has been overlooked because our wonder has not gone deep enough into the violet plant's life.

Borrow a strong microscope and show some common quartz crystals in it, and explain, through them, window frost-work in winter nights. Bring leaves under it, and show the branching veins and tell what they do toward making the flowers and toward building the plant up in beautiful unity to produce more plants. Show (with tender gentleness, for the mischievous boy's benefit) the circulation of blood in a frog's foot, and explain, very briefly, how it is like their own.

Draw a lesson from such an incident as Emerson tells about in such a delicious way, —how he went out in a very excited frame of mind from a meeting of stormy discussion, one clear, still winter evening, and the grand, steady stars overhead said to him suddenly, "Why so hot, my little man?" Or from this that happened to myself when I went out from the house in an anguished state of mind one dark evening in early summer, and stooped to touch the moist, cool grass and my hand closed over some little white clover blossoms. Into my inmost heart those little blossoms spoke, surprisingly,—the message was like a new one: "Why, what's the matter with you? We and the birds and all growing things are very happy. We are only doing what God tells us to do. Why don't *you* do what God tells you, and then you won't worry so?"

"But," you will say at once, "this microscope work might be done by a mother, provided she had time to devote to it; but it would be wholly impracticable in a Sunday-school." Very well, then invite your class to your home, and do it there, giving, afterwards to each member a task,—to think up some little thought upon the subject which must be told at the next meeting of the class in the school, so that you may know that every one has really seen and understood what you have shown. Is not this practical enough?

Next, your objection will be, "But this is only secular teaching for the daily schools." But, I say, not so. The daily schools are obliged to teach only the beginnings of knowledges and to omit their crown, altogether. I tell you that when, after dwelling in primer language upon the beginnings and unfoldings of life in all its kingdoms, organic and inorganic, when, after striving to show a child a glimpse of the glory beyond that shines through the opening doors in every apartment in Nature's workshop, you look with deep eyes into his, and say, your own heart swelling, "Oh! isn't it wonderful?" when you can draw from him, with eyes deep as your own, the answer, as I have done: "Ah, yes! *How do you suppose it all began?*"—in that moment you have opened his heart to the entering Deity and your work lies straight before you, to give that Deity shape. How can any thinking mind doubt that the child, thus prepared by ever so inadequate a vision of limitless industry and loving care-taking, would come in a natural way into a love for that great Love that so entices rather than commands?

I would like to see a book, well written, with the title "Evolution for Babes." The babes would not read it, but their teachers could teach God from it,—always on one indispensable condition, that they have first themselves found God there, and then enthusiastically desire to show him to others.

If you tell me that this is pantheism, I deny it. "Nature is not named God, but the living garment of God; and he, in very deed, ever speaks and lives and loves in it, and lives and loves in me."

ELIZABETH WHEELER.

Boston.

THE SILENT HOUR.

"Be still, and know that I am God."—Ps. xlvi. 10.

Be still, my soul, and know.
Be hushed thy noisy speaking,
Cease from thy constant seeking,
Pause in thy aimless wanderings to and fro:
Be still, and know.

Be still, my soul, and know.
Whose is the hand that leads thee,
Whose fostering bounty feeds thee,
Beneath what shelter dost thou daily go?
Be still, and know.

Be still, my soul, and know.
'Tis He, the Blessed, guideth,
And all thy needs provideth:
'Tis God in tenderness that sheltereth so.
Be still, and know.

Be still, my soul, and know.
That holy Voice upspringing,
Its word of wisdom bringing,
Which thrills like heavenly music, soft and low,
Dost thou not know?

Be still, and thou shalt know.
The mystic Word that thrilled thee,
And with strange wonder filled thee,
'Twas God; and, hark! he speaketh to thee now.
Be still, and know.

CHARLES E. PERKINS.

Athol, Mass.

THE TWENTIETH OF JOHN.

1. It is almost universally conceded that the Fourth Gospel is one of the later books of the New Testament.

2. It is equally indisputable that the author of it was a Christian believer.

3. It follows, as it seems to me, that, if he was not actually acquainted with the three Synoptic Gospels, he was at least familiar with the traditions, oral or written, out of which the synoptics were constructed. To deny this is either to deny the first or the second of the preceding propositions, or else it is to claim that the writer had an entirely original and independent knowledge of Jesus' history.

4. It is almost universally conceded that the author held a very exalted view of Christ. So true is this that it is frequently said, Such a high Christology could not have been developed earlier than in the second century.

5. The third and fourth of these propositions give to the twentieth chapter of the Fourth Gospel a very peculiar interest. Mark tells us that three women went to the tomb, after the sun had risen, and found a young man in the tomb, arrayed in white, who told them that Jesus was not there. Luke says more than three came at early dawn, and received the message from two men in dazzling apparel. Matthew also says it was at early dawn; but he gives us only two women, and one angel, with an appearance like lightning, and raiment like snow, who descended with a great earthquake, and told the women that Jesus was not there.

The writer of the Fourth Gospel, undoubtedly having the most exalted ideas of Christ, and undoubtedly being familiar with these traditions concerning the resurrection, writes what we call the twentieth chapter in his little book, precisely as though he meant deliberately to discredit these reports, and strip the event of these factitious angelic glories.

He begins by saying it was very early, while it was yet dark, that Mary went to the tomb alone, and saw it was open. She runs back and gets John and Peter, and they hurry to the garden, and both enter the tomb. They do not find the body, but find the cloths in which it had been wrapped lying in two separate parcels. The writer is very particular to say that both apostles saw, and noted, that the cloths were not together, but in two different places. They return to the city, and Mary remains, weeping; and, looking into the tomb, she sees two angels in white, who ask her why she weeps. She replies, and then suddenly perceives Jesus standing near, who repeats the angels' question in their very words. She thinks him the gardener, until he calls her by name, when she recognizes him.

How can we account for it that this writer, holding Christ in such exalted honor, nevertheless appears so deliberately to set to work to destroy his reader's faith in the Angelophany? It was dark, Mary's eyes were so full of tears that in the dim light she did not recognize Jesus when she had turned and looked at him; yet it was on her testimony alone that the appearance of the angels rested. And what was her testimony? That she had looked out of gray dawn into the dark tomb, and had seen two angels in white, just where Peter and John had but a few moments before entered, and found nothing but two white heaps of grave-clothes.

The more carefully I ponder this question, so much the more firmly am I convinced that there is but one rational answer to it; namely, that the writer is the Apostle John himself, striving with conscientious fidelity to narrate things exactly as he saw them and as he understood them. As far as he knew, Mary alone saw Jesus on Sunday morning; but he and the other apostles, except Thomas, saw him that same evening. Jesus was crucified on Friday, died in the afternoon, and in thirty or thirty-six hours afterward had returned to life. I see nothing in that statement incredible, or beyond the power of evidence to substantiate. We

have in this twentieth of John evidence which seems to me conclusive, especially when it is backed up by the patent, undeniable fact that the whole existence of the Christian Church, and its triumphs for nearly twenty centuries, have been based upon the faith of the first generation of Christians that Christ has risen.

Delicate points of nature peer out through the traditions. John must have got hold of Mary's own account of that first Sunday morning, or how else should he have felt that her rapturous "Rabboni!" must be preserved in its Hebrew form? Mark must have got his version from Peter, or why should he have inserted in the angel's message the words "and Peter"? And how powerfully (as our beloved and venerated Dr. Furness showed us, many decades ago) does that "and Peter" testify to the reality of the transaction, and to the identity (intimated by John) of the angel with Jesus himself. He alone would thus remember the penitent apostle. THOMAS HILL.

BARNUM SEEN THROUGH ENGLISH SPECTACLES.

This prince of showmen, from the first to the last of his life, was ever distinguished by his kindness. On Tuesday morning, chatting with his minister, Rev. J. Fisher, of Bridgeport, he said, in his usual cheerful manner, he was ready to obey the death summons as soon as his Master called him. In the afternoon the call came.

Through a long life he was not less anxious for the sobriety, thrift, and virtue of his neighbors than for their entertainment. A lady friend of ours tells us that, some forty years ago, when Mr. Barnum heard of the death of her husband, and that she was left with a large family, he sent her most kindly a handsome present of money, for no other reason than the promptings of his heart to lessen her anxiety. She thanked him by a letter, and told him how providential was his gift. He replied that it was a pleasure to him to have been a second Providence to her. Only a few weeks ago he gave a sum of money to erect in Bridgeport a Natural History Museum, and since the beginning of this year made his church a present of £2,000. We have also had the pleasure of going through the splendid building he erected at Tufts College, Boston, as Natural History Museum for the students, which must have cost him many thousands of pounds. He certainly practised John Wesley's maxim, "Make as much as you can, save as much as you can, and give as much as you can." No one could look on his fine, bland, and benevolent face without reading in that countenance that there was goodness in his heart as well as a large piece of fun in his nature.

It seems only yesterday that he called on us at the *Christian Life* office, as he had been told by some one that we were in receipt of the American religious papers which he liked to see. This led him to ask us more than once to call at his hotel. Here it was we learned that he had written a paper while in London on the question, "Why I am a Universalist." He favored us with the loan of the manuscript, which he thought might be printed after his death.

We induced him to allow us the possession of the article for the *Christian World.* It appeared in that journal, and was read by several ministers from their pulpits. It has since been printed as a tract, and in the Japanese language as well as the English, and has secured a circulation, up to the present time, of some sixty thousand copies. It is a very remarkable and clever essay, doing immense credit to Mr. Barnum's head and heart.*

From what we have stated, it may now be seen that Mr. Barnum had a religious side to his nature. He never travelled without his Bible, of which he was a student. He also told us that the little volume of our mutual friend, Dr. Hanson, "Daily Manna," was a cherished companion of his.

When in New York, he usually attended the ministry of our revered countryman, Robert Collyer. "Probably," said he, "you know the anecdote which states the difference between the Universalists and the Unitarians: the former believe God is too good to damn any one, and the latter believe that man is too good to be damned." Mr. Barnum has long been regarded as the prince of showmen. If he could say, as he could, "I have amused and instructed more persons than any other showman who ever lived," he could also say, "I have always given the public a shilling's worth for their shilling,

* It was printed in the *Unitarian* of September, 1890.

and, with all my love of fun and fame, I have never pandered to any temptation of a demoralizing character."

The words of a poet might justly be applied to the merriment that he created:—

"You hear that he's laughing, you think he's all fun;
But the angels laugh, too, at the good he has done.
The children laugh loud as they troop to his call,
And the poor man that knows him laughs loudest of all."

He was brimful of wit and fun that seemed to well up from his benevolent soul. He could interest and please the humblest and the highest of social rank. "Would you not like to run the Life Guards?" said an illustrious personage to him one day. "I have no desire," he replied, "to run the Life Guards in the States; but I would give you liberal terms to run your Royal Highness in my country." Mr. Barnum has been welcomed not only by numbers of the most distinguished and titled among us, but by crowned heads. He was equally at home with the prince and the peasant. By the side of dukes and earls he was capital company. In the drawing-room he was not less the object of interest than in the arena. It was more than once observed of the "greatest show on earth" that Mr. Barnum himself was of greater interest than his show. There must have been real merit in the man, and there was. Think of him, in cultivated Boston, taking in one day £3,000 as entrance money to his entertainment.

His life has not been without some significance and human service. We have all our different gifts for some wise purpose. His appeared to be to please. He said: "Men like to be tickled, and talked into a momentary belief in what they well know to be a delusion. I am here to do it for them." He more than once reminded us of a great, kind-hearted man who drew the children around him to hear some impossible story. They knew it was impossible, and they knew his entertaining qualities, and they were always willing to listen to him; and they knew he was good, and he was. Not only of children, but of others, it is said,

"A little nonsense now and then
Is relished by the best of men."

He set the example, too, of immense industry: he was always busy. Disappointments and disasters he knew, like others; but he made them the stepping-stones to his success. He never said "fail." We have heard from him several times since he left London, and there was always something cheerful and bright in his correspondence. We are sure no death will be more regretted, among both old and young, in the Great Republic, and elsewhere, than his.—*London Christian Life.*

A HISTORIC CHURCH AND A NOTABLE MEETING.

The oldest church building in Kansas is the church from which the Unitarian society of Lawrence moved about a month ago. A new and more convenient church has been erected, and on Sunday, April 26, the farewell meeting in the old was held. The occasion drew together a large congregation, representing all denominations, but united in interest in the old building on account of its historic associations. This final meeting in the old church, which was so closely connected with the early and exciting history of Kansas, was very appropriately made a time for recalling something of the history of its struggle to become a free State as well as of the history of the church.

In the morning Rev. John S. Brown, the second pastor of the church, who is now eighty-five years of age, preached. His sermon was a review of the progress of religious thought during his lifetime, and was remarkably full of interest.

In the afternoon there were letters read and addresses given, reviving memories of the religious life of the young free state community. The addresses were by Capt. J. G. Haskell, Gov. Robinson, Rev. W. C. Tenney, Mr. Alfred Whitman, and Mr. C. L. Edwards. A letter from Mrs. Gov. Robinson was read by the chairman, recalling the Sunday afternoon meetings held at their house on Mount Oread (now a part of the city of Lawrence) in 1855, the laying of the corner-stone of the church, and the rejoicings over the building.

The chairman also read a letter from Rev. E. Nute, the first pastor of the church. Mr. Nute said:—

"My mind reverts to that day, nearly

thirty-four years ago, when the first meeting for public worship was held within these then rude, unfinished walls. Compared with the average occupancy of meeting-houses, it is but a short time; but, measured by the long series of stirring and tragic events and the changes in the progress of your historic city, it seems more like a rounded century. It is only the period of an average generation; yet, taking into view the advance that has been made in the march of civilization, is it too much to say that the changes wrought have been greater than that of centuries that preceded?

"Your primitive house of worship stands the most conspicuous, if not absolutely the sole, relic of the olden time.

"May it long remain as the eloquent monument and reminder of those days when, amid heroic strife and bloodshed, perils and privations, which to-day are more like hideous dreams than sober realities, these walls were reared. Here, within sight of this edifice, were enacted the opening scenes of the great struggle on which hung the destinies of our nation. Here began the bloody contest which led to the overthrow of the giant evil which, had it continued for another generation, might have destroyed the Union, and established a republic with slavery for its chief corner-stone.

"It may not be too presumptuous to assert that the pioneer churches of Lawrence, like those of the Pilgrims and Puritans of New England, were the ark of safety for our country; that they cast the turning weight into the scale when the interests of the nation and of human civilization hung wavering in the balance. Truly, you have abundant cause for thanksgiving in the memories of the past and powerful incitements to renewed and hopeful endeavor."

The history of the building as the home of the first free school in Kansas was then given by Mr. C. L. Edwards, who came to Lawrence in 1856, was chorister and superintendent of the union Sunday-school, which was held in the church, and principal of the Quincy High School and Lawrence University, which for a time held their sessions in its basement.

The annals of the early churches in Lawrence were read, and those of the Unitarian church were as follows:—

"The Unitarians, while not the first to occupy the field for church work, were the first to complete a permanent house of worship. About May, 1855, Rev. E. Nute arrived here, and preached his first sermon in the open air on Mount Oread, May 28. The *Herald of Freedom* of June 9, speaking of Mr. Nute's meeting, said: 'Mr. Nute comes among us as a missionary from the American Unitarian Association. He is a gentleman of classical education, a very pleasant speaker, and, withal, we believe, a very worthy man.'

"Mr. Nute continued these meetings on Mount Oread, Sunday afternoons, during the summer and fall of 1855. On his return from a visit East in August, he called a meeting of those interested in building a church, and October 13 announced that funds had been raised for the erection of a Unitarian church, forty by sixty feet on the ground, with basement and gallery. The result of this movement was the erection of this church building which you have occupied more than thirty years.

"The Unitarians of Boston at that time evidently seemed to think that a town clock and bell were a necessary appendage to a church building, and so they provided one for this church. It was shipped, I believe, by the way of New Orleans, and for some reason did not reach its place of destination for three or four years, and, when it did arrive, was found to be damaged and some parts of it lost; and so it was sent to the machine-shop for repairs. They found, when the bell and clock arrived, that they had no place to put it in; and so it was placed, after being repaired, in the upper part of the machine-shop, and its striking parts were connected with the steam-whistle. For a long time the steam-whistle took the place of the bell, and struck the hours of the day. Later the city came to your aid, and furnished funds for the completion of the tower, where the clock and bell were placed, which for nearly thirty years have counted the time and called the people to work.

"A few months ago they were removed to our new high school building; and to-day you leave this old church, with all its sacred memories, for your new home which you have provided. May peace and prosperity attend you."

Capt. J. G. Haskell, one of the board of

trustees when the building was finished, said, with reference to this bell and its givers: "On that bell the donors placed the inscription, 'Proclaim liberty,'—a motto significant for the Boston Unitarians of their progressive spirit in all things. I was then living in Boston, and attended the services of Theodore Parker, Freeman Clarke, Starr King, and E. E. Hale. Their four churches were the centre from which the effective influence for liberty proceeded. It was they who inspired the Emigrant Aid Society. Those men, and they alone, dared to give Kansas preludes in their services,—not every Sunday, but frequently. Their spirit is a precious heritage to you and to me. That spirit is stamped in the bronze letters of the old bell, 'Proclaim liberty.' Did you ever consider what it meant that there was no Unitarian church in the South? They had not the spirit of liberty there. They were afraid of liberty in religion as well as in politics.

"The men who sent that bell trusted in the gifts of God. They were willing to trust the soul of man in every direction. They meant liberty of belief, but not that only. With them creed and deed were one. They meant liberty of person, liberty to humanity,—a State without a king as well as a church without a bishop,—that was the theory of Congregationalism. For remember that Unitarianism is only a younger and more radical brother of Congregationalism.

"And they went at it in the right spirit. They put the free school in the basement of the church: they meant liberty of thought, and knew that liberty of conscience could come only from liberty of thought. This church stood here in the early times as Faneuil Hall stands on State Street,—the rallying-place and bulwark of liberty.

"'Liberty to man!'—that was what the old bell was taught to say; dare to trust man.

"I bespeak for you in your new church the spirit that dwelt in the donors of the bell,—liberty, better too loose than too tight, but liberty; and I wish you Godspeed, and believe that the men who gave the bell will be glad they gave it if you keep on in their spirit."

What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?

DEDICATION OF THE NEW CHURCH IN LAWRENCE.

The Unitarian society in Lawrence, Kan., has long needed a new house of worship more comfortable and better located than the old. That want is met at last. On May 13 a pretty and homelike new church, centrally situated in the town, was dedicated, to the great joy of the faithful little Unitarian band.

On the preceding evening a meeting was held in the new room, with addresses by the pastor, Rev. C. G. Howland, and the Methodist, Presbyterian, Episcopal, and Congregational ministers of the city, and the Jewish rabbi.

At the dedication there was an original hymn composed for the occasion by Mr. Howland. Scripture was read by Rev. J. E. Roberts of Kansas City. The opening prayer was offered by Rev. S. A. Eliot of Denver. The keys of the Building Committee were formally presented to the society by Prof. W. H. Carruth, Col. O. E. Learnard responding. Addresses were made by Mr. B. W. Woodward, Judge Thacher, Chancellor Snow of the University of Kansas. Prof. J. H. Canfield, and Rev. T. B. Forbush. The prayer of dedication was offered by Rev. E. Powell. The minister and people united in the following noble and uplifting dedicatory sentences, prepared by Mr. Howland:—

"*Minister.*—In all times and in every land the children of men have erected altars and built temples and sought the Eternal God. In obedience to this high behest of our common nature, we have built this house. that we may come here and offer our worship to him. What though for him who filleth heaven and earth there can be no dwelling made with hands, what though his way is in the deep and his knowledge too wonderful for us, and before him we are as children that cannot speak, yet, touched by the altar's living glow, we learn, as an infant, to lisp his name. To God, the supremely Holy, the First and the Last, let us dedicate this house.

"*People.*—Here may we seek and find that Presence which is over all and in all, holy and helpful forevermore. Blessed be the temple hallowed by his name. Pray for peace within its walls, peace to young and old that enter here, peace to every soul abiding herein.

"*Minister.*—Let us dedicate this church to the divine law of righteousness, truth, and love.

"*People.*—To that law of righteousness which man did not make and cannot change; to that spirit of truth without which religion itself is but an empty word; and that love which suffereth long and is kind, that thinketh no evil, that envieth not, that is not easily provoked, that rejoiceth in the truth, that endureth all things, and hopeth

all things, and shall never fail or vanish away, whatever else may cease,—to these eternal realities we solemnly dedicate this church.

"*Minister.*—We dedicate this house to eternal hope, the strong persuasion of the truth, and the power of an endless life.

"*People.*—Our fathers thou hast called to thy higher praise, and gathered to their fathers must all the children be. Thou hast made one family, there and here,—one living communion of seen and unseen. Blessed be the Lord God that giveth beauty for ashes and the garment of praise for the spirit of heaviness.

"*Minister.*—To the memory of Jesus Christ, first among the mighty spirits of our race; to the noble army of martyrs and workers for every form of truth; to the revered names among the living and the dead in our own household of faith; yea, and to the tenderly beloved who have gone from our homes and friendships,—we lovingly dedicate this house.

"*People.*—To a religion of joy and trust; to the spirit of a common brotherhood and all the kindly helpfulness which that relationship involves; to faith in human reason and affection for the discernment of truth, and to its free and sincere pursuit,—we dedicate this house.

"*Minister.*—In this public and solemn manner we have expressed our purpose in building this house, and it is now dedicated to the noblest uses that we can name. To this place may childhood and youth come, and find the holy spirit of reverence and love, of wisdom and purity. May vigorous manhood be made thoughtful and gentle here, and old age find the rest and peace of God. Here may infants and little children be brought, and consecrated to the service of all that is noble and beautiful in life. When troth is plighted and marriage vows are taken here, may young man and maiden feel them as a sacrament. When the sorrowful come to this house, may they find consolation, and may the sharpest grief be soothed by serenest faith.

"*People.*—We rejoice in the completion of this work, and shall come here from Sunday to Sunday with new interest and pleasure. We shall always welcome most cordially our neighbors and friends, and we now invite them to come here and share the hospitalities and fellowship of our church. Here are our altar and our fireside, our place of worship and our common home. May it long be, to rich and poor alike, to friends and strangers, to old and young, to us and to our children, a house of God, a gate to heaven.

"*All.*—And do thou, Heavenly Father, bless and hallow this place forevermore. As we enter these gates for worship, may the bonds of friendship be strengthened and extended. Far from us be all strife and uncharitableness. Quicken our aspirations for holiness; give us knowledge and penitence of the wrong we do. May we be vigilant and dutiful in all the work of our hands! May we be followers of him who lived a blameless life and whose joy was in doing good, and may love and faith and reverence grow more and more unto the perfect day! Amen."

The dedication of the church was followed on the 14th by the annual session of the Missouri Valley Conference.

THE ESSENTIALS OF CHRISTIANITY.

The *first* great truth taught by Christ is that there is One Almighty Being, whose nature is goodness and love, who is in a father's relation to every human soul. The *second* follows from it, that we are one and all, children of God, and bound up forever with him as a child with a father. The *third* is that on account of this there is a spiritual brotherhood of all men, which carries with it all the duties and loves of brotherhood. The *fourth* is that, since the Father is immortal, so are the children, and that all those whom we call dead, and all those whom we now call living, and that all who shall be born are alive now in the thought of God, and shall be loving and thinking and resting forever and ever in a vast humanity which will attain perfection in God and enjoy him forever and ever. And, *fifth*, these carry with them the final overthrow of all evil, and the faith that, in spite of all that seemingly contradicts them, Love and Righteousness rule and develop the world. STOPFORD A. BROOKE.

"*THE FREE CHURCH OF AMERICA.*"

Under the above heading the *Christian Register* of May 7 prints a letter containing what the writer calls a "Sketch of Resolutions proposed for the Consideration of the Conference of Unitarian and Other Christian Churches to be held at Saratoga this coming Autumn."

Said "Sketch of Resolutions" is as follows:—

Whereas the name "Unitarian," while holding honored memories, is nevertheless, upon the whole, somewhat misleading rather than helpful or characteristic, and represents no important living issue, but is popularly associated with historical, negative, and transitional views rather than with distinct, positive, or inspiring modern thought in religion;

Inasmuch, too, as many who gladly accept

our thought for various reasons object to a name which appears to them to be that only of a sect;

And, since the times demand, in behalf of increasing numbers of earnest minds, a clearer setting-forth of the comprehensive, constructive, and practical nature of the religion which the wisest and best men and women are everywhere coming to adopt,—

Resolved, therefore, that we recommend, as far and as rapidly as possible, the disuse of the word "Unitarian," and that we henceforth call ourselves and ask to be called

THE FREE CHURCH OF AMERICA;

and that we seek to include in this designation those of whatever name, whose religious thought asks the methods of fearless inquiry, who would make their sympathies as wide as humanity, and whose practical end is righteousness, the doing of good, and the growth of love in the world.

With regard to this proposition, one or two thoughts suggest themselves.

First, is the name "Unitarian" one that we can so easily rid ourselves of as the writer would seem to suppose? And, even if we can, are we quite sure that we want to? We might possibly gain in certain ways; but is it clear that we would not lose much more in other ways?

Second, what is the real meaning of the change proposed? What is the writer's intention as to the *character* of this Free Church of America? Is the new church to be one in fact or only in name? If it is not to be Unitarian or Trinitarian, is it to be Christian? Is it to be established for the worship of God, as one of its ends? Or will it, like the so-called church founded by August Comte, recognize no God except Humanity? Or, still again, are worship and the God-idea to be put among the optionals?

These queries are not manufactured: they are compelled by the very strange fact that the proposition for this new "Free Church of America" leaves out all reference to Christianity, to Christ, to God, to worship, and gives no slightest hint or intimation of any purpose higher than that of an association of Comtists, or an Ethical Culture society. Of course, all this may be an accidental omission. We hope it is. But, if so, it is a very unfortunate omission.

The main thing that we are told about the proposed new church is that it must be broad, so broad as to contain all people who believe in "fearless inquiry," "sympathies wide as humanity," "righteousness," "doing good," "love." These are words and expressions with which we have grown very familiar within a few years past. On the lips of men who see in them all that is essential to Unitarianism, we have learned exactly what they mean.

We confess, therefore, that this proposition in the *Christian Register* looks to us very much like a shrewd plan to get the National Conference practically to repudiate its Christian and theistic character, and to commit itself to a very wild and loose scheme of ethicalism. Of course, we may be mistaken. We shall be glad if we find that we are.

BROADENING OUR NATIONAL CONFERENCE.

Editor of the Unitarian:—

In a National Convention of Unitarians, assembled in New York City April, 1865, was formed what has since been known as "The National Conference of Unitarian and Other Christian Churches." James Freeman Clarke preached the sermon of the occasion. In it he said: "I hope that, though we meet as a Unitarian Convention this year, we shall meet next year on a much broader basis, which shall include all Liberal Christian churches who may desire to co-operate with us. We and they can be what we choose at home, have our own creeds and methods, but can meet once a year in a National Convention, with all who believe in a broad co-operation for Christian work." (Life of James Freeman Clarke, p. 266.)

Thus it was that our National Conference was started as a Liberal Christian Alliance, and so it stands at this day. J. C.

Boston, Mass.

Such, it is true, seems to have been Dr. Clarke's idea; and the name of the Conference makes room, after a fashion, for other churches besides our own. But, practically, this has been little more than nominal. Our Conference name gives Unitarians an overshadowing prominence, and extends but a chilly welcome to any others; while, as a fact, little effort seems ever to have been made to bring in our Universalist or Independent Liberal Christian brethren. Perhaps this plan has been wisest; perhaps it will be wisest to continue the same. But, if so, there is still need for a real Liberal Christian Alliance. For ourselves, however, we confess our leaning toward Dr. Clarke's plan. Now that the American Unitarian Association is a representative body, and in the fullest sense national, we

see no reason why our national *denominational* life (strictly speaking) should not be poured wholly through the ample channels of that Association, leaving the National Conference to broaden out and become really what seems to have been in Dr. Clarke's mind,—a general congress of the Liberal Christian churches of America. That in some form or other there ought to be an organization to bring together in large numbers, annually, biennially, or triennially, representatives of all phases of liberal Christianity, we feel increasingly sure. Surely, the time has come for the different divisions of the great (great and strong, if united) Liberal Christian army to know each other, and to discover that they *are* only divisions of *one army*. Nothing do Unitarians and Universalists more need than plans and aims that look beyond sect lines. While we give due diligence to the smaller things, let us not be blind to the larger. It grows increasingly evident that there are larger things to plan for than we have yet ventured.

We commend to the Council of our National Conference the question whether they cannot with good results open the doors of the coming meeting in Saratoga much more widely than usual. For ourselves we should greatly like to see in prominent places on the programme some of the leading brethren of the Universalist Church, and other representatives of Liberal Christianity outside of our own immediate fold.—[EDITOR.]

THE BOSTON ANNIVERSARIES.

We delay the issue of this number of the *Unitarian* to allow us to give our readers a glance at the Boston May meetings, and especially to enable us to print the Annual Report of the Board of Directors of the American Unitarian Association. This report is one of the most interesting, encouraging, and stirring ever made by that Board. Let no one fail to read it. It is a graphic picture of what our national missionary organization has done the past year, and the far greater work that opens. Does any one think we are dead or asleep or standing still, let him look into this report and see. Does any one think our mission is accomplished and that there is no more for us to do, let him read these pages and find his mistake. We see not how any one can place himself face to face with the facts recounted by Secretary Reynolds without feeling anew the greatness of the mission which God has intrusted to the Unitarians of this country, or without being stirred with new zeal and consecration. We repeat, let every reader of the *Unitarian* read this report of Secretary Reynolds. Anniversary Week was crowded with interesting meetings; but this report was the central thing of all, because amid all the delightful and inspiring talking this showed what we have *done*, and, perhaps still more important, what there is *still to be done*.

For the most part, the weather of the week was fine. The Common and Public Garden were at their loveliest. The Unitarian Headquarters were as full of attraction and hospitality as ever. The representatives of our churches, East and West, were out in good numbers.

Many meetings of great interest are held on this week besides those of a distinctly Unitarian character. Our Universalist brethren had several, which were well attended and full of earnestness and hope. The Boston Young Men's Christian Union, one of the noblest and most influential institutions of the city, celebrated its anniversary with a large attendance of friends of all denominations. The American Peace Society, the Social Science Institute, the New England Woman Suffrage Association, the Moral Education Society, and the Free Religious Association, all held important meetings with attractive speakers.

Our own Unitarian gatherings consisted of a devotional meeting each morning of the week at 8.30 in King's Chapel,—these were well attended for so early an hour, and were very uplifting and delightful,—followed by meetings of the American Unitarian Association, the National Alliance of Unitarian and Other Liberal Christian Women, the Unitarian Sunday School Society, the Temperance Society, the National Bureau of Unity Clubs, the National Guild Alliance, the Ministerial Union, the Berry Street Conference of Ministers; also the anniversary of the Children's Mission to the Children of the Destitute, the annual meeting of Lend a Hand Clubs and Orders based upon the Wadsworth Mottoes, the annual reception extended by Rev. Brooke Herford to all visiting ministers, and the Unitarian Festival at Music Hall.

The great day of the week was Tuesday, which was all devoted to the American Unitarian Association. Tremont Temple was full morning and afternoon, and crowded in the evening. The morning was devoted to business, the election of officers, and reports and plans of work. There was a division of judgment as to the new director to be elected from the West. A few members of the Western Conference strongly urged the election of Rev. J. R. Effinger, secretary of that conference, as the distinct representative of that conference. Others urged the name of Rev. S. M. Crothers of St. Paul as quite as ably and acceptably representing the Western Conference (twenty-nine churches) and all the rest of the West (sixty-five churches) besides. Mr. Crothers was elected, and the denomination, alike East and West, is to be congratulated that he was; for his election means increasing harmony in the West, whereas Mr. Effinger's would have meant continuing and deepening antagonisms. The afternoon and evening meetings of the Association were given to addresses, and some earnest, able, and stirring ones we had from eight or nine of our best men, representing all sections of the country.

The social meeting of the ministers at Mr. Herford's afforded the best opportunity of the week for the preachers to meet each other. They were very appreciative of the kindness of their host in giving such an opportunity.

The intellectual high tide of the week was reached at the Berry Street Conference, where Rev. J. C. Learned of St. Louis gave an able paper upon "Three Distinctions in Worship." The discussion which followed the paper was particularly strong, constructive, and helpful.

We have not space to report the Sunday-school, Unity Club, Temperance, and Guild meetings, but hope to do so to some extent in our next. They were not so large as they ought to have been, yet they were all interesting and excellent. They represent very important movements. Our churches everywhere should give earnest heed to them.

In popular interest and enjoyment the climax of the week was, as usual, the Thursday evening Festival at Music Hall. Some eight or nine hundred persons sat down to dinner, after which we listened for two hours and a half to speeches which, for combined practicalness, point, humor, and moral earnestness, are rarely excelled. Charles W. Eliot, president of Harvard University, presided.

The Boston *Post* says of the occasion :—

The festival held in Music Hall last evening was the fiftieth anniversary of this annual banquet. The distinguished character of the audience may be inferred from a glance at the list, printed elsewhere, of some of the distinguished persons who were present. Among them were the presidents of the American Academy of Arts and Sciences and of the New England Historic Genealogical Society, the vice-president of the Society of the Cincinnati, the president of Harvard University, the chairman and members of its Board of Overseers, past and present preachers to the university, and members of its faculty, members and ex-members of Congress, the Sub-Treasurer of the United States in this city, Mayors and ex-Mayors, prominent members of the bench and bar, and private citizens identified with the various charitable and philanthropic institutions of Boston.

The ringing speech of Congressman Williams upon the duty of maintaining ideals in public life was received with enthusiasm and applause. It was an earnest and courageous appeal to the pulpit to do its full share in moulding public opinion and in attacking public abuses. The speech of Rev. Mr. Crothers of St. Paul, Minn., was one of the happiest after-dinner speeches—full of wit and wisdom—that has recently been heard in Boston. All of the speeches were good, and there was not a heavy one among them. Indeed, the festival was the best that the Unitarians have had for many years; and that is high praise.

President Eliot's opening speech in full was as follows: —

I do not see how any body of Christian believers can have a better right than we to keep an annual festival of thankfulness and good cheer. Our simple and hospitable church seems to us the most cheerful in the world. It has rejected all the depressing fables and myths and the cruel imaginings which, until lately, have made part of accepted Christianity,—such as the fall of man, birth-sin, the devil, and hell. It accepts with enthusiasm the uplifting doctrine of the Roman Catholic church that inspiration and revelation are perpetual. It has emancipated itself from all authority in religion, except the authority of reason and conscience,—from the authority alike of a theocratic priesthood, of ecclesiastical councils, and of traditional dogmas. Our ministers

have no peculiar sanctity in our eyes: they are our comrades, friends, and teachers. If they are a little better than laymen, they are only what the laymen might be and ought to be.

We Unitarians try to follow reverently the transparent thought which the founder of Christianity cast upon the breezes of Judea, without having pen or type, or leaving any record except in the memories of his hearers; and we try to make just applications of his thought under the new conditions of our time. But we care nothing for the decrees of those semi-barbarous conventions which centuries ago mystified and perverted his thought. We take no interest in time-hallowed formularies. Mysteries we find all around us. We cannot imagine how one blade of grass grows. We use familiarly electric force, but we cannot conceive what it is, or even find words to shadow forth its nature; we know that moral and mental qualities are hereditary, but we cannot form any idea of the mode of their transmission. So in religion we find mysteries; but we do not try to formulate them in human speech, and then worship the formulæ. These are unspeakable deliverances from bondage, fear, and gloom. They make daily life for all of us the brighter and the sweeter.

We are not at war with modern scholarship, or in dread lest the objects of our worship undergo sudden and apparently destructive transformation. Not to us can be addressed that startling statement which Prof. J. Henry Thayer—one of the leading New Testament scholars in our time—addressed to an evangelical audience in this city three months ago: "The critics are agreed that the view of the Scripture in which you and I were educated, which has been prevalent in New England for generations, is untenable." Heresy trials, revisions of confessions and standards, and elections of large-minded bishops have no terrors for us.

But we Unitarians are in number a feeble folk,—an insignificant minority in the total population. The number attached to this anniversary (fifty) reminds us forcibly that among Christian churches the Unitarian is very young as well as very small. Our opinions do not commend themselves, as a rule, either to the luxurious classes or to the stationary mass of the people. Indeed, they are shocking to the great majority of Christians. Nevertheless, our churches slowly increase in numbers in the Eastern States, and they have now been planted all over the Western and North-western States, and even in the Rocky Mountains and on the Pacific Slope. The movement which began here in Eastern New England has been propagated all over the continent. I would not imply that our doctrines are new in the world. They have been held and taught by scattered individuals, or small groups, all through the centuries; but our organized communion and our liberty are new.

How thankful we should be that we are free to hold and proclaim our heretical opinions! It seems to me that we Unitarians should never meet to rejoice together without remembering, in loving gratitude, the countless heroes and martyrs of civil and religious liberty through whose struggles and sufferings we are free. Within the Christian body we are the extreme Protestants of to-day, just as the exiles who settled Plymouth and Massachusetts Bay were the extreme Protestants of their earlier day. As we value our own birthright, as we cherish our own privileges, let us never forget the hospitality which is due, on these New England shores at least, to exiles for conscience' sake, no matter of what religion or what race.

Freely we have received: what shall we freely give? We must give to the present and future generations the bold, fresh, candid thought which we have received from our teachers and guides, from Channing, Emerson, and Parker, from Hedge, Clarke, and Martineau; and this stream should flow ever wider and deeper. We must give this through our preachers and writers, and through our children trained in the doctrines which we hold precious. As present means for the conveyance of this thought we must provide presses and churches. And against the needs of the future we must provide for the raising up and the training of a constant succession of learned, devout, and devoted ministers of our faith.

The ministers of our church have no shields or coverings, like ceremonies or rituals,—no resources, indeed, but their intellectual powers and attainments, and their moral purity and vigor. No beaten paths are laid down for them to follow, no hedges keep them from wandering, no traditional or consecrated phrases can make up the bulk of their utterances. They must stand in the open, and contend for simple truth.

These principal duties of our denomination will be adverted to once and again this evening: they may all be described by the words teaching and preaching. This festival has for its primary object the honoring of those who are now teaching and preaching our faith.

Letters of regret and congratulation were received from a large number of persons unable to be present, among them Oliver Wendell Holmes, James Russell Lowell, John G. Whittier, and George William Curtis.

Mr. Curtis's letter was as follows: —

STATEN ISLAND, N.Y., May 23, 1891.

TO THE CHAIRMAN OF THE FESTIVAL COMMITTEE:

My dear Sir,—I am very sorry that I am unable to accept your cordial and alluring invitation to the Unitarian Festival on its fiftieth anniversary. It occurs at a fortunate moment, for the general activity and excitement of the religious world in this country indicate, if I may say so, the working of the Unitarian leaven. The charges of heresy against men especially renowned for Christian virtues and graces will certainly draw public attention more closely than ever to the vital difference between the letter that killeth and the spirit that giveth life.

I suppose our Episcopal brethren, who cannot respect your eminent neighbor, Phillips Brooks, more sincerely than Unitarians respect him, would yet hardly care for our votes for him. But I am sure that a succession of such men as Mr. Brooks in any community would be an apostolic succession, and our votes for him would be gladly given, whether he agrees with us in certain views or not, because he is one who is with us in the faith that the cardinal doctrine of the Church universal is the fatherhood of God and the brotherhood of man. Whoever preaches that doctrine teaches as Christ taught, and whoever holds divine love and truth to be essentially superior to ecclesiastical form or letter holds the faith in its primitive purity.

This, as I understand it, is Unitarianism. This is the gospel as preached by Unitarians. This is the truth and the life which were before Abraham. Your festival ought to be a feast of thanksgiving, because during its half-century the spiritual impulse and power which are known as Unitarianism have never been more widely diffused or more triumphant than they are on this happy anniversary.

Very truly yours,
GEORGE WILLIAM CURTIS.

WESTERN CONFERENCE ANNIVERSARY.

THE ANNUAL MEETING OF THE WESTERN CONFERENCE, THE WOMEN'S WESTERN CONFERENCE, AND THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

I. THE WESTERN CONFERENCE.

What was called the unofficial introduction to the Western anniversaries—a reception at All Souls' Church—was held on Monday evening, May 11. It was enjoyable, but not very largely attended. The formal opening occurred on Tuesday evening, with a sermon by Rev. Mary A. Safford of Sioux City, Ia. Her subject was "Obedience to the Heavenly Vision." She argued that it was not so much how or where we got the vision, but whether we were true to it or not, the crucial test being always whether we put it in practice, what use we made of it. The application was made to the Unitarian position, and was illustrated by Paul's life. At the close of the service an informal reception and lunch were given by the ladies of the church.

Wednesday morning the devotional meeting was led by Rev. W. C. Gannett of Rochester, N.Y., after which the president of the conference, Hon. D. L. Shorey of Chicago, read his annual address. He spoke of the value of having a centre at Chicago to give unity and sufficiency to all the work in the West, of our historic place as inheritors of Western civilization.

The secretary's report followed. In reference to the admission of women to the Harvard Divinity School, it recited the fact that the proposition to appoint a committee of two—one to be a woman—to confer with the Harvard trustees in reference to the matter had been met with a general protest from all the women ministers, who thought the petition should come entirely from the men. A letter was read showing that when the Harvard committee met no one appeared to favor the petition, and it was given leave to be withdrawn. The report of the committee appointed at the directors' meeting in January may furnish a basis for further action. In reference to the proposed Conference Association, the delegates did not feel at liberty to attend, because the Women's Conference and the Sunday School Society were not invited. The affairs of Meadville Theological School were reported as in a healthy condition. Some portions of the secretary's work during the year is given in these figures: he travelled some ten thousand miles, preached and lectured in Iowa, Illinois, Indiana, Michigan, Wisconsin, and Minnesota, and attended five State conferences. His correspondence was a third larger than for the year previous. There were 41,614 Unity Short Tracts mailed.

The treasurer's report showed a deficit of $307, to which was added $100 for treasurer's salary. This amount ($407) was made up at the evening meeting. Reports were given by State secretaries from Illinois, Wisconsin, Minnesota, Michigan, Kansas, Nebraska, Ohio, Pennsylvania, Iowa. Then followed a touching tribute to the memory of Judson Fisher by Rev. J. Ll. Jones of Chicago.

In the evening the general subject was "Spiritual America," and Dr. Emil G. Hirsch of the Progressive Jews spoke of its "Foregleams in Europe." He said: "America is in history what man was in creation, —the first in thought, the last in execution.

The whole world has contributed to make America what it is to-day. But especially was it the Pilgrims from Teutonic shores, the dwellers in forests and tillers of Albion's barren soil, that discovered the real America. Their spirit of individuality is the foreglimpse of spiritual America." Dr. A. J. Canfield, Universalist, pointed out the "Contribution of the Real America to the Life and Thought of the World." He said: "Every age is marked by certain peculiarities of thought and action. The effort of our age has been to take an inventory of nature; and we have shown that history is not only a record of great names, but the means by which religious and humanitarian principles are burned into the mind of man. And it is such real history that is the contribution of America to the thought and life of the world." Rev. Howard MacQueary of Jamestown, N.Y., spoke of "The America yet to be," and showed that the American Church of the future will be independent of State control, liberal in its theology, diverse in its organization, and universal in its operations.

Thursday morning Rev. Ida C. Hultin led the devotional meeting, following which came a series of papers and addresses on "The Social Equilibrium: How to Secure and Preserve it." Rev. C. F. Bradley of Quincy, Ill., spoke of "The Natural Conditions of Social Equilibrium": "Social organization is a part of nature, and as such subject to evolution. All of us more or less distrust the present conditions,—fear the bottom may fall out. But that is because we are ignorant of nature's laws, and do not realize that everything is rooted, is a growth, and that the bad must be outgrown." Rev. H. D. Maxson of Menomonie, Wis., took the topic "Individualism." He said: "I have no specific remedy for social ills. Human nature is a part of nature, so our conscious strivings are a part of nature. The trouble is we have not got our growth. Socialism is the greatest danger of our time. Socialism is said to be fraternal, individualism unfraternal. But there is a fraternal individualism that means the opposite of isolation, and that is in harmony with co-operation. The individualist believes that the remedy for social ills must be largely internal." Rev. Mila F. Tupper of Grand Rapids, Mich., spoke concerning "Individualistic Socialism." She thought the individual must not be sacrificed, at all hazards, and said that under the present *régime* there was too much of that. She regards society as an organism in which two lines of development can be traced: first, individualism; second, socialism. The first means, we stand alone; the second holds to the unity of humanity. The last paper in the social discussion was Rev. H. T. Root's, his topic being "After the Transition." He regards our present social state as unstable and transient. "In this period of transition there is unavoidable suffering. The present system crushes the individual rights of the majority. The rewards of labor should be more equally distributed. Whatever the future may be, it must be a state for which our past has fitted us."

In the afternoon Dr. J. G. Townsend of Pittsburg, Pa., in his address entitled "The Power of the Liberal Gospel," declared that our creed was not yet complete. "We do not expect," he said, "ever to be able to include our whole belief in a creed. We think that God has yet greater truth to reveal to men. We stand in consonance with scientific methods, and say that, if our facts and our theories disagree, so much the worse for our theories. We say there is nothing in the world too sacred for the human reason to canvass."

At the business session, among other resolutions adopted was one accepting unconditionally the invitation to join the Conference Association. It was also voted to continue the committee on the work of educating women for the ministry, with instruction to do all possible to further such education.

The following officers were elected for the ensuing year:—

President, D. L. Shorey; vice-president, Rev. Mary A. Safford; secretary, J. R. Effinger; treasurer, Myron Leonard; directors, John A. Roche, John Wilkinson, J. M. Wanzer, Mary A. Safford, A. M. Judy, J. D. Ludden, Florence G. Buckstaff.

The chair announced the following delegates to the American Unitarian Association Conference: Mr. Shorey, Miss Hultin, and Mr. Hosmer.

The last discussion, that on "The Coming Synthesis of Religion," was held Thursday evening. According to Rev. Dr. Thomas Kerr of Rockford, Ill., the Independents will contribute religion disciplined by the highest scientific thought and criticism, religion as an evolution, and the patience that must always wait upon evolution. Rev. P. R. Frothingham of New Bedford, Mass., said Unitarianism would contribute belief in the higher or spiritual nature of man, belief in a spiritual background to the universe, and the hope of immortality. Rev. Augusta Chapin of Oak Park, Ill., thought the contribution of Universalism would be its Bible exegesis, its ideas of universal love and law and inspiration. W. B. Sheldon of St. Louis, Mo., said the Ethical Culturists would contribute their mighty insistence on keeping the moral consciousness alive, not only establishing the idea of right, but also its application.

During the evening the $10,000 Parker Memorial Fund was completed.

On Friday evening the Unitarian Club gave a farewell reception to delegates at the home of Mr. and Mrs. John Wilkinson, in which delightfully informal way the celebration of the thirty-ninth anniversary of the Western Unitarian Conference was brought to a close.

II. THE WOMEN'S CONFERENCE.

The tenth annual session of the Women's Western Unitarian Conference was held Tuesday, May 12. The session opened at 10 A.M., with devotional services, led by Rev. Ida C. Hultin of Des Moines. Mrs. Celia P. Woolley of Chicago delivered the opening address, reviewing the history of the society. Following came the report of the secretary and treasurer, Miss Florence Hilton. Prof. J. H. Allen of Cambridge, Mass., read a short address, after which the meeting adjourned until 2 P.M. The afternoon session began with the reading of the list of delegates. A discussion on the matter of disbandment and joining the Alliance followed. The adverse report of the Committee on Disbandment was unanimously adopted. A resolution by Mrs. J. C. Learned of St. Louis, thanking the National Alliance for its invitation asking the conference to join them, was carried, as was a resolution declining the invitation. Mrs. S. C. L. Jones made an address on the history, work, and possibilities of the conference. Mrs. L. B. Fisher of Alton, Ill., reported the following official nominations, which were adopted:—

President, Rev. Ida C. Hultin, Des Moines; first vice-president, Mrs. Celia P. Woolley, Chicago; second vice-president, Mrs. J. C. Learned, St. Louis; secretary and treasurer, Mrs. M. H. Perkins, Chicago.

The newly-elected president made a short address of thanks. An invitation from the secretary of the National Alliance, asking the attendance of the conference at the Boston meeting May 25, being referred to the board of directors, the meeting adjourned.

III. THE SUNDAY SCHOOL SOCIETY.

The annual business meeting of the Western Unitarian Sunday School Society was held Wednesday afternoon. The following officers were elected: —

President, Rev. Lewis J. Duncan; vice-president, Miss Mary L. Lord; secretary, Mrs. Marion H. Perkins; treasurer, Charles H. Kerr; secretary of Summer Institute, Mrs. Ellen T. Leonard.

The treasurer reported the receipt of $1,489.57 during the year, and expenditures of $1,238.93. Miss Juniata Stafford then read a paper on the new Unitarian Summer Institute grounds at Shot Tower Hill, Wis.

On behalf of the directors of the society, Miss Lord introduced resolutions of thanks to Mrs. Ellen T. Leonard upon her retirement from the secretaryship after nine years of earnest labor. They were adopted by a rising vote.

An informal discussion of the Summer School and Sunday School Institute, to be held at Hillside, Wis., in August, followed. It was decided that the coming assembly be conducted on essentially the same plan as those of previous years. From 9 to 10.30 o'clock will be given to the Ministers' Institute, under the leadership of Rev. Mary A. Safford of Sioux City, Ia. The study of "Some Religions of the Older World" will be under the direction of Rev. John C. Learned of St. Louis. The afternoon will be given to recreation and amusement, and in the evening there will be a varied course of lectures.

Rev. John C. Learned read a paper on "Comparative Religion in Sunday-schools," in which he argued that he who knows only one religion knows no religion, and he who knows only the Christian religion knows but little religion, it being necessary to know just how God had made use of his truths in other faiths.

Rev. W. W. Fenn followed with a scholarly dissertation on "The New Testament Contribution to Universal Religion." He said the New Testament will make no contribution to universal religion, but it will find its fulfilment in it.

A discussion of the second year's work in the "Six Years' Course" was opened by Rev. S. S. Hunting of Decorah, Ia., and participated in by Messrs. Hirsch, Allen, Gannett, Maxson, Jones, and Fenn, after which the society adjourned. L. S.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

For Thou art All.

Art Thou the Life?
To Thee, then, do I owe each beat and breath,
And wait Thy ordering of my hour of death
In peace or strife.

Art Thou the Light?
To Thee, then, in the sunshine or the cloud,
Or in my chamber lone or in the crowd,
I lift my sight.

Art Thou the Truth?
To Thee, then, loved and craved and sought of yore,
I consecrate my manhood, o'er and o'er,
As erst my youth.

Art Thou the Strong?
To Thee, then, though the air be thick with night,
I trust the seeming unprotected Right,
And leave the Wrong.

Art Thou the Wise?
To Thee, then, would I bring each useless care,
And bid my soul unsay her *idle* prayer,
And hush her cries.

Art Thou the Good?
To Thee, then, with a thirsting heart I turn,
And at Thy fountain stand and hold my urn,
As aye I stood.

Forgive the call!
I cannot shut Thee from my sense or soul,
I cannot lose me in the boundless whole,
For Thou art All.

—*Francis E. Abbot.*

MONDAY.

The Pure in Heart.

I asked the angels in my prayer,
With bitter tears and pains,
To show mine eyes the kingdom where
The Lord of glory reigns.

I said, My way with doubt is dim,
My heart is sick with fear;
Oh come, and help me build to Him
A tabernacle here!

The angels said, God giveth you
His love,—what more is ours?
And, even as the gentle dew
Descends upon the flowers,

His grace descends; and, as of old,
He walks with men apart,
Keeping the promise, as foretold,
With all the pure in heart.

Thou need'st not ask the angels where
His habitations be;
Keep thou thy spirit clean and fair,
And He shall dwell with thee.

—*Alice Cary.*

TUESDAY.

Resignation.

This wayward, human heart of mine
Is learning now to see
That, whatsoever way I turn,
Each path leads up to Thee.

I used to think that I could choose
My road; but now I pray
That Thou wilt take my hand in Thine,
And lead me on my way.

I used to think that I could plan
My life, and call it mine;
But now I ask my human will
May be subdued to Thine.

I suffer; but I do not doubt
Thy wisdom nor Thy care,
Knowing that Thou dost make for right
And goodness everywhere.

And so I trust; and, though my tears
May blind the present way,
I feel that with my hand in Thine
I cannot go astray.

I call on Thee, and not in vain:
Thou answerest to my heart.
I know, where there is need of Thee,
That there, O God, Thou art!

—*Anna R. Taber.*

WEDNESDAY.

Do not Wait.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Stop them, and by kindly sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying,—
For both grief and joy a place,
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veils the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go.
Leave them. Trust the Harvest Giver:
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

THURSDAY.

Abide in Me.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The soul alone, like a deserted harp,
Grows out of tune, and needs that Hand Divine:
Dwell Thou within it; tune and touch the chords,
Till every note and string shall answer Thine.

Abide in me! there have been moments pure,
When I have seen Thy face and felt Thy power,
The evil lost its grasp, and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons, beautiful and rare.
Abide in me, and they shall *ever* be:
I pray Thee, now fulfil my earnest prayer,—
Come and abide in me, and I in Thee!

FRIDAY.

Is Life Worth Living?

Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight;
Long as there lingers gloom to chase,
Or streaming tear to dry,
One kindred woe, one sorrowing face
That smiles as we draw nigh;
Long as a tale of anguish swells
The heart, and lids grow wet,
And, at the sound of Christmas bells,
We pardon and forget;
So long as Faith with Freedom reigns,
And loyal Hope survives,
And gracious Charity remains
To leaven lowly lives;
While there is one untrodden tract
For intellect or will,
And men are free to think and act,—
Life is worth living still.

SATURDAY.

Self-dependence.

Weary of myself, and sick of asking
What I am, and what I ought to be,
At this vessel's prow I stand, which bears me
Forwards, forwards, o'er the starlit sea.

And a look of passionate desire
O'er the sea and to the stars I send:
"Ye who from my childhood up have calm'd me,
Calm me, ah, compose me to the end!"

"Ah, once more," I cried, "ye stars, ye waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you!"

From the intense, clear, star-sown vault of heaven,
O'er the lit sea's unquiet way,
In the rustling night air came the answer:
"Would'st thou *be* as these are? *Live* as they.

"Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them
Yield them love, amusement, sympathy.

"And with joy the stars perform their shining,
And the sea its long moon-silver'd roll;
For self-poised they live, nor pine with noting
All the fever of some differing soul.

"Bounded by themselves, and unregardful
In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mighty life you see."

O air-born voice! long since, severely clear,
A cry like thine in mine own heart I hear:
"Resolve to be thyself; and know that he
Who finds himself loses his misery!"

—*Matthew Arnold.*

EDITORIAL NOTES.

Many of us who live a thousand or more miles away from Boston have supposed that in our part of the world orthodox bigotry must be particularly intense, inasmuch as we seldom receive any ecclesiastical courtesies from our orthodox ministerial brethren. But, to our surprise, we learn from Dr. Hale's recent biography of James Freeman Clarke that matters are quite as bad in Boston. Says Dr. Hale in a note on page 253: "Not ten instances have occurred in sixty years when an 'evangelical' minister of a Boston church has spoken in a 'liberal' pulpit in that city, and not five when a minister of a 'liberal' church has spoken in an 'evangelical' pulpit."

A case of religious intolerance and injustice of a very serious kind has recently come to light. It is the dismissal of Prof. W. J. Alexander from the Chair of Logic and Rhetoric in the State University of South Carolina because of his holding avowedly Unitarian views. This is introducing religious tests into a State institution of public learning. An act so contrary to the spirit of our free institutions and so subversive of liberty ought to be met with disapproval and indignation by every lover of freedom, without regard to denomination, in the South and the North. Prof. Alexander says, with truth: "To dismiss me from a chair in the University that has nothing to do with religion, because I am a Unitarian, is to impose civil service disabilities on Unitarians, and, by parity of reasoning, on Jews also, because of their religious beliefs. No sophistry can evade this conclusion. The

imposition of such disabilities on any body of Christians, because they happen to be in a small minority, is contrary to the spirit of free institutions. It is, practically, to say that the long struggle of our fathers for civil and religious liberty is a failure."

The *Christian Union* sums up the Dr. Briggs case in this pointed fashion: "It is proposed to turn out of the Presbyterian ministry one of the most eminent Biblical scholars in either England or America, because he believes and teaches that such men as Cardinal Newman and James Martineau are godly men, that there are errors in the Bible, and that the death of the Christian does not put an end to Christian growth and grace." The *Nation* says of Dr. Briggs, "He will be stoned, and the next generation in his church will build his sepulchre." The first part of this prediction has come true: it is as certain as any future event well can be that the second part will come true also.

The probability continues, perhaps increases, that Rev. Dr. Heber Newton of New York may be tried for his alleged heresies. Mr. Lyne (*alias* Father Ignatius) has succeeded in getting several clergymen of the New York diocese to sign a call upon Bishop Potter to institute an inquiry into Dr. Newton's views and teachings. A bishop is vested with some discretion in such matters, and hence there is no certainty yet what will be done.

We do not wonder that Rev. Heber Newton prints the following poem in the last number of his *All Souls' Monthly*. Its writer is Dr. Norman Macleod, who fought so noble a battle for a broader, more tolerant, and more Christian "Orthodoxy" in Scotland. Dr. Newton is fighting a similar battle in this country.

"Courage, brother! do not stumble,
  Though thy path be dark as night;
There's a star to guide the humble:
  Trust in God, and do the right.
Though the road be long and dreary,
  And its ending out of sight,
Foot it bravely, strong or weary:
  Trust in God, and do the right.

"Trust no party, church, or faction,
  Trust no leaders in the fight;
But in every word and action
  Trust in God, and do the right.
Some will hate thee, some will love thee;
  Some will flatter, some will slight;
Heed not man, but look above thee:
  Trust in God, and do the right.

"Trust no forms of guilty passion:
  Fiends can look like angels bright;
Trust no custom, school, or fashion:
  Trust in God, and do the right.
Simple rule and safest guiding,
  Inward peace and inward light,
Star upon our path abiding:
  Trust in God, and do the right."

We are glad to print a somewhat full report of the anniversaries of the Western Conference and its allied organizations. The meetings were interesting, and as largely attended as could be expected with so many of our Western churches and so much of our Western work unrepresented.

In the business proceedings action was taken upon two matters of general denominational interest:—

First, the Western Conference voted to join the new Conference Association, and to do so without conditions. This was as it should be. The attitude of the Conference in refusing, as it did a year ago, to join the Association unless the Women's Conference and the Sunday School Society were also invited has seriously hindered the new Association's progress.

Second, the Women's Conference voted not to join the Women's National Alliance. This is in every way to be regretted, as it will not only perpetuate and deepen the division already existing among Western Unitarians, but it will necessarily carry the division more or less into the East and into our National Women's organization.

The Women's National Alliance was formed two years ago, partly at the desire and through the influence of the officers and leading workers of the Women's Western Conference, and with the understanding that the Women's Auxiliary Association in the East and the Women's Conference in the West should both disband, and that the women of the denomination, East and West alike, should go into the new National organization. The women of the East have lived up to their part of the understanding. The women of some of the individual churches of the West have done the same. But now the Women's Western Conference votes a distinct refusal. Why? Because the Alliance was not willing to cut itself off

from the Christian name, but called itself the "National Alliance of Unitarian and Other Liberal Christian Women." The matter was fully discussed at Philadelphia before the name was adopted. The Western women had their full share in the discussion. It is believed that they were morally bound, as much bound as were the women of the East, to abide by the decision reached.

Of the ninety-four Unitarian societies of the West, only twenty-nine contributed the past year to the support of the Western Conference; and among the remaining sixty-five not contributing and not identifying themselves in any way with the Conference are a majority of our largest, most influential, and most active churches. Yet the Western Conference continues to make the claim that it is the main representative of Western Unitarianism.

The question is often asked, Why does not the division in Western Unitarianism cease? We reply, It would cease in an hour if the Western Conference would plainly and honestly, in any form or fashion, commit itself to the religion which some of its friends say it means. Action by the Conference making the object for which it exists and works the promotion of pure Christianity, or love to God and man, or the worship of God and the service of man, or the religion of the Sermon on the Mount or of the Lord's Prayer, would bring all the Western churches together in a day. Who, then, is responsible for the fact that the division does not cease?

The election of Phillips Brooks as bishop of Massachusetts is a serious defeat for the party of ecclesiastical dogmatism in the Episcopal Church, and a great triumph for the party of breadth and progress. It is the more significant coming so soon after the trial and condemnation of Rev. Howard MacQueary, and at the very time when the air is full of rumors that Dr. Newton and Dr. Rainsford of New York are also to be tried for their too great liberality. It shows that, in spite of the theological narrowness and the ritualistic mummery that are so painfully conspicuous in the Episcopal body, there is a great deal of liberal sentiment among both the clergy and the laity, at least in Massachusetts.

In the death of Rev. L. G. Ware, who for nearly thirty years has been the minister of our church in Burlington, Vt., we are called upon to part company with one of the finest spirits that has ever graced our ministry. We cannot do better than quote from the *Christian Leader* the following discriminating and appreciative tribute to him from the pen of Dr. I. M. Atwood: "Mr. Ware held only a modest rank as preacher, and his neighbors in the pulpits of the city easily surpassed him in the art of building and administering a parish. But he was more a part of Burlington's best life than any minister or man who lived there. How he accomplished this cannot be written: to those who knew him it was natural and inevitable. He loved the town and studied its higher interests. He loved the children, and was brother and father to them all. He loved books and pictures and flowers, and was a delicate connoisseur of the choicest of them. He loved truth, righteousness, goodness, and made them the strength of his life. He was one of the few men who, having no family of his own, was welcome in everybody's family, a gracious, cultured, gentle, pure, and widely useful man. Dr. Ware has left on the social and religious atmosphere of the most lovely of American cities an aroma that will prolong for aye the sweet savor of his life."

WOMAN'S WORD AND WORK.

The National Alliance of Unitarian and Other Liberal Christian Women held its first annual meeting in Boston on May 25. The meeting was so interesting and important that it seems best to wait till our next issue, when we hope to have space for a somewhat full report, rather than give the very brief and inadequate report which is all we could find room for this month.

A report of the meeting of the Women's Western Unitarian Conference recently held in Chicago will be found on another page.

BOSTON.

The Suffolk branches of the National Alliance of Unitarian and Other Liberal Christian Women have held, as usual, the monthly business meetings in April and May. The character of the work in each branch is much the same from month to month.

During these two months several large packages of clothing have been sent to aid sufferers from calamities in the West.

The Post-office Mission work is increasing; and large amounts of literature are sent away by these committees and by the Literature Committees, which do good work in some of the branches, in addition to that done by the Post-office Mission workers.

The branch connected with the First Church in Boston has this year held one meeting each month for business, and a second meeting each month, at which some person has addressed the ladies upon some subject of general interest, and to this meeting members of all branches have been invited. The subjects presented have been "Co-operative Homes for Working-girls," "The Sherborn Prison for Women," the address being given by Miss E. C. Johnson, the superintendent, "The Work of the Salvation Army in London," as seen by Miss A. P. Rogers, and "Woman's Ministry," by Mrs. M. A. Livermore.

QUINCY, MASS.

The branch of the Alliance in Quincy, Mass., invited all New England branches to a social meeting on April 23, and a full representation responded to the call.

In the forenoon, Mrs. C. E. Clement Waters read a paper on "The Passion Play at Oberammergau." Mrs. Waters witnessed the play last summer. She sketched the origin of the play, and gave its history and many local circumstances and conditions, which prepared the minds of her audience for the description of the play which followed.

The account was vivid and sympathetic, and was very much enjoyed. Mrs. Waters felt very strongly that this representation is a very real and earnest religious ceremony to the people of Oberammergau. Great pains are taken in the preparation, and the children are taught that they must be good in order to be worthy to be the actors. She thought the charge which has been made of mercenary interests was not true.

The box-lunch at noon was enjoyed by all. This social hour is by no means the least important part of the day. Many of the ladies visited the church, which has so many associations connected with names belonging to families which for generations have been loved and honored by Massachusetts and the nation,—the names of Adams and of Quincy.

In the afternoon Miss E. P. Channing spoke upon "The Relation of the Mother to the Sunday-school." Miss Channing said she had been sixteen years a superintendent and thirteen years a teacher. She thought neither mothers nor teachers were alive to what it is their bounden duty to do. It is the duty of all to be *religious*. Boys can be religious as well as girls. She thought there was a more religious nature in men and boys than we realize. In order to educate their children religiously, mothers must *be religious* themselves. The coming man will go to church if we make the boys religious.

Mrs. Claflin of Quincy then spoke upon the same subject. She said it was natural, to her mind, to look to the future. The opportunity of making this world better was the delight of living. We neglect to Unitarianize our children. It is possible for a man to be a religious man and yet a wicked man. This would be an ignorant religious man. We want an enlightened Christianity, an intelligent Christianity. We should be afraid of nothing. We should open our minds and our hearts to receive all truth. Our children must have an intelligent religion.

The direct work of the mother is in the influence *before* the child comes into the school as well as *after* the child comes into the school. Do we not often see a lack of respect for the school in the parents? The following are some of the ways in which the mother can assist:—

First, by seeing that the children are regular in attendance.

Second, by knowing herself something about the lesson.

Third, by seeing that the children know something about the last lesson.

Fourth, by taking an interest in the Sunday-school library.

Fifth, by seeing that the library books are taken care of in the home.

Teach the children to reverence every gift and to have gratitude for it. Gratitude is a very important element in religion.

Mrs. Claflin thought we could learn from the Methodists to have more music in our schools: a great deal of the best religion of the church is in hymns.

Brief remarks were made by Miss E. S. Emmons, who spoke from an experience of over fifty years as a Sunday-school teacher.

Miss Waldo of Salem thought there was nothing more desirable than the Sunday-school. The teacher must feel great responsibility to the Father above and to the home. Those who love Unitarianism must want to see it instilled.

Mrs. K. G. Wells thought in many cases the teachers were not treated with proper respect.

Miss Rogers of West Newton thought much depended upon the superintendent. Miss Everett, Mrs. Fifield, and others followed. GEORGIANA MERRILL.

Roxbury, Mass.

The old epitaph might be as applicable to societies as to individuals:—

"What I spent I saved;
What I kept I lost;
What I gave I have."

GUILD DEPARTMENT.

SUBJECTS FOR GUILD MEETINGS.

The following are some of the subjects that have been considered at the regular meetings of the guilds named:—

Young People's Religious Society of First Parish, Dedham, Mass.: 1. What is Jesus to us? 2. Sympathy; 3. Our belief in God; 4. Friendship; 5. Use of time; 6. George Washington; 7. Charitable work in Dedham; 8. Gentleness; 9. The evils of selfishness; 10. Thoughtfulness; 11. Need of religion for young people; 12. How to keep Sunday; 13. Cheerfulness; 14. What is the end of living? 15. Be pure in heart; 16. Humility; 17. Prayer; 18. Wisdom; 19. Honesty; 20. Righteousness; 21. Good out of evil; 22. Sincerity; 23. James Martineau; 24. Harvest-time; 25. Think for yourself; 26. Why do we go to church? 27. Why do we go to this church? 28. Firmness; 29. Influence; 30. Contentment.

Young People's Guild of the Third Religious Society, Dorchester, Mass.: 31. Duty; 32. Aids to devotion; 33. Our liberal faith; 34. Prejudice; 35. Luther; 36. Public service and sermon; 37. Co-operation; 38. Our opportunities; 39. Small things; 40. The home; 41. The Wesleys; 42. Sowing the seed; 43. Prayer; 44. Whittier.

Guild of St. Christopher, Revere, Mass.: 45. Martin Luther; 46. History of Christianity; 47. John Howard; 48. Sunshine and shadow; 49. The world's benefactors; 50. Thankfulness; 51. The crusades; 52. The Hebrew and the Unitarian contrasted; 53. Home influence; 54. The Moravians; 55. Father Taylor; 56. "What have I to do with thee, thou Jesus of Nazareth?" 57. Why do not people attend church? 58. My favorite hymns.

Y. S. P. E. of Littleton, Mass.: 59. Purity and cleanliness; 60. Integrity; 61. Honesty; 62. Truthfulness; 63. Kindness to animals; 64. Parable of the sower; 65. Judging others; 66. Moses; 67. Samuel; 68. Saul; 69. David; 70. Solomon; 71. Peter; 72. Paul; 73. Channing; 74. Theodore Parker; 75. Our belief about God; 76. Service of Jesus to the world; 77. The Bible: what it is.

Guild of the First Parish, Concord, Mass.: 78. Earnest Working; 79. Self-examination; 80. Faith, love, and works; 81. Ambition; 82. Consecration; 83. Cheerfulness; 84. Seeking God in youth; 85. Self-respect and self-conceit; 86. Honor; 87. Examples of Christ's life; 88. Noble aims; 89. Christian fellowship; 90. Influences of Nature; 91. The Bible.

Channing Guild of First Parish, Waltham, Mass.: 92. Temptations; 93. The force of example; 94. Aspiration; 95. Discipline; 96. Reverence; 97. Who is my neighbor? 98. Holy days in the church calendar; 99. Fénelon's life and writings; 100. The year's work, and what the guild has done for its members.

We find that in the Unitarian church at Randolph, Mass.,—one of our young organizations,—there is a Unity Temperance Society. One must be fifteen years old to belong. The following taken from the constitution would seem to indicate that the spirit of the guild movement had found here some embodiment: "There shall be a committee of fifteen for religious culture and church work. It shall be their duty to try to secure subscriptions for denominational periodicals, religious publications, tracts, attend to missionary work, visit strangers and the needy, and create an interest in church attendance." Surely, this is a good deal to promise for a temperance society.

The Young People's Club of Unity Church, Denver, seems to be a thriving organization. Since their annual meeting in January, more than forty members have been added. Their weekly religious meetings have had an average of thirty-five in attendance. The conduct of services by various members, instead of the minister, has shown good results.

B. R. BULKELEY.

Concord, Mass.

TEMPERANCE NOTES.

At the last regular monthly meeting of the executive committee of the Unitarian Church Temperance Society, a good many annual subscribers and delegates from branch societies were present, and a very interesting meeting was held. The secretary read a short report of the year's work, and among the items recorded were these: eight thousand tracts have been distributed all over the country, besides ten thousand copies of the service, "Patriotism and Purity"; meetings have been held in churches in and about Boston; petitions have been sent to the police commissioners of Massachusetts to enforce the law with regard to closing of open bars, also a petition to Congress praying for the abolition of the liquor traffic with Africa; the secretary has established correspondence with the churches as far as possible, asking for annual subscriptions and requesting co-operation with the Society. The total amount of money received for the year was $596.76, and the amount expended $402.53.

The following resolution to promote temperance, adopted by the First Parish in Portland, Me., was read before the Society:

UNITARIAN CHURCH TEMPERANCE ASSOCIATION.

"Whatsoever ye would that men should do to you, do ye even so to them."

Being deeply moved by the knowledge of the intense suffering and the great ruin brought to many

homes by the abuse of alcoholic beverages, and feeling that such abuse is alarmingly on the increase, the members of the First Parish, Portland, do hereby express their sense of personal responsibility in regard to this overwhelming evil, and would earnestly seek both to consider the best method of freeing society from this destructive power and also so to regulate their individual action as to assist all who may be struggling against the fetters of personal habit.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Some of the churches, instead of forming a branch temperance society, have a temperance committee who take in charge this special work, and arrange for meetings, distribute literature, secure annual subscriptions, and forward any measures for the good of the cause. It was suggested that the appointment of a temperance committee might be an appropriate measure for the Women's Alliance to consider.

The secretary, Rev. G. H. Hosmer, will be glad to forward, for free distribution, any of the Society's temperance tracts, and to open correspondence with any one upon the work of the Society. Address, 25 Beacon Street, Boston.

The annual meeting of the Citizens' Law and Order League of Massachusetts, which has a membership of four thousand, was held at the Vendome, Boston, April 30. The secretary, Mr. L. Edwin Dudley, read a report giving a glimpse of the good work of the League. When it began, in 1881, almost every licensed saloon was selling intoxicating liquor to small children, very few made any pretence of closing their doors on Sunday, and all openly violated nearly every provision of the law. Almost every one who applied for a license was given permission to sell. Though two-thirds of the towns of the State were voting annually, under our local option law, that no licenses should be granted, in nearly all of them the saloons were open, and no attempt was made to molest them or make them afraid. The police force was indifferent to the condition of things, and the citizens generally apathetic or hopeless and despairing.

Since its formation in 1881, the League has done a marvellous work: many liquor dealers have been prosecuted for violation of the law; determined contests have been made before legislative committees, to prevent the repeal of laws; and careful supervision is given to the conduct of the sale of liquor.

"As the result of the work of the League, sales of liquor to children have been almost entirely suppressed. With the exception of a few places holding licenses as innholders, which have special privileges under the law, all the licensed places are now closed on Sunday; and it is not too much to claim that there is not in the world another city so large as Boston which has so quiet a Sunday, a Sunday so free from intoxication and disorder, as Boston has at the present time. This has been brought about through the efforts of the Law and Order League; but we must not fail to give due credit to the board of police, deriving its authority from the people of the whole State. The members of the police force to-day feel free to perform their duty."

The annual meeting of the Episcopal Church Temperance Society (New England department) was held recently in Trinity Chapel, Boston. Rt. Rev. T. M. Clark, D.D., Bishop of Rhode Island, presided. Rev. Dr. Alsop of Brooklyn gave an address upon "The Relation of Temperance to Social Problems," in which he said that pauperism, crime, the everlasting conflict between capital and labor, and the social evil could be traced directly to one source,—poverty; and that a great portion of this poverty could be traced to intemperance. Of the $900,000,000 paid annually in the United States for liquor consumption, fully seventy-five per cent., he averred, came from those whose incomes are small. Mr. Robert Graham thought that the liquor question might be solved in three ways; namely, by social means, such as coffee houses in all large cities; by establishing churches among the poor; and by legislation, limiting the number of saloons to one to every one thousand inhabitants. Rev. William Wilberforce Newton, D.D., believed the best results could be obtained in the temperance cause by meeting the passions of evil men with the passions of good men, by bringing positive influences to bear instead of negative ones. Much of the best work in Pittsfield, Mass., had been done by bringing sanctified common sense down into the common walks of life. "We cheer instead of censure," he said, "and the place is a cheering sort of a place and has a cheerful influence."

Rev. Joseph May of Philadelphia has been giving some practical sermons lately on "Public Purity,—its Peril, its Defence," and "Sobriety." These are published in series of monthly sermons issued by the First Unitarian Church. They discuss in a calm manner, but most earnestly and rationally, the great subjects named. In the sermon on "Sobriety," he says: "Never, I think, did a great community rise up so deliberately, with so little passion, but with so much determination and plain good sense, to put down a glaring evil, as our people throughout many of the States are now exhibiting in their purpose to restrain the liquor traffic and minimize its terrible evils. In the respect of social purity, while a mountain-load of evil and shame is to be moved, it is reassuring to see the broad and earnest beginnings which, through women especially, but men, too, are already made both in the countries of Europe and in our own."

G. H. Hosmer.

UNIVERSALIST NOTES.

We all stopped to think how old we were the other day when Dr. Miner's resignation was announced. The doctor has always seemed so perennially young and strong, and so much a part of the active life of the church, that it brought a shock to hear that he really felt himself a little weary and desirous of a rest and of relief from the exacting cares of parish work. It is hard for some of us to realize that he is hard upon eighty, so undimmed is his sight and so unabated his vigor. His record in the church, his labors for the State and city where he has so long lived, are such as entitle him to the warmest praise and the highest honor. To his church he has always been the loyal, aggressive champion, mighty in his hold upon the philosophy of her faith and in its practical bearings upon human thought. His interest in all humane work, the securing of a universal peace, the extinction of the liquor traffic, the promotion of public morals, have given him a national and even international reputation. His work in behalf of education has never been fully appreciated. As president of Tufts College, and as a member for many years of the State Board of Education, he has rendered the very highest service to the higher education of both men and women. But I imagine that few people except the men who have had the good fortune to be his pupils can understand the doctor's peculiar power as an instructor, nor the suggestiveness and intellectual stimulus of his class-room work. Few teachers could do such work as he in higher branches of ethics and of political economy. One of the richest recollections of the writer's life is the memory of the half term spent in studying "Butler's Analogy" under Dr. Miner. Two impressions were indelibly fixed by that experience,—one that Butler was a profound thinker; the other, that Dr. Miner was another.

It is not by any means certain that Columbus Avenue Church is ready to permit Dr. Miner to withdraw from its pulpit. Nor is it at all likely that he desires to relinquish his labors in so many noble causes. What the course of the church and its honored pastor will be remains to be decided. But the resignation has reminded us all afresh of our obligations to Dr. Miner and the splendid record of his forty-three years' pastorate. May he live to be a hundred, and always be able to lift up his voice for righteousness!

THE MAY MEETINGS.

The "Anniversary Meetings," both East and West, are announced as usual this year. The usual programme is laid out for the Boston folks, and Chicago adds two new items in the first meeting of the Universalist Social Union for a banquet at the Grand Pacific Hotel, and the meeting of the Young People's Christian Union at St. Paul's Church. Considering the fact that all the meetings at Chicago date their beginnings back but about three years, this is a most excellent showing.

YOUNG PEOPLE'S UNIONS.

These young organizations throughout our church are giving evidence of great thrift and activity. This spring they have held many State and district meetings, which have given us a fair test of the strength and usefulness they afford to all our work. To promote the building of the new church at Harriman is their present and immediate aim; but their plans and purposes are larger than any single scheme, and include the fostering of a deeper religious life and a warmer loyalty to the church. Already we feel the impulse of their new interest throughout the land, and the increase of our working force among the younger men and women is reassuring and full of inspiration, even to those who look with pain and foreboding at the retirement of our veterans.

JOHN COLEMAN ADAMS.

Brooklyn, N.Y.

RELIGIOUS PROGRESS ABROAD.

The London *Inquirer* of May 2 prints an extended supplement devoted to a report of the meeting of the National Conference of Unitarian and Free Christian Churches which had just closed in that city. The meeting seems to have been the largest of the kind ever held in England. The conference sermon was preached by Rev. Stopford Brooke.

An interesting testimony to the integrity of Mr. Bradlaugh's character comes from the pen of the lady who calls herself "Edna Lyall," a well-known writer and a member of the Anglican Church. She says: "Those who slander Mr. Bradlaugh can surely never have met him, or else they must have been strangely blind. That any one who had really talked with him should doubt his integrity seems to me incomprehensible. From such study of his life and writings as I had been able to make, I was prepared to find him strong and altogether honorable; and I confess that on meeting him his extreme gentleness and considerateness came to me as a surprise. Now that I am eight years older, and have had a little more experience of the hardness of life, it strikes me still more as being most wonderful that at such a time—in the height of the parlia-

mentary struggle—what chiefly impressed one should have been his quiet serenity and his kindly patience."

An Orthodox writer in an English paper gives utterance to the following remarks in regard to the Sunday-schools, which we hope is rather an extreme statement of the danger which our own Sunday-schools run in the necessity which many of them feel for a constant round of amusement: "Many teachers will not come to an annual Sunday-school meeting unless there be the comic man; at children's missionary meetings there must be droll and funny recitations; a 'kiss in the dark' is held out as the attraction of an annual congregation meeting; a place of worship, while well-nigh empty for a week evening calling upon God, is filled to hear a humorist or buffoon."

Rev. Dr. Crosskey, one of our most prominent English Unitarian ministers, says in a recent address: "Make your children happy; quicken their intellectual activity; but at the same time never, never forget that the culture of their religious natures is the special function of the Sunday-school. What they learn to reverence, and what they learn to love, will emphatically determine the whole course of their lives; and to reverence what is righteous is to worship God, to love what is holy is to obey his will."

Says the London *Christian Life:* "French Protestantism has just sustained two losses of the most serious character by the deaths of M. de Pressensé of Paris and Prof. Reuss of Strasburg, whose names were better known in England than those of any other of the contemporary Protestant leaders in France. One of our contributors, who is at present in Paris, sends us an account of the service held on Sunday afternoon (19th April) by Père Hyacinthe, in memory of M. Pressensé. The 'Gallican Church' was densely crowded half an hour before the commencement of the service, and some twelve hundred persons were present. Père Hyacinthe's address, which occupied a little over an hour, was an impassioned exposition of the services rendered by Pressensé to the cause of a progressive reconstruction of Christianity, which should release it from the narrow dogmatism of the sixteenth century and restore it to the simplicity of the New Testament."

The recent difficulties in India call to mind the great Indian Congress which was held the past year at the instigation of large-minded people, in spite of the dismal croakings of narrow politicians and stubborn John Bulls who believe in coercion and in keeping conquered nationalities at their feet. Although English was the language used in the sessions, because all understood it, the one thousand delegates present represented eight different Indian languages. If this remarkable Congress had taken place earlier in the century, it might have prevented many local and sectional feuds; but we trust its influence even now will do something toward bringing about a feeling of human brotherhood between England and the native princes of India. A book has come out lately in England on "The Indian Mutiny of 1857," by Col. G. B. Mallison, which is a terrible arraignment of the English government in its management of this conquered people. An edition has been published in New York.

MARTHA PERRY LOWE.

NOTES ON RECENT BIBLICAL LITERATURE.

A Washington Bible Class, by Gail Hamilton (Appletons, 1891, pp. 303, $1.50), is a book that must give great discomfort to the advocates of traditional Orthodoxy. It is no adequate exposition of the Bible, and some parts, especially the chapters on miracles and the Andover Case, are very unsatisfactory. But it is full of bright things, very powerfully stated. Even the commonplaces of our faith are made to shine with a new lustre in the setting of a fresh and unique rhetoric. Its value lies in two things: a very powerful plea for the use of reason in the study of the Bible, which must be studied as literature, and a remarkably trenchant and caustic criticism of the sacrificial theory as applied to Jesus. The author becomes eloquently indignant to the point of fiery denunciation over the old sacrificial interpretation of Jesus' character and ministry.

The Book of Isaiah, by George Adam Smith ("The Expositor's Bible" Series, Armstrong, 2 vols., pp. 454, 474, $3.00), is one of the hopeful signs of the times. The series to which it belongs is the outcome of what may be called conservative scholarship, and yet this work represents the very best type of rationalism. It is a purely and thoroughly historical and ethical rather than dogmatic treatment of the subject. The supreme effort is to interpret these writings in connection with the circumstances of the times in which they were produced, and by this interpretation to gain some moral inspiration for increase of life to-day. The differences between these volumes and such a work as Alexander's "Isaiah" are immense. Here we find a literary rather than a theological treatment, both more natural and more spiritual. Mr. Smith argues for the composite character of this collection of

prophecies, and accepts the late date of the second part. He also holds that the "Suffering Servant" must not be considered a prediction or description of Jesus of Nazareth. Thus, very rapidly in these days, the old traditional argument from prophecy is being abandoned.

In the *Hebraica* (published quarterly at New Haven, and edited by Prof. Wm. R. Harper, price per number 75 cents), the discussion of the "Pentateuchal Question," begun October, 1888, proceeds. In the articles by Prof. Harper is, so far as I know, the best statement in English of the position of the higher criticism,—of the school of Kuenen, Wellhausen, Stade, and others. The replies by Prof. Green show learning and ingenuity, but they also show how impossible it is for conservatives to meet the arguments put forth by the new scholarship.

The Changed Attitude toward the Bible, by Prof. Joseph Henry Thayer of Harvard University (Houghton, Mifflin & Co., 1891, pp. 69, 50 cents), is an attempt to point out some of the extreme and erroneous claims popularly made in behalf of the Bible and the harm which comes from such exaggeration. This handsome booklet is a plea for a more rational use of the New Testament especially,—not a blind worship of the letter, but a free and reverent use of these writings as the literary product of early Christianity ("The Church produced the Bible, not the Bible the Church"), which bear the traces of human imperfection and are of unequal value. He distinguishes between the "Word of God" and Scripture; and, while Prof. Thayer is in the main cautious and conservative,—many will say too much so,—we must commend this outspoken language: Let me "utter a word of admonition to Sunday-school teachers and preachers of the gospel, in case I have the honor to address any such. Guard against the seduction of *Silence* in this matter. To hold one's peace at such a time as this is neither honest nor politic" (p. 65).

Who Wrote the Bible? by Washington Gladden (Houghton, Mifflin & Co., 1891, pp. 381, $1.25), is a very disappointing and unsatisfactory book. In view of the author's reputation, many, like myself, will take it up expecting a treat, to put it down with a sense of sadness. Though well written, it shows no adequate grasp of the subjects treated. It looks like a bundle of parish sermons, which the writer was moved to put into print because they seemed helpful to an uncritical congregation. There is here much breadth and considerable edification, but not enough positive and exact *instruction*. The chapters are too much mere sermons to be valuable for direct information. There is no adequate presentation of facts. The topics are important, but whoever comes to learn will go away destitute of the clear knowledge really needed. The most unpleasant feature in the book is the disagreeable see-saw between the old traditions and the new scholarship, especially in those chapters which relate to the Pentateuch and the Gospels. To take Bleek as a sole guide and to slur at the "wealth of imagination" of such men as Kuenen and Wellhausen is simply to reveal one's incompetence to treat the higher criticism intelligently. Mr. Gladden is satisfied that the Gospels were written by the men whose names they bear, and finds great comfort in quoting Andrews Norton to this effect. All of which illustrates how easy it is for one to be dead to the age in which he labors. This beautifully printed book will act as a solvent; but, as a guide to the truth, it is of little value.

The Edward Robinson Chair of Biblical Theology (printed by Scribners for Union Theological Seminary, 1891, pp. 84, 50 cents) is devoted chiefly to the inaugural address on the "Authority of Holy Scripture" given by Dr. Charles A. Briggs. It will probably cause the Presbyterian Church much trouble, and it may be the entering wedge of a very serious division in that body. The tone of this address is positive and assertive, as though the author were laying down a platform for a coming campaign. One feels the tension of intense conviction, as though there was here the preparation for battle. Evidently, Dr. Briggs does not mean to be misunderstood; and, if attacked, as he must be, he will probably show himself a good fighter. His view of the authority of the Bible must make conservatives very uneasy. Among the barriers which have kept people from the Bible he names the dogma of verbal inspiration, the false claim of authenticity ("It may be regarded as the certain result of the science of higher criticism that Moses did not write the Pentateuch and David did not write the Psalter"), the assertion that the Bible is free from errors ("There are errors in the Scriptures that no one has been able to explain away"), the over-emphasis of miracles, and the erroneous notions respecting predictive prophecy. These false assumptions we must abandon before we can find the real Bible. But this is asking Presbyterians to turn their backs upon their past history, and acknowledge that the fathers of the faith made colossal mistakes. No wonder that many cry out that this is destroying the Bible: it is destroying the Presbyterian theory and use of the Bible. When Dr. Briggs declares, "The Bible has been treated as if it were a baby, to be wrapped in swaddling clothes, nursed, and carefully

guarded, lest it should be injured by heretics and sceptics," is it any wonder that Presbyterians should send up to the General Assembly anxious inquiries about his soundness of faith? But my own rejoicing over this bold and advanced stand taken by Dr. Briggs is tinged with sadness when I remember that just before making these statements, so revolutionary and so divergent from the well-known positions of Presbyterian divines, he took a solemn oath by which he declared his faith in the Bible as "the only infallible rule of faith and practice," and "the Westminster Confession of faith as containing the system of doctrine taught in the Holy Scripture." Of course, Dr. Briggs finds some way by which he justifies such conduct as sincere and honorable; but, for myself, I cannot see how it can be so. And I feel that Presbyterians have a right to say that he is not one of them; and, holding such views, he is in honor bound to go out from them. It is more important that we be sincere than that we accept any particular views about the Bible. I rejoice that a man of Dr. Briggs's ability has reached more reasonable theories respecting Scripture; but my joy cannot be complete while he or any other man continues to confuse the issue and distract the public mind by pursuing such a course as he is pursuing at present,—a course which undoubtedly seems right to him, but which I must call very unfortunate.

J. H. C.

Madison, Wis., May 6, 1891.

LITERARY NOTES.

For all who wish to keep posted during the next two or three years about everything pertaining to the World's Fair in Chicago, almost beyond a question the best paper to take is the Chicago *Graphic*. It ranks with the very best illustrated papers of the world, and from this time on it will give special attention to everything belonging to the great Columbian Exhibition.

In answer to inquiries that have come to us, we are glad to be able to say that Mrs. Chant's book which we noticed last month, "The Golden Boat Action Songs," can be obtained from the Oliver Ditson Company, Boston. Price 50 cents.

A sermon in German, preached by Rev. A. M. Judy of Davenport, Iowa, upon "Die Freisinnigkeit der Unitarier-Kirche" has been printed, and copies will be supplied gratis on application to Mr. Judy.

The American Unitarian Association has just published a new and more complete edition of its "List of Religious Books by Unitarian Authors." Any one wishing to purchase Unitarian books will do well to send for this list, which will be mailed free on application. The prices of the books are given, and all the works named may be ordered from the American Unitarian Association Rooms, 25 Beacon Street, Boston.

An English translation of Graetz's History of the Jews will be published by the Jewish Publication Society of America. The first volume is to be ready for the public soon.

We are told that Professor Robertson Smith is to undertake the editorship of a new Biblical dictionary. This is good news, for at present we have no such dictionary in English that is free from orthodox bias or at all abreast with the best scholarship.

Our English Unitarian friends report eighteen Post-office Missions.

Rev. S. J. Barrows, editor of the Boston *Christian Register*, who recently spent some weeks in a careful study of "What the Southern Negro is doing for Himself," has an article on the subject in the June *Atlantic*.

The authorized Life of Robert Browning, by Mrs. Sutherland Orr, will be published shortly by Houghton, Mifflin & Co. It will be in two volumes, and will contain a new portrait and a picture of Browning's study.

Says the Boston *Commonwealth*: "The late Henry Bernard Carpenter left unpublished at his death some twenty lyrics and sonnets. These will shortly be issued by J. G. Cupples & Co., under the title 'A Poet's Last Song.' Mr. James Jeffrey Roche will contribute an introduction, and a late portrait of Mr. Carpenter will be prefixed to the volume."

The D. Lothrop Company have just issued, simultaneously with its appearance in England, George MacDonald's new story, "There and Back."

There are few more healthful or more helpful books than those of Samuel Smiles. In a recent interview Mr. Smiles said of his "Self-help": "French, Germans, and Russians know it well. . . . I have seen copies of it in several of the Indian dialects. The Italians have made more of it, however, than any nation on earth, I think." He believes the sale in Italy has reached 80,000 copies, at one franc each.

It is well understood by scholars that, while the revised version of the Scriptures given to us a few years ago by the great revision committee of the churches is a

great improvement upon the common version, it fails in important respects to come up to the level of the best independent scholarship of our time. The fact that the committee was composed almost wholly of orthodox men made it certain in the nature of things that their revision would lean unduly to orthodox renderings. Furthermore, to keep the confidence of their timid and distrustful orthodox constituencies, they adopted very conservative rules for their guidance in their revision. It is pleasant, therefore, to notice that an enterprising publishing firm in Leipzig has undertaken to give the world a translation of the Scriptures that shall really reflect the best scholarship in Germany and England. Eminent scholars of both countries have been engaged to take charge of various portions of the work. It is to be published in England in the English language and in Germany in the German language.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

Unitarian Review (May).

A Priori. By J. Frederic Dutton.
Nathan Parker. By Andrew P. Peabody.
The Jews of the North End of Boston. By Rufus C. MacDonald.
The Problem of Juvenile Literature. By J. Bradley Gilman.
The New England Township. By A. A. Livermore.

Andover Review (May).

Ethical Christianity and Biblical Criticism. By George Harris.
Richard Henry Dana. By Hamilton Andrews Hill.
Religion in Public Schools. By Miss Mary H. Leonard.
The Greater Miracle. By Edward C. Moore.

The Arena (May).

Russia of To-day. By Emil Blum.
Is Spiritualism Worth Investigating? By Julian Hawthorne and M. J. Savage.
What is Judaism? By Abram S. Isaacs.
The Survival of Faith. By Henry D. Chapin.
New Testament Inspiration. By J. W. McGarvey.
An Interesting Social Experiment. By Frank L. King.

North American Review (May).

The Gospel for Wealth. By Henry C. Potter.
Irresponsible Wealth. By Edward J. Phelps.
Favorable Aspects of State Socialism. By Joseph Chamberlain.
Common Sense on the Excise Question. By William S. Andrews and Howard Crosby.
Lynch Law and Unrestricted Emigration. By Henry Cabot Lodge.

Old and New Testament Student (May).

Messianic Prophecy. By W. G. Ballantine.
Bible Study in the Scotch Churches. By James B. Reynolds.

The Forum (May).

State Rights and Foreign Relations. By T. F. Bayard.
The Commonwealth of Australia. By Roderick W. Cameron.
Changes of Orthodoxy in England. By Alfred Momerie.

The Sanitarian (May).

Woolen or Linen? By R. C. Rutherford.
Transactions of the American Climatological Association.

Lend a Hand (May).

The Omahas or a New Class of Citizens. By George T. Kercheval.
Our Children in 1915. By Frank B. Fay.
The Work of the Howard Relief Society. By Katherine Hagar.
The Illinois Training School for Boys. By Oscar L. Dudley.
Law and Order.

The Review of Reviews (May)

Three Empire Builders.
The Reunion of Christendom. By W. T. Stead
Workingmen's Clubs *versus* the Bar-room.

Atlantic Monthly (May).

Jeremy Belknap. By George Edward Ellis.
Goethe's Key to Faust. By William P. Andrews.

Scribner's Magazine (May).

The Transfer of the Temples of Ise. By E. H. House.
Shakespeare as an Actor. By Alexander Cargill.

The Century (May).

Louisa May Alcott. By Josephine Lazarus.
Visible Sound. By Margaret Watts Hughes and Sophie B. Herrick.

PUBLICATIONS RECEIVED.

King's Chapel Sermons. By Andrew P. Peabody, D.D. Boston: Houghton, Mifflin & Co. Price, $1.50.

James Freeman Clarke: Autobiography, Diary, and Correspondence. Edited by Edward Everett Hale. Boston: Houghton, Mifflin & Co. Price, $1.50.

Statistics of Railways in the United States. Report to the Interstate Commerce Commission. Washington: Government Printing Office.

Fourth Annual Report of the Interstate Commerce Commission. 1890. Washington: Government Printing Office.

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NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to Rev. J. T. Sunderland, Ann Arbor, Mich., before the 15th of the month.*]

Baltimore, Md.—A recent number of the *Sunday Herald* contains a two-column illustrated article on "The First Independent Church: Its History, Work, and Ministers." This church was organized in 1817 as a result of the preaching of Rev. James Freeman. The church was dedicated in October, 1818. The first regular pastor was Rev. Jared Sparks, at whose installation on Jan. 1, 1819, Dr. William Ellery Channing preached the sermon which brought on the Unitarian controversy. The next regular pastor was Dr. George W. Burknap, who retained the position until his death, over thirty years after his installation. Rev. N. H. Chamberlain, Rev. John F. W. Ware, and Rev. Edward C. Guild followed, the ministry of each lasting about three years. The present minister, Rev. Charles R. Weld, came in 1872. Connected with the church are a Sunday-school, a Christian Union, a Woman's Aid Society, an Industrial School, and a Guild.

Big Rapids, Mich.—The prospects of the Unitarian church are looking more favorable. The services are well attended. A Sunday-school of sixty has been gathered. Mr. Daniels has been speaking on The Old and the New Thought of the Universe, of God, of Man, of the Bible, of Jesus, and of the Future Life.

Boston and Vicinity.—We have had a very sad loss in the death of General Marshall, which occurred on May 6, followed the next day by that of his wife. Gen. Marshall will be greatly missed. He was a man of quick resource, endless energy, and clear, cool judgment, with a warm, gentle heart and wide sympathies.

From long before the war he gave his life to public service. Whatever cause he took up seemed to prosper, and his influence will be felt and his loss mourned in many widely different fields. For some years he was our efficient, untiring, and disinterested agent for the Indian work of the American Unitarian Association, till he gave it up to go out again to Honolulu, where in times past he had also lived and labored.

—Mrs. Ames, the wife of our minister, Rev. Charles G. Ames, has just been appointed one of the Inspectors of Factories, a post for which she is particularly well fitted by her long experience of charitable and philanthropic work in various parts of the country.

—On Monday, April 27, the Church of the Disciples kept its fiftieth birthday with much rejoicing. A special service was held in the church, at which addresses were read, the first being a slight sketch of the work of the church during its fifty years of life, the second, by Mrs. Julia Ward Howe, giving an account of what had been the place of this church in the life of the city, and the third a very cheery, hopeful, and inspiring prophecy of the noble opportunities opening to the church in the future. An informal reception followed in the parlors.

—On the same evening the Channing Club, which is the club of the younger Unitarians of Boston, held its yearly meeting and Ladies' Night. The dinner was given at the Vendome, the retiring president, Mr. Wigglesworth, presiding. The ladies were in full force, the business quickly disposed of, the speeches lively and interesting, and the occasion altogether a very pleasant close to a successful year's work.

—The First Church in West Roxbury has given a call to Mr. Frank W. Pratt, a special student at Harvard.

—A very important event in the history of Boston Universalism is the resignation of

Dr. Miner from his pastorate of the Columbus Avenue Universalist Church, where he has been forty-three years.

—Dr. George C. Lorimer of Chicago has been called to the pastorate of the Union Temple Church at Tremont Temple, in this city; and it is authoritatively stated that he will accept the call.

—There is prospect that the Congregationalists will soon erect a new denominational building on the site of the old, at a cost of $400,000.

Chattanooga, Tenn.—The new church built here was dedicated April 29, Secretary Reynolds of the American Unitarian Association giving the dedication sermon. The Southern Unitarian Conference held its annual session in the new church on the 30th, with eight ministers present and an encouraging company of delegates. There were warm and earnest addresses from Rev. George L. Chaney, the Southern representative of the American Unitarian Association, Rev. E. D. Towle, the pastor, Rev. J. Ll. Jones of Chicago, Secretary Reynolds, Rev. George A. Thayer of Cincinnati, Rev. C. J. K. Jones of Louisville, Rev. H. A. Whitman of Charleston, Mr. Gibson, a recent convert from the Baptists, who is at work in Florida, Judge Whittaker of New Orleans, and others. Our cause is distinctly growing in the South.

Chicago, Ill.—On May 9 the new Athenæum building was dedicated. Thus at last this noble institution has a fitting home. At the dedication addresses were made by the mayor, Prof. Swing, and Directors F. W. Peck and F. H. Head. An athletic exhibition followed in the large gymnasium. The greater part of the new building, which is seven stories high, is devoted to the many-sided work of the Athenæum. Too much praise cannot be given to Rev. E. I. Galvin, the superintendent, to whom more than to any other the prosperity and usefulness of the institution are due.

—Rev. W. W. Fenn of Massachusetts is filling the pulpit of the Church of the Messiah for two months.

—On May 20 and 21 an annual Universalist "May Meeting" was held at St. Paul's Church, with papers, addresses, and discussions on various subjects of importance by ministers and laymen of the city and vicinity.

Denver, Col.—The Rocky Mountain Conference held its second annual meeting at Denver, May 9–11. On the programme were a paper on "The Training of Sunday-school Teachers," by Rev. William H. Brodhead, an address on "The Work to which We are Called," by Rev. S. A. Eliot, and one on "What is our Liberal Gospel?" by Rev. T. B. Forbush. On Sunday evening Rev. D. N. Hartley, Mr. D. J. Haynes, Mr. Stephen Peebles, and Rev. J. E. Roberts spoke on the general subject, "The Way out of Orthodoxy." The Women's Alliance of Unity Church held their session on the afternoon of May 11, at which the principal paper given was upon "The Work of the National Alliance," by Mrs. S. A. Eliot.

—A year ago, when the conference was organized, there were but three churches and one mission in Colorado, Wyoming, and Utah, and Rev. S. A. Eliot was the only settled minister. Six churches and three missions were represented at this recent conference. The formation and growth of the Salt Lake City church have been wonderful, and the Colorado Springs church has become an assured success. The Pueblo Mission has a most hopeful prospect. The conference, with the Denver church as the centre of all its work, is looking forward to establishing a church at Ogden, Utah, next fall.

—The Young People's Club of Unity Church has a membership of over one hundred. It holds regular Sunday evening meetings led by members of the club, and fortnightly social meetings in charge of committees which plan a literary or dramatic programme followed by games.

—The Sunday-school has been increasing in size and efficiency under the charge of Mr. C. E. Montague. The average attendance is one hundred and eighty. In April the Sunday-school began the publication of a paper of its own.

—The congregation of Unity Church have printed Mr. Eliot's sermon entitled "The Peril of Selfish Religion."

—The pastor has recently instituted "Neighborhood Socials," which have proved a great success. These socials are held at private houses, and include such attendants of the church as live in the given district. The number present at these meetings varies from thirty to sixty, as the district is large or small.

Framingham, Mass.—Rev. Charles A. Humphreys has given notice of his resignation as pastor of the First Parish, to take place November 1, at the close of his eighteenth year.

Kennebunk, Me.—Rev. C. C. Vinal, who has been pastor of the church here for twenty-one years, has resigned his office, his resignation to take effect October 1.

Lowell, Mass.—The following note received from the pastor of the Unitarian church explains itself:—

Editor of the Unitarian:

Our cheeks were almost "mantled with the bloom of youth" as we read your too kindly comments upon our "Lowell Year Book." My satisfaction, however, was a little marred by the seeming advertisement of it. The slip stating that extra copies might be obtained for ten cents was intended only for the eye of some parishioner who might need more than one. Let me also say that the selections which you published in the April

number owed their excellence to the fact that *I* did *not* select them. It "adds a new terror" to preaching, but gives fresh courage to a worker to know, as the Year Book shows, that there are others besides the minister who can (at least) match his ability as a writer and his experience as a reader.

In the current number of the *Unitarian* Mr. Bulkeley also makes kindly reference to our Young People's Fraternity Club, and gently hints that it would be better if we should fall into line, join the association of guilds, and let the young people conduct religious meetings. As this touches not only our experience and method, but that of many others, let me say a word about it. I believe in evolution and growth. We had already in successful operation a Channing Fraternity which has an honorable history. The problem was to give the young a special opportunity without disturbing things which were working well. After much careful thought, the better way seemed to let the new club grow out of the old one, to share its interests, and bind all together. So, by due process of evolution, "by heredity with variation," from the Channing Fraternity was born the Young People's Fraternity Club. The minister is president of both societies. The chairmen of the committees meet for council. Our case requires such a blending of forces. For example, our Country Week furnished vacation homes for one hundred and fifty-eight people who needed them last summer. We want our young people to have a hand in that. Our Flower Mission gave away two thousand bouquets last summer, co-operating with the Unitarian church of Tyngsboro. We can draw no sharp line there. We do not know whether we are a guild or a Unity Club. The young people have conducted two religious meetings in the vestry, have maintained a class for religious study, have also had two courses of lectures, six each, one on "Italian Art," and one on "The Progress of Civilization," have given one dramatic entertainment, two dancing parties, and have held monthly sociables. Now whom shall we join? Are we a Unity Club or a guild, or a Lend a Hand Club or a Society of Christian Endeavor, or what? We do not know how to classify ourselves. Do you? G. B.

Marshfield, Mass.—Rev. Mary L. Leggett has accepted the call to become the pastor of Grace Chapel. The number of its congregation has more than doubled lately, and a Sunday-school has been organized.

New York City, N.Y.—A sad and sudden affliction has come to Rev. D. W. Morehouse, the secretary of our Middle States Conference, in the death of his excellent wife by pneumonia. The funeral was in All Souls' Church.

Petersham, Mass.—The spring meeting of the Worcester Conference was held here May 20 and 21. Rev. Charles G. Ames of Boston preached the conference sermon. Rev. Lewis G. Wilson of Hopedale led the devotional meeting, Thursday morning. The essay for the day was upon "The Christian Motive and Methods," by Rev. Mary T. Whitney of Millbury.

Philadelphia, Pa.—A series of Sunday evening services has been held in West Philadelphia by Rev. W. H. Johnson of Wilmington, Del. His audiences have been drawn from people who were unacquainted with Unitarian thought; and many of them became regular attendants at the meetings.

Pomona, Cal.—The Unitarian church has called Rev. C. L. Clayton of Coldwater, Kan., to its pastorate, Rev. E. C. L. Browne having to give up the work on account of illness. Mr. Clayton has accepted the call.

Rockland, Mass.—The annual meeting of the Plymouth and Bay Conference was held here on May 13. Dr. E. L. Rexford of Boston gave an address on "Religion," and Rev. John G. Brooks of Brockton spoke on "A New Work and a New Life for the Church."

Salt Lake City, Utah.—The Unitarian work here prospers. A promising Sunday-school has been organized. In addition to the morning service here, Mr. Utter goes every Sunday evening to Ogden. In each place he has an audience of four hundred and upward.

Seattle, Wash.—A series of four popular lectures has recently been given in the Unitarian church for the benefit of the Women's Auxiliary Society. Two were by Mr. Joseph Shippen, on "Our National Capital" and "Mozart." One was by Mr. C. H. Du Bois, on "Whitman's Wild Ride," and one by Rev. Lee Fairchild, on "The Point of View."

St. Anthony Park, Minn.—The Unitarian and Universalist ministers of St. Paul and Minneapolis have been preaching here for some months past. As a result, a society has been formed called "The Church of Our Father," which proposes to build a house of worship, if sufficient money can be raised. As the resources of the people at home are not sufficient, churches at a distance, Unitarian and Universalist, are asked to send five dollars each.

St. Louis, Mo.—On April 15 the Literary Branch of the Eliot Society discussed "The Deemster," by Hall Caine, Rev. Mr. Snyder giving the ethical essay, Miss Julia Kroeger the literary, and the discussion being opened by W. E. Pattison. The evening was intended to bring out the question as to whether we are not insisting so much upon the criminality of murder that we neglect those "crimes which kill the soul," and which are often the cause of murder. The discussion was animated and discriminating, and inclined to declare that

righteous anger was a most useful factor in development.

On April 29 the book under consideration was "Anne," by Constance F. Woolson, essays by Mr. Dexter and Mr. E. Schlieferdecker. Their respective dissections of the passion of love in all its manifold phases were very exhaustive, and those in attendance should have been convinced that this generation is still too prone to confound passion with love, and, while worshipping this idol, to belittle the many other sentiments of which human nature is capable, and on which we must depend for much of life's comfort.

—The Unity Club of the Church of the Unity held a public meeting in the church, Sunday evening, May 10, the subject being "Dante: Illustrated in Art and Music." Sixty pictures by Scaramuzza, illustrative of the "Divine Comedy," were shown upon a screen by the aid of a stereopticon. The programme also included renditions of parts of Liszt's "Dante Symphony," and solos from Schumann, Marchetti, Rossini, and Bülow.

Toledo, Ohio.—The *Blade* prints in full a sermon of Rev. A. G. Jennings on "The Book of Jonah," in which he defends it against both its orthodox and its heterodox enemies, claiming that, while as a history it is incredible and worthless, as poetry (which it really is) it is one of the broadest and noblest books in the Bible.

Wichita, Kan.—A correspondent writes: "We have an excellent minister in Mr. Shippen, a young man, the son of Rev. Rush R. Shippen of Washington. This is his first charge. Our church is growing rapidly, and is not one dollar in debt. Our Sunday-school is remarkably large for a Unitarian Sunday-school. On May 24 one class of fifteen young girls joined our church."

Winona, Minn.—The young Unitarian society feels that its loss is very heavy in having to part with its pastor, Rev. W. F. Greenman, under whose leadership for three years it has so greatly prospered. The *Daily Republican* prints in full Mr. Greenman's farewell sermon.

Ypsilanti, Mich.—The Sunday evening services which Mr. Sunderland has been carrying on here have met with an unexpected success, so far as numbers in attendance and interest are concerned. The audiences began with one hundred and fifty, and rose to three hundred. At the closing service a committee was appointed to plan for further meetings next winter. All that is necessary for a strong and permanent Unitarian movement here is leadership. With even two or three persons of the right kind to lead off courageously, the future would be assured. Everything shows there would be no lack of following. The place is one of great importance for our cause. It contains a population of about seven thousand, and is the seat of the State Normal School with some seven hundred students.

JOTTINGS.

Rev. Phillips Brooks, who has just been made Bishop of the Episcopal Church in Massachusetts, was born in Boston in 1835, was graduated at Harvard in 1855, studied theology in the Seminary at Alexandria, Va., and was ordained in 1859, becoming rector of the Church of the Advent in Philadelphia. Three years later he took charge of the Church of the Holy Trinity in the same city; and in 1869 went to Boston to be rector of Trinity Church, with which his fame is chiefly associated. The new church built during his pastorate is one of the finest ecclesiastical structures in the country, and cost nearly $1,000,000. He is a Broad Churchman, and he has often preached in churches of denominations differing from his own. In 1880 he declined the office of Provost of the University of Pennsylvania, and in 1881 declined a professorship at Harvard. His degree of D.D. was conferred in 1880 by Oxford and in 1885 by Harvard.

Rev. Dr. Bridgeman, pastor of the Madison Avenue Church, New York, has resigned his pastorate because he has come to disbelieve the doctrine of eternal punishment as taught by his denomination. After much explaining that does not explain much, he succeeds in making it clear that his belief is essentially Universalism.

Mrs. Julia Ward Howe has been president of the Boston Women's Club for twenty years.

Dr. Martineau has just passed his eighty-seventh birthday.

A Glasgow woman has left to General Booth a legacy of £70,000, which he has promptly decided to use in the erection in London of a whole block of buildings in which the entire work of the Salvation Army can be carried on.

Says one of our exchanges: "The other Sunday Dr. Talmage exhorted his friends not to jump overboard from the stanch 'Great Eastern' of old-fashioned Orthodoxy until there is something ready to take them up stronger than the fantastic yawl, leaking at both ends, which bears the name of Advanced Thought. The doctor was a little unfortunate in his reference to the 'Great Eastern'; for a number of men at the present time are demolishing the vessel as a huge, unwieldy, unprofitable thing that has cost much and done little for its proprietors."

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PROF. BRIGGS'S CRITICISM AND THEOLOGY

FROM THE UNITARIAN STANDPOINT.

A SERMON BY REV. JOHN W. CHADWICK, BROOKLYN, N.Y.

"We should forgive our enemies," says Heine, "but not until they are hung." The Presbyterian General Assembly, meeting at Detroit, has acted on this principle in dealing with Prof. Briggs. It has not suspended him. It has done worse. It has disapproved of his appointment to the chair of Biblical Theology in the Union Theological Seminary. It has declined to enter into the consideration of the merits of his case. It has simply done the worst it could have done if it had tried the man for heresy and found him guilty. It has branded him as unworthy of the Church's trust. In the annals of religious persecution there have been things much crueller than this. Anything smaller, meaner, more cowardly, or more contemptible I have endeavored vainly to recall. To be put out by a body capable of such action is no disgrace. As much better out than in as Jonah, fresh from his experience with the whale. Better alone than in the bondage of a fellowship so dark and sour.

But Prof. Briggs is not alone. All the best scholarship of his own Church and of the Christian world is with him in his most radical results. Loyalty to his professional brethren, who are in the fight with him, and to hosts of young men who are looking to him for inspiration, will, no doubt, plead with him to remain and see what his own Presbytery will do with him. But, if he goes, he will not go alone. The best scholarship and the best manhood of the Church will go with him outside the camp and share in his reproach. That the theological seminary will be so pusillanimous as to pay any heed to the decree of the General Assembly is hardly credible. It has known Prof. Briggs for many years, during which he has filled its Hebrew chair with eminent ability. He has won the admiration and esteem of the official board, the affectionate regard of all his fellows, and for these to pitch him out incontinently in obedience to an arbitrary edict of ecclesiastical power would earn for them the sorrowful contempt of all fair-minded people in the community. Already the event has justified this prophecy, which I wrote a day or two before the action of the directors.

If the Presbyterian Church could have any assurance that by adopting the heresies of Prof. Briggs it could appease the rationalistic spirit of the time in its own ranks, if it were wise it would make haste to adopt them; for, indeed, they are very mild in comparison with other manifestations of that Higher Criticism which Prof. Briggs delights to honor,—manifestations of a scholarship as able and as reverent as his own, but much less entangled in the cerements of a dead theology. But the Presbyterian Church can have no assurance that, if it went a mile with Prof. Briggs, it would not have to go twain with some other scholar a few years hence. It would have to do so. It will, whether it elects Prof. Briggs or passes him by, or merely robs him of his orthodox reputation and leaves him ecclesiastically half-dead by the way, after the manner of the General Assembly.

Prof. Briggs's case is not at all isolated or peculiar. It is one of many hundred cases, all showing many common traits. He is simply digging his way out of the traditional dogmatism of his Church, as many others, Presbyterians, Congregationalists, Episcopalians, Baptists, Universalists, and Unitarians, are digging their way out of

the traditional dogmatism of their churches. He has not proceeded far, but he has made a good beginning. Especially his critical results are sound and good, of a piece with the established science of the time. As criticism goes, they are not radical. They are conservative. Prof. Briggs is an extremely cautious critic. He holds on to the old positions as long as he can. When he gives up the traditional idea of a Bible book, it is because it can no longer be maintained. The authenticity of the Fourth Gospel is the stronghold of New Testament conservatism; and Prof. Briggs still holds to this, though it has been abandoned by a great many critics of the highest rank, and is held by others in a severely qualified form.

Prof. Briggs's theology is at once more and less conservative than his criticism. For the most part, it is much more traditional; but it has aspects and phases that are extremely personal, as we shall see when we come to consider his theological opinions. First that which is critical, and afterward that which is theological. What I wish to do is to consider first his criticism and then his theology from the Unitarian standpoint, lest we should be in too much haste to cry, "He has become as one of us."

There is nothing in Prof. Briggs's inaugural address which he had not expressed before as clearly in his book entitled "Whither?" and elsewhere, but in the address he passed from the abstract to the concrete in a few instances that brought his meaning home to the brethren in a striking manner. He distinguished three great foundations of divine authority, the Bible, the Church, and the Reason. He has since assured us that he did not mean to coordinate these,—to elevate the Reason into equality with the Bible. Now, from the Unitarian's standpoint, the three are not coordinate, because the Reason is so infinitely superior to the other two. The Bible and the Church are two great historic forms of Reason,—nothing more. To say the Bible and the Church and the Reason is like saying Hard Coal and Soft Coal and the Sun. All the hard coal and soft coal, all their warmth and light, come from the bosom of the sun; and so all the truth and good of the Bible and the Church come from the intellectual and moral Reason of mankind. But it is not strange that many Presbyterians think that Prof. Briggs's naming Reason with the Bible as a source of divine authority was an abominable thing. He is nearer the Westminster Confession than his critics in this particular; for, as the proposed changes amply prove, that Confession has not been sufficiently irrational for the Presbyterian mind. This has regarded Revelation as a method of attaining to religious truth without reason or in spite of reason. Its favorite dictum has been that, "the more absurd and incredible any divine mystery is, the more honor we do to God in believing it, and so much greater is the victory of faith."

Some thirty years ago a champion whose "Eclipse of Faith" was hailed by all the orthodox with tumult of acclaim addressed the sceptic thus: "You can never say that the Bible has not given you every advantage; for never was there a book which has more irritated the pride and prejudices of mankind, which has presented greater obstacles to its reception morally and intellectually: so that it is among the most unaccountable things, not that it should be rejected by some, but that it should be accepted by any." Prof. Briggs may still have far to go before he reaches the conclusion that Reason and Conscience are the only sources of religious knowledge, the Church and the Bible only their historic forms; but he is nearer this than to the contempt of Reason which till recently has been the habitual attitude of the orthodox world.

What gave his doctrine of Reason as, with the Bible and the Church, a source of revelation its sharpest point was his naming our Unitarian Martineau as one who had found God by Reason, and by that alone. He quotes admiringly from Martineau's "Seat of Authority in Religion." His opponent, Dr. Morris, also quotes from it, but not admiringly, this being his quotation: "The blight of birth-sin with its involuntary perdition; the scheme of expiatory redemption with its vicarious salvation; the incarnation, with its low postulates of God and man, and its unworkable doctrine of two natures in one person; the official transmission of grace through material elements in the keeping of a consecrated corporation; the second coming of Christ to summon the dead and part the sheep from the goats at

the general judgment;—all are the growth of a mythical literature, or Messianic dreams, or Pharisaic theology, or sacramental superstition, or popular apotheosis." It certainly is asking a good deal of Presbyterianism to ask it to believe that the scholar who brings this tremendous accusation against the entire scheme of orthodox theology is a successful seeker after God. No other passage in the inaugural address seems to have galled so much. No other marks so clearly the divergence of Prof. Briggs's applied theology from the traditional opinions of his Church.

Prof. Briggs's address was an argument, not against, but for, the divine authority of the Bible; and he indicated certain "barriers" to the belief in this authority. Around these barriers the battle has been waged with great noise and shouting. It has been contended that Prof. Briggs's objections to the "barriers" are the real "barriers"; that the divine authority of the Bible perishes with the admissions that he makes and the charges that he brings. His first barrier is Bibliolatry. Now, there has been a great deal said before about Bibliolatry, but it has been said by Unitarians and others whom the orthodox have considered infidels. It is a new thing for a Presbyterian to talk of Bibliolatry,—not absolutely new, for Prof. H. B. Smith had something to say about it that was very good. Prof. Briggs does not enlarge upon it. He only mentions some of its grosser forms, which attribute magical properties to the Bible and its material parts. These are the least of Bibliolatry. These are passing away, but worse remain: the arbitrary separation of the Bible literature from all other, as differing from it not in degree only, but in kind; the quoting of isolated texts as final in whatever connection they appear; the apologetic treatment of everything that is obviously objectionable, whether as doctrine or as fact.

Prof. Briggs's second "barrier" is the dogma of verbal inspiration. Without this, no divine authority, say Drs. Hodge and Warfield and their kind. But they will not pretend that our English version is verbally inspired. In the manuscripts on which its New Testament part is based there are more than 150,000 variations, the most of them unimportant, but many of them far from being so. But the original documents, we are assured, were verbally inspired. That is a pure assumption in the interest of a foregone conclusion. It is necessary to a certain theory of revelation, which in its turn is necessary to a certain system of theology. There is no such theory in the Bible. There could not be, for no part of the Bible is consciously related to all the rest. No one writer had the aggregation which we call the Bible in his mind. No real scholar, no man of ordinary common sense, will think that Prof. Briggs has overstated the objections to verbal inspiration or the danger of insisting on it as necessary to the authority of the Bible.

The third "barrier" to the divine authority which Prof. Briggs claims for the Bible is authenticity; *i.e.*, the insistence that we must know who wrote a book to know that it is inspired. If this is so, then our certain knowledge that the Bible is inspired is limited to a very little part of it. The persuasion that it is so has made many critics cling to the authenticity of the doubtful books with all the energy of despair. Prof. Briggs is very moderate in his statement when he says that "it is certain that Moses did not write the Pentateuch or Job; Ezra did not write Chronicles, Ezra, or Nehemiah; Jeremiah did not write the Kings or Lamentations; David did not write the Psalter, but only a few of the Psalms; Solomon did not write the Song of Songs or Ecclesiastes, and only a portion of the Proverbs." It is equally certain that Paul did not write the Epistle to the Hebrews, or Peter the Second Epistle of Peter, or Daniel the book of Daniel.

But the uncertainties are as fatal to a revelation of authenticities as the negative certainties. And what scholarship worthy of the name will pretend that we are certain who wrote Samuel and Kings and Ruth and Esther, and Matthew and Mark and Luke and John and Acts and Ephesians and the Pastoral Epistles, or Second Thessalonians, or the Epistles of John or Jude or the Apocalypse? No one is certain of these things, except the grossly ignorant and those whose wish is father to their thought. But can we have a Bible of infallible inspiration if we are thus uncertain who wrote the greater part of it? Prof. Briggs's opponents insist that we cannot, and their infallible Bible is already gone. Prof. Briggs insists that we can. This is the difference *par excellence*

between him and his opponents. And I am bound to say that, from our Unitarian standpoint, it appears that they are right and he is wrong. They are using words with simple, obvious meanings, and he is not. We must have external evidence for a special supernatural revelation. Such revelation cannot be predicated of an anonymous literature unless there is a Church supernaturally qualified to indorse it. This is the Roman Catholic claim, which has not an atom of support in logic or in history. Prof. Briggs's infallible Bible is not the infallible Bible of his opponents. Theirs is the entire book: his is the doctrine of faith and the rule of practice it contains.

But the doctrine of faith in the Bible is a variable doctrine. It is one thing in the prophets and another in Job. It is one thing in the Old Testament and another in the New. It is one thing in Paul and another thing in James. And the rule of practice varies quite as much. Does Prof. Briggs believe, because the Bible says so, that poor men should drown their misery in wine, and that it is better not to marry if you can live the ascetic life? No: he believes that so much of the Bible is inspired for us as appeals to our reason and intelligence,—so much, no more. But this is the Unitarian, rationalist position. And it is very difficult, if not quite impossible, to see how, with such ideas, Prof. Briggs could make the "Declaration" that he made in taking his new chair of Biblical Theology: "I believe the Scriptures of the Old and New Testaments to be [not merely to contain] the word of God, the only infallible rule of faith and practice"; nor is it any easier to see how, with the criticisms of the Westminster Confession contained in his "Whither?" he could "solemnly and sincerely receive and adopt the Westminster Confession as containing the system of doctrine taught in the Holy Scriptures." I am not ignorant of my friend Newton's teaching "How creeds should be read." It is that we should read anything out of them we please and anything into them we please, and believe as much of the modicum remaining as we like. But I cannot think that this is to receive them "solemnly and sincerely." If this had been the way of history, it might have been much better for men's bodies and their souls. The former would not have been racked and burned, and the latter would not have been wasted in the endeavor to believe incredible things.

The very essence of a creed is its demand for literal conformity. Hence the moral damage of the creeds, both long and short. They have invited boundless ingenuity of interpretation and have been the occasion of much insincerity. We have one of three words in the preamble to the constitution of our National Unitarian Conference, and some say it means one thing and some say it means another. So they have appended an article to say what it does mean and what it doesn't, and now there is some difference of opinion as to the meaning of that. It is dreadful work which the Committee on Revision has done on the Westminster Confession. It is like a new tariff law, which takes off a little here and puts on a little there. All the babies are to be let in free hereafter, which will make all the mature and venerable Presbyterian sinners wish that they had died in infancy. But the doctrine of Biblical inspiration is made much narrower than it was before, so as to shut out such broad views as those of Prof. Briggs. This will make the price of theological sincerity higher than ever. It will cost some ministers their pulpits and some professors their uncomfortable chairs.

Prof. Briggs finds a fourth "barrier" to the authority of Scripture in the doctrine of its inerrancy; *i.e.*, its freedom from any kind of error. He does not particularize, because, if he began, he would not know where to stop. No one pretends that we have an inerrant English Bible. Every scholar knows that it must be different in many thousand particulars from the original Hebrew, Greek, and Aramaic. But that, if we had the original documents, they would be inerrant, is again a pure assumption. There is nothing in the history of the Canon that justifies it in the least degree. There is much in the Bible as it stands that is erroneous, and which is so deeply implicated in its structure that, if the original documents could be found to-morrow, it would be no better off. Take, for example, the 1,083 references in the New Testament to the Old. More than 1,000 of them are not to the Old Testament Hebrew, but to the Septuagint Greek translation of it which was

made, we are assured by competent authority, by "men who had forgotten their Hebrew and never learned Greek." But the way in which the New Testament writers use the Old for argument and antitype is even more damaging to their inerrancy than the translation which they use. Wonderful is the fatuity of men who claim inerrancy for a book that has these traits and many others of a similar character. Nowhere is Prof. Briggs more clearly safe within the limits of a conservative criticism than in his doctrine of the Bible's errancy. He might have made his statement twenty times as strong and still have been within these limits.

Prof. Briggs's fifth and sixth "barriers" are those which the revised Confession proposes to make stronger than ever,—miracles and minute prediction. His treatment of the former is the least satisfactory part of his critical work. It subjects the miracles to the stress of his speculative theology. It accepts them as facts, but denies that they are violations of the laws of nature or are intended as such by their recorders. Here we must think that his opponents are more sound than he. Nothing is gained by the endeavor to force from the Bible a confession of our personal opinions or modern speculations. The Bible miracles are meant for violations of natural law. But that is no reason why we should accept them as such. There is no sufficient evidence to commend them to our belief. Prof. Briggs's treatment of prophecy stands over against his treatment of miracles as almost entirely sound and just. With some absurdity about God's "recalling his messages of woe," there is a general acceptance of the teachings of Prof. Kuenen, whose "Prophets and Prophecy in Israel" is the best of all the books that have been written on that matter. The moral earnestness and increasing spirituality of the prophets were a very real prophecy of the New Testament Christianity; and this Prof. Briggs has failed to show, the limitations of his time, perhaps, preventing him.

Thus, in the critical part of his discourse, Prof. Briggs appears not as one who has already attained to the best things of the Higher Criticism, but as one who is diligently following after them. If he is ever rash, it is in allowing too much to the traditional view, or in his rationalistic explanation of miracles, or in his declaration that the errant, unauthentic Bible is the infallible word of God. This general statement, viewed in the light of his particular criticism, impresses us as mere logomachy. The words mean one thing and appear to mean another. They appear to mean that the Bible has some special and peculiar inspiration. They actually mean that so much of it is infallible as appeals irresistibly to our reason and conscience. But to say that is to set up ourselves as infallible judges of the truth, and be every man of us a pope. That so much is inspired which thus irresistibly appeals to us we might willingly allow, taking it for an axiom that whatever is inspiring is inspired. But this is true of all books, not of the Bible only. Prof. Briggs, after he has demolished the various "barriers," goes on to use the Bible as differing, not only in degree, but in kind, from all other books; and he fails to justify his course in doing this. Between the former and the latter parts of his address a great gulf is fixed, which somehow he crosses easily. But we cannot see how; and he springs no arch, nor swings any pendent floor, by which we may follow him.

In the latter part of his address he gives the outlines of that Biblical theology which he will teach his pupils from his newly constituted chair if he is not turned out of it. He distinguishes his Biblical theology from the systematic theology of the churches and the schools. But is it so very different? It seems not to be in its method, to many of his critics, however different in its results; and it seems to me that they are right. It seems to him that he begins to build his Eiffel Tower from the bottom, from the Bible as a foundation, while they begin to build theirs at the top. They often do that, but his method is not so different from theirs as he would fain believe. The fact is that, as a constructive theologian, Prof. Briggs has much more in common with the speculative dogmaticians whom his soul abhors than as a critic. As a critic, his emancipation from traditional methods has proceeded far; as a constructive theologian, only a little way. He means to use only Bible material in his construction and to follow only Bible plans, but the instinct of systematic theology is in his very bones;

its breath has been his vital air; and it continually asserts itself in the form and method of his work.

With much that is traditional and conventional, there is much that is largely personal. Take the first item of his Biblical theology,—theophanies; *i.e.*, divine manifestations. Evidently, this aspect of the Bible has for him great attraction, while it was that which the Septuagint translators, less superstitious than Prof. Briggs, endeavored diligently to obscure. Nothing else so differentiates Prof. Briggs from Martineau, whom he so much admires, as does his setting of theophanies in the forefront of his Biblical theology. Martineau would set them in the furthest rear, as part of that "Apocalyptic Religion" which to his mind is that part of the Bible which is least worthy of our admiration and respect. In what follows concerning the Biblical doctrines of God and man and redemption, we feel continually that our professor, while fondly dreaming that he is seeing things directly as they are in the Bible, is seeing them through the smoke of the Confession, or the fog of systematic theology, or the golden haze of some personal predilection for this or that line of thought. Moreover, he is attempting the impossible,—to construct a Biblical theology, as if the Bible were a unit, when it is nothing of the kind. The only Biblical theology that is worthy of the name is that which, taking the component parts of it in their chronological order as nearly as may be, draws out the theological significance of one part after another, without any hope of a consistent scheme.

Prof. Briggs's theological use of the Bible is a use which his criticism does not allow. His Higher Criticism, to which his devotion is so great, is but a barren virgin as married to his mind, or it brings forth only the purely formal results of date or authorship, not the spiritual significance of these results. There is nothing in the literary history of the Biblical books that justifies Prof. Briggs's going to them as he does to draw out a system of theology, as if they were the essence of divine authority. They are valuable as showing what men thought in Judea from two to three thousand years ago. So much of this is God's revelation to our souls as approves itself to them as sound and sweet, and as so approving itself, not because it is between the Bible's covers. There is a kind of atheism in such separation of the Bible from other sacred Scriptures of mankind as Prof. Briggs allows himself. God speaks in that, but in these also, in the measure of their stirring of our minds and their quickening of our hearts.

We must not expect everything at once. The blind man whose eyes were unsealed in the New Testament story at first saw men as trees walking. Prof. Briggs is now in that transitional state. He will see better by and by. In the Italian Renaissance it was everywhere sculpture that was the first to feel the thrill of the new life, but painting was not far behind. So, in our theological new birth, it is everywhere criticism that is the first to feel the thrill of the new life. Prof. Toy, of Cambridge, chief among our scholars, kept his old theology for some time after he had got his new criticism, but at last he let it go. Many have had this order of experience, and Prof. Briggs will furnish no exception to the rule. That principle of correlated growth which obtains so widely in the biological sphere operates in the intellectual and moral world. Many will threaten and oppose, thinking they verily do God service. Let them be true to their convictions. There is no better thing than that. A man can be as noble in his orthodoxy as in his heresy; as courageous, too. But many others, a steadily increasing multitude, will go forward, trusting the Spirit of Truth to lead them by ways they have not known into some deeper knowledge of the love of God and the mystery and grandeur of our human life.

SOME THINGS SCIENCE HAS DONE FOR RELIGION.

There never should be antagonism between religion and science; there cannot be between the higher conception of religion and true science. Whatever errors may be mingled with religion weaken it, tarnish it, obscure its lustre and beauty.

Science is a revelation of truth, classified, demonstrated, and impregnable. Therefore it will stand, though opposed by all the world. Religion is supposed to be truth, though not susceptible of the kind of proof which demonstrates scientific truth. All admit that truth will stand, cannot be over-

thrown. The truths of religion cannot be shaken by the truths of science or by anything else. The truths of science cannot be shaken by the truths of religion or by anything else. Therefore, they must harmonize, and may be a mutual help.

Any fear that the development of science may weaken religion only shows a lack of confidence in the truths of religion. If it has truth for its foundation and superstructure, it is as impregnable as science. That it has, I freely admit. It has, however, been loaded with errors and excrescences, and is not yet freed from all of them. These errors and excrescences science has been and is now slowly eliminating, for which all lovers of pure religion should be thankful and should extend to science a friendly and helping hand.

In the earlier ages of the Church it held that the earth was the centre of the universe, and that the sun, moon, and stars revolved around it. To disbelieve this doctrine was a denial of the plain teaching of the Bible, rank heresy. And for teaching this view of the physical universe Galileo was imprisoned, compelled to recant or suffer death. The truth, however, was demonstrated; the religious world was compelled to accept it. Did this weaken religion? Not at all. Though defeated in the contest, it came out stronger and brighter than it was before. Why? Because, without losing one truth, it abandoned an error which was a source of weakness. It made a long step in advance, and rose to a higher level, for which it is to-day indebted to science.

Years ago lunatics were regarded as persons possessed by devils, and were subjected to most cruel and barbarous treatment. Epileptics were treated in the same way. Lepers were thought to be cursed of God, and were treated accordingly. This was not only a popular belief, but it was the belief of the whole Christian world, and taught by the Church; and the poor unfortunates suffered the consequences of this dreadful error. If any one will take the trouble to read the history of that time in relation to the treatment of those afflicted human beings, he will be struck dumb with astonishment and horror. Science demonstrated that lunacy, epilepsy, leprosy, and all other diseases arise from natural causes, and that their unfortunate victims are to be pitied, not blamed. Science revealed this very important truth and established it. In relation to suffering humanity, it revolutionized the teachings and actions of the Church, the Christian world. And be it said to the everlasting credit of the Church that, instead of casting out, persecuting, and torturing the most unfortunate of the human race, as of yore, it is now foremost in establishing hospitals and asylums for their relief.

Did this triumph of science weaken the Church? Did this revolution in the views of the religious world weaken religion? By no means. But, on the other hand, it removed from it a dark stain, a dreadful superstition, and infused into it a spirit of kindness and love which adds immeasurably to its strength.

When the world was devastated by plagues, the Church ordered fasting and prayers for the relief of the dying people. The plagues went on, carrying off men, women, and children by the hundreds of thousands. At one time, in the space of three years, fifty millions of people were swept away by plagues in Europe alone. All manner and kinds of prayers and religious exercises were resorted to, to appease the wrath of the Deity and save the panic-stricken people; but the plague went on until it exhausted itself, and in many places exhausted the people, leaving only a few mourners in a waste and desolate country. Again it would reappear, first in one place and then in another, repeating and repeating itself. The Church believed and taught that it was a curse sent by an angry God as a punishment for the wickedness of men.

Science demonstrated that plagues arise from natural causes, and, to stay or avert them, these causes must be removed. The scientific investigation of the laws of life and the revelation of them to the people, with the consequent improvement in our mode of living, feeding, clothing, housing, and the sanitation of cities, are removing the causes of plagues, are starving them out, and will, as these laws are more perfectly known and obeyed, not only banish all plagues from the earth, but reduce all sickness and pain to a minimum and enable the human race to attain to a ripe old age. It has already lengthened the average life of man in Europe and America from about twenty-eight to over forty-three years.

Is there anything in this great work of science which has weakened the foundation or superstructure of religion? Has it not rather lifted it to a higher plane and enabled the religious world to see that God governs the world by law, and that his laws are irrevocable, inexorable?

When the science of geology unfolded and translated the records of the rocks, it was seen that the antiquity of the earth, instead of being six thousand years, ran back through æons of time, and that man had been upon it for at least millions of years.

This statement at first startled and shocked the religious world; for did not Moses say, "In six days God created the heavens and the earth"? Man was included in this creation; and does not his genealogy, as given in the sacred and inspired book, bring this great event to about six thousand years? This new view of the creation and the antiquity of man was regarded as a monstrous heresy. Its advocates were not given to the inquisition nor burned at the stake, only because that day had passed. But they were branded as infidels, enemies of God, and ruled outside the pale of Christianity. But they had everlasting truth on their side, and it prevailed.

When it became so palpable that even the plain text of Moses was forced to give way before it, another great truth dawned upon he Christian world; that truth was that not the letter, but the spirit, of the word, was inspired. And a further great truth was revealed,—that the will of God coming through imperfect mediums might be imperfectly expressed and imperfectly understood, and that the truth must be sought out and harmonize with the revelation made through the physical universe.

All thinking minds must admit that a revelation of truth from one source is as sacred and as binding as a revelation of truth from any other source, and that God cannot reveal truth from one source which will conflict with truth revealed from any other source, and, if two apparent truths clash, one or the other is not truth. Now that science has demonstrated these great truths, and the Church has adopted them, it is evident that it stands on a higher plane than it did before, and is less vulnerable, and therefore owes a debt of gratitude to science.

The more truth any cause possesses and the less error it embraces, the stronger it is; for truth is stronger than error. And, depend upon it, any truth the Church rejects its opponents will seize hold of, and wield against it as one of their strongest weapons.

Contrast Judaism as held by the Jews of Europe and America with Judaism as held by the Abyssinians. They both have the same Bible, the same written word, and they both read it; but the religious conceptions of the enlightened Jews of this country are as much purer, as far above the conceptions of the Abyssinians, as the civilization of this country is above the civilization—or, rather, barbarism—of that. What makes the difference? It is the light of science with all its revelations, which also shines upon the dark mysteries of the written word and brings out its hidden meaning, draws men from the letter to the spirit of the law, from the grosser conception of the Divine Mind and Will to the more refined, elevating, and ennobling views.

Every step that science has made in advance leads the Church a step higher. Every new truth which it discovers and unfolds to the world adds lustre to religion. Every law of the physical universe which science demonstrates adds to the sum of our reverence for its Creator.

You may say that to the higher and purer conceptions of religion other influences have contributed,—as art, literature, the general refining and elevating effects of a higher order of civilization,—that these have quickened the thought of the age and awakened the world into new life and activity, and by increased knowledge have broadened the views of mankind in religion as in all other things. This is true; but science is at the bottom, is the father of all this. It is especially true in relation to the arts, mechanics, the professions, and the government. These cannot make one step beyond the condition of science at any time, in any age. Science has built the great steamers which plough the ocean, the railroads which span the continent, the telegraph which annihilates time and joins the ends of the earth together. Science has rendered it possible to link the whole human race into one family, varied, of course, as the leaves of the forest vary, yet one great brotherhood. The light of science is beaming on all departments of the world; and, as it brightens,

darkness vanishes, and with it its children, ignorance, superstition, bigotry, and cruelty.

Science bears the same relation to all other religions that it does to Christianity. The study of the physical universe unfolds to the mind a series of harmonies and beauty. A knowledge of this necessarily leads to the contemplation of a Creator who embodies in himself the essence of harmony and beauty. Such a conception of the Deity precludes all ideas of anything low or grovelling in his nature. In all religions alike the evolution of religious thought follows, but cannot precede, the evolution of knowledge.

Faith is an important element in religion, but in science it has no place whatever. Beyond the utmost limits of positive knowledge, faith comes in legitimately; but this side of that line it has no place. Anything which we know and can demonstrate is a matter of knowledge, not of faith. We may believe a thing to be true, but have no positive knowledge that it is so,—at least, not be able to demonstrate that knowledge to others,—and no one may be able to prove that it is not so: here we have faith, and properly so. There are many things which we believe, have faith in, but cannot prove. Because we cannot prove a thing, because we cannot understand it, because we cannot explain it, is no reason why we should discard it as false. Faith in such matters has a wide field. But any statements or propositions which are clearly contrary to reason or known facts are not subjects of legitimate faith, and must be discarded as false.

We are told we must not trust human reason. But, when we discard human reason, we discard everything. We are then like a ship at sea without rudder or compass. It is only by human reason we can distinguish between the true and the false. Human reason, so far as it goes, is Divine Reason. There is not a shade of difference except in degree.

Science has done much for religion by demonstrating some of its former articles of faith to be untenable, contrary to reason and established law. There are still things in the Christian faith which are in process of elimination,—things which are incongruous and stumbling-blocks in the way of thinking and intelligent men. As the light of truth illuminates the world, and men see more clearly, these things will vanish, and men will wonder that they were ever held to be cardinal doctrines and implicitly believed in as essential elements of Christianity.

But this process of elimination is slow, and it is better to exercise patience than to attempt to remove them prematurely, and thereby do violence to the whole body. When a bone is diseased, the wise surgeon waits until it can be removed without injury to the adjacent healthy tissue.

These points I will not specify, as it might give offence to some and might not benefit any one.

Science does not antagonize faith. Each has its own field, and a broad field it is; they can and ought to move on harmoniously. All bitterness and jarring arise from prejudice, misunderstanding, or ignorance on the part of the advocates of one or the other or of both.

Religion is naturally conservative, while science is progressive, radical. Religion is founded on revelation supposed to be miraculous, no account being taken of the continued revelations of truth by science; and it is held that revealed truth is the same to-day, to-morrow, and forever. So it is. But, as I said before, our understanding of revelation is imperfect. Besides, but a few drops of the great ocean of truth have ever been vouchsafed to us. All this is evident from the multitude of sects which hold different views of the meaning of the same text; and each one is fully persuaded that it has the right understanding of the revealed word, and that all the rest are wrong.

On the other hand, some so-called scientists sneer at religion, and thereby give offence to religious people. True scientists are modest, and many of them religious; but, when they bring to light a new truth and demonstrate it, if this truth conflicts with any part of the Christian faith as religious people have been taught to believe it, they (the religious people) are shocked and slow to admit that they have been wrong, especially so if it is an old and established doctrine of the Church. Again, a great mistake which religionists make is the belief that God's revelation to man was completed ages ago, while the fact is his revelation is only begun, is now going on, and will continue down the ages to come, shedding a clearer and brighter light into

the world as long as man will search for and receive it.

People talk about the creation of the world as if it were a thing long past, when, in fact, we are in the midst of it. Creation, or evolution, which is the same, is going on to-day as rapidly as it ever did, silently, but continuously and surely changing the earth's surface, evolving new forms, changing the old, and revolutionizing all things. So it is in the scientific and the religious world. The evolution of thought, of truth, is going on continually. And, when we reflect that the fountain is inexhaustible, we cannot even conjecture what is in store for the world in the far future.

As in the physical world, so in the intellectual and spiritual there are apparent retrogressions; but the general and irresistible tendency is onward and upward. There is no such thing as standing still; and the man or the organization, be it secular or religious, which sets its face against the great moving tide, will be buried so deep that the resurrection can never reveal its remains.

New revelations do not ordinarily come in the way people expect; hence they are usually rejected. Jesus Christ did not come in the way the Jews expected; therefore, they did not believe in him. They rejected him and his teachings, and crucified him; and all his apostles except one suffered martyrdom.

The poor chemist, working in his laboratory; the poor carpenter, as Jesus Christ was; the obscure geologist, delving among the rocks in the wilderness; the unknown astronomer, laboring in the silent watches of the night with the problems of the heavenly bodies; the untiring physician, searching out the laws which govern life and the means for relieving the sufferings of humanity; the archæologist, investigating the mysteries of the race of man, past and present; the true statesman, laboring to solve one of the greatest of all problems,—how to best govern men and nations,—these and such as these are revealing new, heretofore unknown truths; and it is to this source the world must look for all future revelation.

Whether there has ever been any miraculous revelation of truth or not I neither affirm nor deny, but I do say that the great mass of knowledge, both secular and religious, has been revealed through and by purely human agency, by a natural and not supernatural process; and, whatever may have occurred in the past, we have now no reason to look for or to expect further revelation through any other source.

J. T. Stewart, M.D.

Peoria, Ill.

SCIENCE.

Behold! meek Science stands with reverent gaze
Before Creation's marvellous march of things;
Sees Law's unceasing chain in endless rings
Encircling all the countless years and days,
Controlling Nature's ever upward ways,
Wrought surely by Time's slowly winnowing wings.
But what the Force in even blessed spring's
Sweet palingenesis, morn's rosy blaze,
Or least phenomenon called good or ill,
She knows not, asks not, seeks no miracle,
And makes no God, as men have done and will,
After their own weak standards, and with bell
And sign worship with slavish awe; but still,
With keen intelligence, *she trusts that all is well.*

Frank H. Knickerbocker.

DIVINE, BUT NOT DEITY.

The great difference between Trinitarianism and the teaching of the New Testament is this: the New Testament represents God as manifested in Christ, while Trinitarianism says that Christ was God. Jesus often spoke of God as being in him,—as in John xiv. 10, "I am in the Father, and the Father in me, . . . the Father abiding in me doeth his works"; and Saint Paul says that "God was in Christ, reconciling the world unto himself"; and, again, "In him dwelleth all the fulness of the Godhead bodily." Is this the same as calling Jesus "God"? But in another place this very apostle prays for his fellow-Christians, that they may be "filled with all the fulness of God." If the indwelling presence of God made the Christ divine, would it not also make all other people divine who opened their hearts to the influence of the Holy Spirit? Yes, divine in the sense of being God-like, having his nature, his spirit. And in this sense I believe that Jesus had two natures,—the divine and the human. He was a man filled with the spirit of God; but that did not make him God any more than it makes the universe God, when we see that all nature is filled with the Divine

Presence. God is in nature, and therefore nature is divine; but nature is not God. And God is in man,—in all men,—the indwelling principle of goodness, love, truth, beauty. These are all attributes of Deity, manifestations of the divine spirit in the soul of man; and, when they are developed there, they always show us the Father, they speak the presence of the living God. This is what is meant by man being made in the image of God: he has a divine element in his soul. And this divineness in man shows itself in the inspiration of prophet and law-giver, artist and poet; but it is, also, the spirit of patience and devotion to duty, the source of hope and courage and all the lesser virtues manifested in the daily life of men and women in the most commonplace affairs of earth. The light of God, the spirit of truth, the uplifting power of goodness, dwell in all men, though showing their presence in many a different way and in many a varying degree. And what all men possess in greater or less degree Jesus had in perfect fulness; for to him the spirit was given without measure, full of grace and truth.

Take this thought of God dwelling in Christ, the inspiration of his life, the source of his power, the motive-principle underlying all his actions,—take this view of Jesus into the study of the New Testament, and everything there becomes perfectly natural and intelligible. We then see in Jesus a man like ourselves, one made in all respects like his brethren, and yet so at one with God, so full of God, that the thought of sin is abhorrent to his very nature, and all the higher faculties of the soul grow into perfection, and he stands before us the ideal man, the type of what all men may become. And this is not saying that Jesus is a "mere" man, a good man, or a man like Moses or Isaiah. The earnest and loving student of the life and religion of Jesus soon learns to see that he is something more, something different from any other man. The peculiarity of Jesus is this: he was a man chosen by God's wisdom, prepared by God's providence, endowed by God's spirit, to be the representative man, typical of all that man was and is and is to become, so that we can go to his life and find the key which will unlock the door of the past and reveal our origin, unlock the door of the future and show our destiny, unlock the door of our spiritual nature and manifest all the capabilities of the soul, together with the vast opportunities and obligations which these powers imply. Thus, going to Jesus as our representative and ideal, we may ask any question of destiny or duty, and have it answered in his life and words. For instance, Whence came we? We came forth from the Father. Whither are we going? We leave the world and go to the Father. What are we? We are children of the living God, sent into the world to manifest the Father. Why are we here? To work the works of him that sent us; to do his will, not our own; to let the light of divine goodness and love shine through all our actions to the glory of God.

But what right have we to claim for ourselves to be what Jesus was? The right which he has given to us as his brethren, the right which God, as his Father and our Father, has given us through him. To be sure, we are not now all that he was, for we are still imperfect, sinful, selfish; but he has taught us that within the soul there is the root, the seed, which will yet grow into Christ-like character, and then we shall be pure in heart as he was, see God with a similar spiritual vision, and, like him, reveal God in all our life.

It is surprising to find how everything asserted of Jesus in the New Testament is also asserted, in one form or another, of his disciples, and of all Christians. Does Jesus say that he is one with the Father? He also prays that his disciples may be one with him and with God. In his high and perfect life there was no room for sinful thoughts or unworthy motives, and we think of him as the one sinless soul; and yet he turns to us, and with perfect confidence says, "Be ye perfect, even as your Father in heaven is perfect," thus associating us with himself as God's sons and daughters. We believe that God sent Jesus to be the Saviour of the world; and he says to his disciples, "As the Father has sent me, even so send I you." Jesus is often called the Son of God; but Saint John writes of all Christians, "Now are we the sons of God." And Saint Paul also declares that, "as many as are led by the spirit of God, they are the sons of God."

Now, does not this point to the conclu-

sion that either Jesus was essentially and entirely human or else his disciples were not human? For what he was they also were, or were to become. Or, to put it a little differently, does not all this teach us that the divinity of Christ was a natural quality of the soul, and not a supernatural power with which he was endowed as the second person in the trinity? Does it not show us that the divinity of Jesus was a divinity of character,—a divinity to which all his followers may attain? For

> "Were there no divineness in us,
> How could his divineness win us?"

If Jesus could be pure in heart, resist temptation, suffer unjustly without complaint, lay down his life for the truth, and then burst the bonds of death and rise to the higher life only by virtue of a supernatural divinity, how can his life, death, and resurrection be an example or an inspiration to us who have no such divine endowment, and are fettered by the limitations of humanity? To think of Jesus as God destroys forever the only perfect example of humanity the world has ever known. It takes away our Lord, leaving but an empty tomb,—a metaphysical abstraction. It takes away our human brother and teacher, and puts in his place a supernatural being who is neither God nor man, but sometimes one and sometimes the other.

But this doctrine of a God-man is no part of the teachings of the gospel. It had its rise and growth in the Church hundreds of years after the New Testament was written. It did not even originate in Judea, the cradle of the Christian Church, nor at Rome, where Christianity reached its highest power, but in the classic halls of that old Egyptian city of Alexandria,—the birthplace of the founder of the new Platonic school of thought. Therefore, not to the Sermon on the Mount, not to the parables of Jesus, not even to the Epistles of Paul, must we look for the source of the Trinitarian philosophy, but to Philo, that eminent disciple of Plato, whose teaching is known only to scholars, and can have no light at all for the minds and hearts of the common people. Even as late as the close of the fourth century one of the greatest theologians of the Church, Saint Augustine, is quoted as confessing "that he was in the dark with regard to the trinity until he found the true doctrine concerning the divine Word in a Latin translation of some Platonic writings, which the providence of God had thrown in his way." Think for a moment what this implies. Does it not show us how this master mind that did more than any other to shape the theology of Christianity for a thousand years found the doctrine of the trinity, not in the New Testament, but in the writings of a heathen philosopher?

The revelation of the gospel is not that God became flesh, once for all, in the person of Jesus Christ, but the higher, broader, more inspiring truth that God is incarnated in every human soul,—"the true light which lighteth every man that cometh into the world." This is just what Jesus discovered, just what he meant when he said, "I and the Father are one." And, because he was a man, he was able to convince other men that this same great friend was also their ever-present guest, dwelling in their soul, the source of all joy and peace, the fountain of all hope and progress, the spring of all love and tenderness and aspiration.

ALEXANDER T. BOWSER.

Newton Centre, Mass.

THE BLANK PAGE IN THE BIBLE:

BETWEEN THE OLD TESTAMENT AND THE NEW.

If we open our Bible where the Old Testament ends and the New begins, and glance a little each way, backward into the book of Malachi, and forward into the Gospel according to Matthew, we are bewildered as to the possible connection. From one to the other is a complete change of thought, of language, of society, of worship.

What has happened? Upon this point the Bible, as we have it, appears to be perfectly silent. From Malachi to Matthew is a jump of five hundred years with only a blank page between. It is often supposed that this blank in the Bible represents an actual historical blank, that it was a period of ignorance, darkness, and stagnation of which the Bible takes no account, in which no religious books were written, and no religious progress made. Indeed, it is often quoted as the dark period, to dispel which the

miraculous coming of Christianity was necessary. On the contrary, however, there is no period in Jewish history so fruitful in progressive development, and no period so crowded with exciting incident.

The Bible itself would help us to see this if the Old Testament books were arranged in their proper order. There is one book—the book of Daniel, for example—which should be intermediate between the Old and New Testaments, for it was written two hundred and fifty years after Malachi, which stands as the last book in the Old Testament. It is, moreover, a different species of book from any other in the Old Testament. It is neither law nor prophecy, nor poetry nor history. It is "imaginative revelation," just like the last book in the New Testament. As a simple illustration of the modern method of examining Biblical literature, let me quote the definite reasons by which it is proved that the book of Daniel belongs at the close of the Old Testament, as a link between the Old and New:—

1. The book is not to be found in the Hebrew collection of prophets, which was the second great collection, and was made long after the captivity. If Daniel had then been written, it would have been included in this collection.

2. There is no reference whatever to this book in any of the histories of the exile or the return, or in any of the other prophets.

3. In a catalogue of all the great men of Israel, written only 200 years B.C., the name of Daniel does not appear, although the names of all the other prophets do. The inference is pretty evident that Daniel had not then been written. But further:—

4. The internal evidence shows this, that there is no hint of deliverance from captivity, of rebuilding the temple, or any of the events of that period. Vagueness and generalities cover everything excepting the period of oppression under the Syrian King Epiphanes, 170 years B.C. Here the descriptions are detailed and correct. Later they again lapse into indistinctness. That distinct period is unmistakably the time in which the book was written.

5. The language used is absolutely conclusive evidence that the book was not written till after Syrian, Persian, and Greek influence had permeated the country; for there is copious use of language that was previously utterly unknown.

Suppose a book was brought to us to-day called "The Account of the Discoveries of a New World by Christopher Columbus." It might appear to have been written in the fifteenth century, and by the hand of Columbus himself; but suppose we find it is written in such language, for instance, as this, "Having captured some natives, we cabled descriptions to Castile, in the mean time taking a number of phonographic impressions of their unintelligible speech." No one in his senses could be persuaded to believe that this had been written at any time previous to the latter part of the nineteenth century. So the book of Daniel is known to have been written about 160 years B.C., and belongs between the Old Testament and New.

But we need more than this. We need especially the books of the Maccabees, and the other books that the Catholic Bible retains, but which our Bible has discarded. These apocryphal books, over which there has been such discussion as to whether they should be in the Bible or not, are of essential importance in connecting the Old and the New, in accounting for the complete change. We need, also, besides the literary evidence, some knowledge of the changing external conditions before we can understand the under-currents which were lifting Judaism out of the Old Testament, and setting it down as Christianity in the New.

After the return of the Israelites from Babylon, the rebuilding of the temple, and the resettling of Canaan, they were left in comparative quiet, as a province of Persia, for three hundred years. During this time the Old Testament was collected. Then came the conquests of Alexander the Great. From this time a new light illumines the whole country, and even flames within the temple itself, the light *of Greek culture.* In philosophy, in all of the arts, in language, and in the very holy of holies to the Jews, their religion itself, the influence of Greece makes itself prominently and permanently felt. Colonists were planted in large numbers throughout Palestine. Greek towns sprang up everywhere, Greek methods of government. The symbols of Grecian thought were impressed upon every department of life. Even the Jewish national princes took Grecian names, employed Syrian soldiers, and adopted foreign systems of coinage.

Now, social conditions inevitably affect religious ideas; and the change in the everyay conditions, habits, customs, dealings of the people, deserves to be carefully considered as an important element in the preparation of the Jewish mind for the approach of Christianity. Among other things, the Grecian popular games were introduced. Theatres were built, gymnasiums, circus rings, the baths, and public inns, musical instruments, etc. Greek architecture appeared everywhere, even in the *temple itself.* Corinthian colonnades were built, surrounding the outer court on all four sides. In trade the Grecian influence brought in the products of the then known world to every household,—mustard, kurbis, and beans from Egypt, Sicilian groats, Bithynian cheese, salted fish from Spain, Persian nuts and asparagus, Indian linen, silk, and cotton garments.

This interchange of daily produce inevitably brought an interchange of ideas and belief. The rapidly changing thought of the people is shown by the rise of three great sects,—the Pharisees, the Sadducees, and the Essenes.

The first, the party of the Pharisees, was a popular religious movement to support the old, legal, ritualistic faith, and resist modern foreign development.

The second, the party of the Sadducees, was an aristocratic political movement, embraced by few, but these of the highest rank, favoring the spread of Greek culture.

The third, the sect of the Essenes, was formed under the influence of Greek philosophy, and for the purpose of attaining a higher ideal of common life than had previously been conceived. All who joined this sect contributed their property to a common fund, so that nowhere was to be found among them the humiliation of poverty or the superfluity of wealth. They would own no slaves. They offered no sacrifices. They took no part in temple ritual. They never swore: their word was as good as their bond. They were simple, modest, unpretending. As a rule, they were celibates, but some married. "They only take food and drink till they have had enough," says Josephus; "they refrained from passionate excitements." They believed that the body is perishable, but the soul immortal; that, when freed from the fetters of sense, it will joyfully soar on high, as if delivered from long bondage. What an advance was this toward the simplicity and "sweet reasonableness" with which the New Testament makes us so familiar! And this was 200 years B.C.!

If we had space, we might trace the evolution, not only of these *general* movements of thought and society, but even of each separate religious doctrine, through the blank pages of our Bible, at present so unnaturally separating the Old Testament from the New.

A sufficient study of this transition period will convince any one that a miraculous birth was not in the least necessary to bring forth Christianity, but that the spiritual blossoming was as natural as the exquisite transformation which rejoices all eyes in the world of nature, when the influence of spring-time, the warm rains and the glistening sunshine, have drawn from the brown and leafless twigs a marvellous glory of white blossom.

FREDERICK B. MOTT.

Salem, Mass.

THRALDOM.

These make not me,—these eyes, these hands, these feet,
These things that are about me: they are mine,
Not me. When I forget to draw the line
And make them yield me that obedience meet,
Then swift all bounds they do o'erleap to greet
The chance that dims my sight to bound'ries fine;
And, lo! they have me down and fast entwine
Their chains about me, till I face defeat.
Then they are mine no longer: I am theirs,—
The slave to things I see, I touch, I taste.
Rise from this serfdom, O my soul! be free;
Shake off this bondage to ignoble cares,
To things that wear the finer powers, and waste;
Forever know that these are thine, not *thee.*

N. H. GILKYSON.

PERFECTION OF CHARACTER THE END OF PUNISHMENT.

The ordinary conception of hell had its rise in a crude, savage conception of God. He was conceived of as a jealous God, sitting off somewhere in space, looking down on his pygmy man, whom he had created for the purpose of carrying out a law of righteousness based on the fiat of his irresistible will. If man obeyed his arbitrary commands, well and good: he would be rewarded. If not, he would be overwhelmed with disaster in this life, and pursued in the

life to come with greater calamities. Hell, of course, was quite a logical result from such a fearful idea of what God was. Given a God touchy, wrathful, implacable, with all power in his hands, and the idea of eternal punishment follows quite naturally. But conceive of God as being infinitely beneficent as even nature reveals him to be, full of a father's compassion, as one who works in the lowest as in the highest of his creatures toward some wise and perfect end, and such a conception of hell, either as a place of torture or as a permanent mental mood, or of punishment as purposeless and vindictive, and an end in itself, will be simply inconceivable. We have changed our conception of God; and, as a consequence, the lurid imagery of the old theology with its "crimson marl and cressets of burning naphtha" has given place to a glorious spiritual house of many mansions, in which each wearied son of earth shall finally find rest and peace, and attain that holiness of character for which all along in diviner moments he longed and thirsted.

Since God is perfect and full of compassion, the purpose of punishment must be remedial and reformative. Indeed, if we argued from human analogy, we can suppose nothing else. It is only in a rude, savage state of society that punishment is ever looked upon as vindictive and as the satisfaction of hatred. The more civilized communities become, the more does punishment come to be looked upon as simply a mean toward a great end,—that end the reformation of the moral character through discipline and suffering. To suppose, then, that God keeps the soul of the unrighteous in a state of permanent misery is to suppose that poor, fallible man is more just and compassionate than God, and, as a consequence, the Creator becomes degraded below the creature. We cannot, however, hold such an obviously absurd conclusion; and so we say, as much in answer to the finding of the reason as the tender promptings of the heart, that the conception of punishment as a final end in itself is one which no sane mind can entertain for a moment. It contradicts common sense and the ordinary facts of life.

What is the ultimate end of punishment? It must be perfection of character in each individual case. Any other supposition lands us in absurdity, since, unless this be the end, we not only cannot account for the fact of pain in the universe, but we are at a loss to account for the reason of man's existence, seeing that pain is apparently inseparable from his condition on this planet.

Man is capable of holiness; and, although he rests in the majority of instances, so far as this present life is concerned, in the thought or in the realization of a mere material well-being, we know beyond controversy, from the constitution of his nature, that he cannot in any ultimate sense stop there. The end of his being, the satisfaction of his complex nature, can only be found finally in the attainment of righteous character, and in a life of communion with God. If he stop short of this, if he do what is not in accordance with this great end, if he deliberately shrink back from what he recognizes as the only permanent and final form of his happiness, then he shall find no satisfaction even in his greatest accomplishments, and shall always carry with him the dull, heavy weight of divinely inflicted pain. Until he strive to realize that ideal of holiness which stretches out before him as an infinite possibility, he must, of necessity, progress farther and farther into the dark realms of misery and dissatisfaction. So long as man refuses to conform his life, though in never so small a degree, to what he is clearly conscious is his highest and best good, so long must his state be described as one of pain and dissatisfaction. Now, obviously, we cannot conceive of any man being able to rest in this state, *because he is clearly fitted for happiness and the fulfilment of a moral ideal;* and, therefore, we must come to the conclusion that, since happiness to a morally constituted being can only be found in the attainment of righteousness, the end of all punishment so far as man is concerned must be his complete moral regeneration. Punishment, then, is simply a mean to an end, and that end, arguing from the data of experience, complete reformation of character through the infliction of pain. Punishment, in fact, on this, the only reasonable hypothesis, is seen to be a form of love; and so, instead of being looked upon as an intolerable evil to be dreaded, in a true final sense, we ought to look upon it as one of God's choicest gifts. Sinful indulgence and wrong-

doing are freighted with suffering and pain in order to teach man that true happiness is moral and spiritual, and is not to be found in a life of animal pleasure, or in the heaping to himself of riches, or in the unjust accumulation of more than the average share of power. The way of the transgressor is made hard, in order that he may seek a righteous character and enter on that narrow pathway of moral self-endeavor whose light shineth more and more unto the perfect day. Thus, when we grasp the grander conception of God made clear to us through the revelation of a larger and saner thought, the old savage conception of hell necessarily passes out of sight, and with it the absurd notion that punishment is a final end, containing within itself no great purpose lying toward moral reformation of character.

Our own laureate sings,—

"That nothing walks with aimless feet,
That not one worm shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

If not one worm shall be destroyed; if, as Emerson sings, "there lives no God dare harm a worm,"—how utterly absurd—nay, how positively wicked—for men to conceive of the infinitely beneficent Father consigning the children of his love (for, with all our follies and sins, we are the children of his love) to perpetual exile from holiness and joy, or holding them upon the tough rack of a continuous suffering consciousness! There is no theological dogma which has done more to give atheism a permanent foothold in society than the awful thought that beyond the narrow arc of time comprising this present life the eternally compassionate One, whom, in answer to emotional promptings we dare not quell, we call "Our Father," forgets to be gracious to those who, in their keen spiritual distresses, most need the ministrations of his loving kindness and tender mercy. Far better the nirvana of Buddha, which is simply the reversion of the soul to the All-life and the loss of personal consciousness in God, than this debasing, illogical conception put forth in the name of the All-wise and All-merciful Father as divine, infallible truth.

Instead of such a conception as the final end of human strife, we gladly turn to the wider thought of a progressive universe and of a finally perfected human society. We look not at the things that are seen, but at the things that are unseen; not at the building with its scaffoldings and half-completed walls, but the glorious edifice all perfect in proportion as it rises up before the eye of the spiritual imagination; not at the actualities, but at the possibilities, of humanity. We say boldly that, so long as a man sins, he must suffer, that "whatsoever he soweth, *that* must he also reap"; but we deny absolutely that, as a result of sowing finite acts, he must go on forever reaping infinite harvests of woe. Such a conception violates not only the fundamental law of man's nature, not only the warm instincts of the heart: it violates also the law of moral causality, for the effect cannot be any greater than the cause producing it. A finite act, or any series of finite acts, however bad, cannot by any possibility merit infinite punishment. We maintain that punishment, whether it be inflicted in this or any other state, must be remedial and reformative, and that the ultimate result will be the perfection of man in all his diversified and varied powers.

We may, then, without presumption, entertain the great uplifting hope that a day shall come to humanity when all its discordant elements shall be fused into a living, vital unity of the spirit, when the whole family in heaven and on earth shall enter into conscious communion with the Infinite Source of all life and blessing, and each soul be able finally to realize all that it has in it to become. Any other conclusion is contrary to the common humanities of life, opposed to the *general strain* of Scripture, and utterly irreconcilable with the conception of a perfect Creator who works from a motive of love toward a final end of perfection in the lowest and highest of his creatures.

This universe is in the line of evolution. It is slowly becoming perfect. Just as the moral idealist is not so much concerned about a reassuring answer to the question, Is the present state of human society for or against a law of righteousness? so much as in ascertaining whether or not the inherent tendency of things contains within itself the promise and potency of a final moral triumph, so we should not be concerned too much with the present anomalies of life,—its laws of selfishness, corporate and indi-

vidual, its inherited dread of what lies beyond the bounds of sense, its proneness to blindly obey historical authority in matters of spiritual moment,—but rather should rest serenely on the great uplifting fact that we are in a universe which is steadily nearing the goal of perfection, and partakers of a divine nature which, slowly through a material universe, and the intelligence of man, is realizing its own infinite perfection.

JAMES C. HODGINS.

Hamilton, Ont.

THE RIGHTS OF THOSE WHO DISLIKE TOBACCO.

A woman, not over strong, and tired with a year's hard work, starts for a seashore resort to spend the summer vacation and get rested and well. She first takes a comfortable seat in a parlor-car. At the end of the car, and near her chair, is partitioned off a select "smokers' apartment." The fumes from within that enclosure steal out and make her feel ill. She asks of the porter the privilege of exchanging her seat for one further removed from this smokers' apartment. Her request fortunately can be granted. She makes herself comfortable once more, with an inward protest against the favoritism which allows smokers so nearly to defraud her of the better air, for which, together with the more room, she has paid her extra fare. A seat next to her new resting-place is vacant, but she sees a bag and papers which indicate that it has an occupant to come. Soon the owner of the seat appears. He has been having a chat with friends and a smoke in the "regular," not the parlor-car "smoker." His clothing and person are saturated with old and new flavors of the weed. He removes a heavy woollen coat, and puts on a cool "duster." The coat is hung on the hook next our traveller, and the air from the ventilator which she has had opened for her benefit wafts its condensed aroma directly to her nostrils. By and by a gentleman from the "parlor-car smoker" comes in, and greets cordially the gentleman from the "regular smoker," and asks him "to have a game" in the little room sacred to the smoking clan; and all the while he is talking about matters and things in general leaves the door of said apartment open. The woman traveller begs the porter to "shut that door." As he does so, the two men look at her as if she must be a trifle peculiar. They then leave her for their game, and doubtless another smoke, to return in a half-hour, take seats on either side of her, and industriously "season" her with breath and clothing to the secondary aroma of pipe and cigar. An aching head and a rebellious stomach almost forbid brain exercise; but the sufferer cannot help starting a train of wondering something after this fashion: "Wonder why the same money buys a non-smoker, or any man, the use of two and even three seats,—one in the regular smoker, one in the parlor-car smoker, and one in the ordinary or parlor-car,—and buys a woman only one seat? Wonder why the railroad officials don't secure the woman that one free from tobacco smoke? Wonder if smokers know how offensive they make themselves to many people? Wonder if they would care if they did know? Wonder if there is anything in 'the weed' which makes men less gentlemanly, as they assuredly are, respecting smoking than in any other particular? Wonder if there is any place this side of heaven where one can breathe pure air?"

At this point her station of exchange for another road is reached, and our traveller goes from the hot car into a stifling little waiting-room. A card in the ladies' room says "No smoking allowed"; but the gentlemen's room is divided from her waiting-place only by an open archway, and almost all the occupants of it seem inclined to the favorite "nerve-soother."

After a little more car-travel, the steamboat is reached which is to take the "pilgrim" to her destination. Even the "ancient and fishlike smell" of the wharf is refreshing, and with delight she establishes herself on the forward deck, which will be the shady and breezy end of the boat when the steamer turns out into the broad bay. A seat is selected where the back can be rested against the walls of the upper saloon; and with only a few heads in sight, and those of strangers who are naught to her, and who do not much obstruct her view, our traveller's joy begins. "The sea, the opaline, the beautiful, the strong,"—what a magic cure is it for the headache and the heart-weariness and the temper-annoyance! The breeze freshens, the billows dance, the

swell grows heavier. Ah! this is life! What grateful thoughts well up in answer to Nature's bounty of healing and of joy! Worth while is the strain and stress of laborious days, if by them one earn the right so to enjoy this glorious summer world!

Just at this moment of content and happiness the quick senses of the traveller detect the familiar and hated tobacco smoke. There is her neighbor of the parlor-car. He is indulging in another cigar. He leans over the rail in front of his victim, and puffs and puffs his column of airy contamination right into the sea breezes, which were so full of healing for body and mind but a minute before. The glory is gone. The little tobacco fiend gains a speedy victory over great Nature's purity and peace.

The purser comes around, and "Is smoking allowed on this boat?" is the despairing question.

"Yes'm, on this forrard part. There's nobody smokin' at the other end."

"But the other end is sunny and has no breeze. Here is where I wish to stay; and," raising her voice a little, "tobacco smoke is very disagreeable to me, and makes me ill."

"Sorry, ma'am. Perhaps you'd like to go into the saloon. Ladies mostly do."

The saloon! Hot, stuffy, and with a party of excursionists dancing as nimbly as the motion of the boat will allow, to the wheezes of a parlor organ, from which an unwilling waltz is being coaxed! Saloon, indeed!

The gentleman with the cigar has heard the remonstrance, and gallantly throws the end of his cigar into the sea, but looks as if a woman who "would make a fuss over a good cigar in a public place" was beneath contempt.

A little peace, and then three men sit near the rail of the lower deck and smoke. And several promenaders come and go with pipes and cigars, and the traveller gives it up: she can keep her seat no longer.

She perches herself on the outermost seat of the deck, hanging to the rail in most uncomfortable fashion, still fighting for pure air.

At last the journey is ended, the hotel reached, the good supper despatched with an already quickened appetite, and the piazza, which has been recommended as among the chief attractions of the place, is eagerly sought. It is, indeed, an entrance-way to one of Nature's grandest temples. The fierce, hot day is going out gently to meet the lovely night. A broad stretch of heaving sea mirrors the gorgeous sunset sky, and the trees near the cliff-walk show grand and gloomy in the twilight. "Perfect!" sighs the traveller, in blissful praise.

But here comes the crowd of people from the dining-room. And ten out of the fourteen men light cigars and seat themselves within a few feet of our new-comer. She must either endure the sickening annoyance or go in out of the glory,—into her little close room which is not on the "view" side of the house. She is too tired to walk beyond the range of her tormentors to-night; but she foresees that she will have to do that all the summer or lose her sunset beauty. Is it any wonder that her blissful mood is again destroyed, when she considers that she is paying as much for the privilege of being driven from the common piazza as these men are for using it?

Men and brethren, ought these things so to be?

Is there not a question of *right* involved in a condition which bears so hardly upon one side and gives the other so vast an advantage? Why should the smoker be given, or take, the mean privilege of driving from comfort to misery all those who dislike tobacco, even in the most public places? Can any one explain on principles of justice or good-breeding the right of the smoker to render the air of cars, steamboats, public coaches, hotels and boarding-houses, and all other places where he elects to be, disagreeable and often sickening? It has been truly said that "smoking is the only vice that all people are compelled to share the effects of in their own persons." If my neighbor drinks whiskey, I am not obliged to take even a drop into my system. But, if my neighbor smokes, I am obliged, as long as he remains my neighbor, on the piazza or other place of resort, to inhale some of the poison he is consuming. There is much to say about the pecuniary waste and physical harm of tobacco-using as a personal habit. But the sole purpose of this article is to draw attention to the infringement upon the rights of those who dislike tobacco, perpetrated by tobacco-

users, and sanctioned by those who cater to a tobacco-using public. This aspect of the question has passed beyond the boundaries of taste or preference or conventional good manners. It has entered the domain of *ethics*. The point now to be determined is, in brief, this: Have those who dislike tobacco any rights which tobacco-users are bound to respect?

If my neighbors in the city like the smell of decaying garbage about their houses, or think it wholesome and pleasant to keep a dirty pig in the cellar, I can complain of them to the sanitary authorities, and have the nuisance removed, in spite of their personal tastes in the matter. But, if I take a sick baby into the country for pure air and wholesome surroundings, and the inmate of the room next mine chooses to poison the atmosphere of his own and my apartment through the open windows and thin partitions with a nasty pipe or a meaner cigarette, I have probably no redress but to change my boarding-place. So debauched is the public conscience in this regard that any complaint of the omnipresent pollution is considered a foolish personal idiosyncrasy, to be disregarded as soon and as often as desired. It is considered by the majority of hotel-keepers, railroad and steamboat officials and servants, and all who purvey to the taste of travellers and boarders, that the smoker has the right, and that the complainant is seeking to enforce a peculiar hobby of his own. The good-natured smoker will throw away his cigar if you frankly say it is disagreeable to you; but he very evidently thinks he is making concession to an extraordinary weakness on your part, and that that weakness will soon make you as disagreeable in his eyes as his cigar can be in your nostrils.

It is high time that this inversion of the principles of right was exposed to just light. It is high time that the man who uses a public place for the indulgence of a private habit which is positively injurious and disagreeable to many who have paid as high a price for their use of that public place as he should understand that *he is the offender against right and propriety*, and not the person who complains of his pipe or cigar. It is high time that petitions setting forth the injustice of the present favoritism shown tobacco-users were presented to all who now pander to this false sentiment and discrimination, and the rights of those who want pure air insisted upon.

We cannot hope to cleanse our streets of the filth and foul air that smokers and chewers torment the cleanly with. It may be too much to ask that the man who elects the smoking-car for the first half of his journey be forced to stay in it for the second half rather than to make himself a nuisance to some one else. But, at least, let us "strike" for the abolition of the smokers' apartment in the parlor-car, and for unconditional prohibition of smoking in and about the pleasantest places of resort in hotels and public parks and gardens and all the nooks and corners where the non-smoking class most do congregate. And let this be demanded as a right, not begged as a kindness.—*Anna Garlin Spencer in The Open Court.*

MAN AND DEATH.

"O Death, O Death, within your arms to rest!
Oh, turn and draw me to your peaceful breast!
Upon this weary head, this aching heart,
Lay your cool hand until their heat depart.

"O Death, O Death, within your arms to lie!
I pray you take me, for I long to die.
A little calm, a little rest awhile,
This what I ask; then turn you with a smile,—
A smile of welcome to a weary guest,—
Turn you, and ask me to but share your rest!"

"Learn you to live before you long to die!"
To th' importunate one thus Death did cry.

ROSALIE CHILDS.

Hyde Park, Mass.

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*PROF. SWING ON KINDNESS TO ANIMALS.**

A witty dog-hater said lately, "Nearly every dog owns some man." There is not much wrong in this after all; for, if a man or a woman owns a horse, or a dog, or a bird, or has a dependent servant, that horse or dog or servant owns the man or woman. If you own a dog, that dog owns your mind and your heart. You are bound to take care of it. As to its food and water and shelter and all good care, the horse owns the man; and, unless the man or the woman confesses this ownership, the law ought to

*An address delivered at the dedication of the memorial fountain recently erected, in honor of Henry Bergh, in Milwaukee, Wis.

interfere, and separate the dog or the horse from the *durance vile* of the contract. No man should own a dumb brute unless he will take good care of it.

We are assembled around an emblem of growing public goodness. This statue and this fountain will read essays and poems, and preach sermons and utter orations to the tens of thousands who each season on each day shall pass by. It will not only make more known and more loved the name of Henry Bergh, but it will call many hearts to a momentary halt, and will invite them to think of the beauty and obligation and power of kindness.

In Europe, and particularly in Russia, there is set up at many points along the highway a shrine,—an image of a certain face remarkable for an infinite benevolence,—that of Christ. Here in this city, where ways cross, you unveil this day a shrine, in presence of which all thinking minds and tender hearts will bow in sentiments pure as those of religion and will make new vows to seek happiness only through the happiness of all that has life and can suffer.

Nearly all educated persons can perceive about alike the truth when it is spread out before them. Thousands and tens of thousands of citizens would be able to say over a starving horse or over a child, bleeding from a whip, that that horse ought to be fed, that drunken or infuriated parent ought not so to beat his child. The world is full of this form of intelligence. The average of such moral sentiment is quite high; but the rarest of all souls is the one which dashes out from the peaceful crowd and says: "In the name of Heaven, I intend to feed that horse. I intend to end the cutting of that child's tender skin with the lash." The enlightened nations have talked about mercy ever since the days of Christ. The time has come for us to behold in action some part of this mercy. One of the men quick to break away from the peaceful multitude and to turn mercy into real being was Henry Bergh. He made some of the good wishes of the world turn into realities. A tired and thirsty horse does not care much about the amiable thoughts and feelings of us poets and sentimentalists. The blessed brute would rather have a good drink of water than to have ten lectures on philosophy. We are rallying to-day around the name of a man who turned divine thoughts into divine deeds. We desire that our poets and preachers shall keep on singing the songs of mercy,—mercy for man and the dumb animals; but the image of Mr. Bergh is rightly placed in the heart of this city, for he was not fond of the abstract argument alone. He loved to say to the horses and dogs, "Step up to this fountain and rest a minute, and take a good drink." He turned our love into food and drink for the animals. You have all seen flower-seeds in little 5-cent papers. They are generally little black things without either beauty or fragrance; but, if they are made to grow, to come out of their shells, they make an amazing display. A little pinch of morning-glory seeds will cover with flowers the whole south side of a cottage. Mr. Bergh's sympathy was not put away in his soul in a little cheap package. It was planted, and now the vine which started in New York State is blossoming in Wisconsin. On this spring day, when all nature is leaping from death into life, we may bless God and congratulate each other that civilization has reached a time when its nobler sentiments grow tired of the long winter and hasten to put out leaves and to wave in beautiful life.

Those of us who think our universe came from a personal God feel that a world simply thought of was not satisfactory to the Supreme Soul. God could look into his own mind and see all charming moral and sublime images, but for one reason he wanted all those thoughts and beauties to possess an external reality. So the Almighty began to make suns, planets, oceans, mountains, rivers, prairies, and all life. Thus the Infinite Soul became external. A German thinker says with power, "The Universe is an enormous Will rushing into action."

Thus man must not look into only his heart to see his virtues. He must make his wisdom and goodness take their place in the external world. If God desired to pass out of himself and become a universe, so men must long to make his love a part of the external beauty of the earth.

When the young girl who acts as guide and guard of a little valley in Wales leads visitors through that piece of summer paradise, the birds come to her from the trees, they alight upon her hands and shoulders.

A few years of kindness have made her and the birds warm friends. Thus the girl's culture and affection have become a part of the world's beauty. Her goodness has passed out of her heart. It flies around in the air on bright wings; it sings in the warbling throats; it flashes in color; it is heard in song.

All abstract goodness is only the plan of concrete goodness. The painter studies, not that he may think of a picture, but that he may produce one. A ship, however well built, is of no value while it is on the stays. Its value sets in with the launching. Our thoughts of kindness are often for a whole lifetime upon the stays. To-day your city has finished one good ship, and we have come to launch it. If any of you have kindness on the stays, you had better launch it.

The possession of intellect involves a great responsibility. When an assumed gifted creature like man owns or has charge of a dumb brute, he is bound to act as that animal's mind and soul. Man's superiority makes him a guardian of the helpless creature. When a man possesses the power to tie a horse to a manger, that power compels the same man to feed and water the animal. It is painful to think that the man has also the power to whip the horse all day long, and to deny it food and water and rest. The intellect of man is a dreadful calamity when it is detached from love. Along with kindness, intellect is an angel; without kindness, it is a devil. The greatest enemy of society is not its tariff or free trade, nor its Republicanism or Democracy or its Mugwumpism, nor its Calvinism or Arminianism, its Protestantism or Romanism, its English language in the schools or English out of the schools; but it is its inexpressible meanness in all circumstances.

Meanness is the common enemy against which many new and bold attacks must be made. Every noble woman must join in this effort to eliminate from society all that is brutal. When the English soldiers in India inaugurated shooting matches and bought hundreds of birds to be the victims of the sport, a Brahmin coming along asked what caused all that sound of gun. The cause being explained, the Brahmin said, "You Christians differ from us; for with us death may be a necessity, but it can never be a pleasure." Led by the Pagan and Christian maxims and examples, we are all bound to conclude that no happiness is honorable which is purchased by the pain of the lowest brute. The best happiness gained comes from happiness conferred.

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*CONCERNING PUBLIC WORSHIP.**

We need to have some settled feeling of what we mean by the worship of God, and how liturgies, the singing of hymns, and the saying of prayers are related to the duty we owe to God on the one hand and to the development of our own religious life on the other. Is it worth while to join in liturgies we either do not understand or do not believe, to sing hymns which in their simple common sense are foreign to our convictions and to the spirit which rules our lives? And is it of any use to pray prayers whose spirit and petitions presuppose a divine interference with the established order of the world, with the laws of mind, and with the natural and inevitable results of conduct? If we are not aware that our worship is open to these judgments, and do not care to inquire, then it is but a blind and unreasoning idolatry. If we are aware of it, and still continue so to worship, it is but hypocrisy and mockery, so that what it all comes to is this: that it is necessary to discriminate far more precisely than we do as to what is vital and what is transient in our conception of religion, and the result of this discrimination will have to be practically applied with such earnestness and courage as will insure a simple sincerity and truthfulness before God.

When we think for a moment how many thousands of official people are concerned in what we call the public worship of God, and what that worship really is, tried by simple, religious, rationalist standards, and how many thousands of churches and chapels there are which exist mainly to this end, and what a large sum of money and human energy they represent, it seems almost hopeless to ask one's self whether such a worship of God is generally possible to-day as will minister to all the finer ends of religion. Think for a moment what these are. To the religious soul it is necessary that there should be some fervent expression of its

* From a sermon preached at Cambridge, England.

dependence, trust, love, and devout aspiration after righteousness of feeling and conduct, and that it should touch the sources of its best life in self-conscious communion with the unseen, but not unfelt, Supreme Power. It is natural and useful and good that all this should react reflexively upon the worshipper in a stronger sense of the nearness and immanence of God, in chastened emotions, in clearer spiritual insight, in higher and more impassioned desires after truth, and in stronger attractions and compulsions of duty. And in addition to these things the public worship of God ought to give to him a quickened sense of human brotherhood, the elevated joy of fellowship and community with his kind, to intensify and sweeten all the graces and tenderness of sympathy, and to deepen the self-consecration to personal sacrifice and human service.

Now, is all this possible? Can we have hymns, anthems, lessons, prayers, which aim first at devout and sincere emotion, then at simple, intelligent, and faithful expression, then at so much universality and embodiment of common thought and feeling as may be attainable, and as little as possible transgressing beyond these, and which shall be of such suggestiveness and imaginative possibility and common human experience as shall give example, courage, and hope, shall make the strong the support of the weak and the weak the care of the strong, and shall give to all impulse and inspirations and lead us up and on, lightening the load of life and illuminating its mystery, and making swift-coming death seem but a litle thing? I think this is possible, and that it will one day come. God speed it! But it seems far off to-day.

Worship is the expression and the aid of religion; but, if religion be not sincere, it is nothing, and, if worship be not truthful and personal, it is but a farce and a convention. The spirit of religion,—what is it, if not pure, intelligent, and sincère? Worship,—what is it, if it recognize not that God is a Spirit, and they who worship him must worship him in spirit and in truth? And only such a sincere and honest worship will be sure to carry with it reverence and regard for the highest things,—truth, conscience, moral conduct, individuality, the sense of the divine mystery of things, and human religious culture and progress. This, then, we need to strive for in these days of High Church ritual, of concert-room worship by paid proxies, of æsthetic confession of sin, and consenting to sing to God, or pay some one else to sing for us, glaring anachronisms of falsehood or vapid, gushing sentimentalities of piety, which but few of us could for shame say for himself. We must recover the true spirit of religion, a deep sincerity of personal faith, a consistent form of its expression in worship, and a stern fealty to the truth in its progressive conquest of the world.

T. W. Freckelton.

THE ENGLISH NATIONAL CONFERENCE.

GLIMPSES AND IMPRESSIONS.

The fourth triennial meeting of the National Conference of Unitarian and Free Christian Churches in Great Britain and Ireland was held in London on April 22, 23, and 24. This vigorous conference is only nine years old, the first meeting having been held at Liverpool in 1882. In 1885 it was held at Birmingham; in 1888 at Leeds.

It was the good fortune of the writer to attend the London Conference as a delegate from the American Unitarian Association; and, as the editor of the *Unitarian* has asked for a report of what was done, said, and prophesied by our English brethren at their great feast, there are here set down a few personal impressions.

Of course no two persons see and feel alike, nor would a complete number of the *Unitarian* suffice to give an adequate idea of the London Conference. All that can be done is to turn the kaleidoscope of memory, and record here and there a thought which remains vivid. In the first place, the weather was good all through. No fog, no rain. A little cool, but sunshine almost continually. There was a larger number of people present than ever before on a similar occasion. More public attention was attracted, and the great London dailies found it policy to devote a modicum of space to the meetings of the Unitarians at St. James's Hall in Piccadilly.

The Conference opened Wednesday, April 22, 3 P.M., with the reception of delegates and guests at our transatlantic Unitarian

headquarters, Essex Hall, Essex Street, Strand. From three o'clock to six tea and coffee were served; and the pilgrims from all parts of England, and from Wales, Scotland, Ireland, Belgium, Holland, America, and Japan, were welcomed to the Mecca of Liberal Christianity with a right cordial English welcome. The Conference Committee and the London Reception Committee were indefatigable, and had so perfected their arrangements that everything moved forward in perfect order and most excellent form. It is possible the officers of our National Conference might gain a point by a study of the ways and means employed at London.

Pen and ink cannot report the animation, the incessant conversational hum and good cheer, which mingled with the odor of fragrant tea and forward-looking Unitarianism at that first meeting in Essex Hall. The reception-room had been "tastefully arranged as a drawing-room," and everything possible was done for the convenience and comfort of all. The American delegate was conscious that three thousand miles of salt sea stretched between London and Boston. He knew the faces were strange, the sights unfamiliar; but he felt the same faith was there, the same hopes, the same duties, and so he was at home.

At six a communion service was held at Bedford Chapel. It was an impressive and helpful service,—a most fitting preface to the conference. Theodore Parker's hymn, "O Thou Great Friend," was sung; and it is good to mention that hymns of Whittier, Samuel Longfellow, and F. L. Hosmer, were also sung at the conference.

The conference sermon was preached at St. James's Hall the same evening at eight o'clock by Rev. Stopford A. Brooke. It is estimated that 2,200 were present. The united choirs of the London churches led the singing, and, taken altogether, it was a most stirring and eventful occasion.

It is needless to say Dr. Brooke's sermon was a masterpiece,—devout, vigorous, pregnant, Christian. It was listened to with rapt attention; for, however much some may differ from the distinguished preacher, none can fail to be convinced of his sincere devotion and power.

Some said it was an angel from heaven. Some said it was a reactionary effort. But all must have felt lifted and quickened by its noble Christian ring. The central thought of the sermon was that *all* are ministers (servants) of Christ, and stewards of the mysteries of God. The preacher declared the strength of the Church does not consist in money or intelligence or criticism or ethics, but in complete loving *abandon* to the service of God. Of ethics he said, "Ethics are contained in Christianity, but Christianity passes through ethics to a higher region." Again, he said: "The ethical position is an excellent and a necessary position; but to remain in it alone is not Christian. The ministry of Jesus must pass beyond it; and, for my part, I look for no vital progress, no power of continuously kindling men, no permanent union of large bodies of men, no universal medicine for human pain, no martyr-enthusiasm in any ethical system whatever."

On Thursday, after a devotional service, a paper was read by Mr. Thomas Chatfield Clarke, J.P., on "Why we do not Grow." Sir James Clarke Lawrence, Bart., presided, and St. James's Hall was filled. Mr. Clarke's essay was a long and exhaustive effort to point out the needs of English Unitarianism,—which were more faith and zeal, more aggressiveness, more work, more consecration. The paper was well received, and very pointedly discussed, particularly by such men as Mr. William Rathbone, M.P., Rev. W. Carey Walters, and Rev. R. A. Armstrong of Liverpool, the latter of whom, it is announced, we are to welcome as the preacher of our conference sermon at Saratoga.

The point of interest and trial now arrived, for at this place in the proceedings greetings were accorded to the foreign delegates. Rev. E. J. W. Koch, a venerable and scholarly-looking man, responded for Holland, and Rev. J. Hocart of Brussels for Belgium. They both brought cheering words, assuring the conference that the sun of a new day in religion is spreading its light on the continent. Rev. Frank L. Phalen of Brattleboro, Vt., representing the American Unitarian Association, spoke for America, and was most cordially received. Indeed, if the humble delegate lives to the advanced years of Methuselah, the memory of that greeting will still linger. It was very strange to be introduced as a *foreign*

delegate; for it seemed just like a transatlantic Saratoga or Philadelphia. The mention of Brooke Herford's name was greeted with the most vigorous applause; and, when the foreign delegate remarked that, notwithstanding the McKinley Bill, there was now no protective tariff on such English Unitarian ministers, the conference became so demonstrative that the delegate was compelled to pause for several seconds.

The foreign delegates were all invited to lunch with Mr. and Mrs. Edwin Lawrence, in their delightful mansion near Kensington Gardens; and there, amid the warm hospitality, the art and literary treasures of an unique London home, we all passed a most delightful afternoon, missing—we must confess it—the afternoon session of the conference, at which Rev. Dr. Crosskey gave an admirable paper on "National Education Independent of Ecclesiastical Control."

In the evening came the crowning social event of the conference,—the *Conversazione.* The verdict was, "Nothing like it before—among Unitarians—*on this hemisphere!*" An excellent musical programme was rendered. Mr. Frederick Nettleford welcomed, and Rev. R. A. Armstrong responded for, the guests and delegates. Dr. Martineau was there, and Mrs. Chant, J. Allanson Picton, Ben Tillett, the socialist, Rev. Charles Voysey, Rev. Solon W. Bush of Boston, and many other distinguished people, besides a concourse of two thousand men and women which thronged St. James's Hall, and its accompanying suite of rooms.

The conclusion of the conference on Friday reached the high-water mark, when the general theme was "The Church and the Social Question." The essay was by Rev. P. H. Wicksteed, M.A., Warden of University Hall. Mr. Wicksteed's paper cannot be described here. One must have either heard it or read it to catch its secret. It was masterful, calm, strong, and clear. It was no flourish of trumpets, but a deep, powerful revelation of the conditions and needs of modern society in England, and the duty of the Church to take hold of the problem by the right end. Philip H. Wicksteed is a power. What he says weighs. Space is too precious to hint at the discussion; but such men as Mr. Edwin Lawrence, Ben Tillett, Rev. Joseph Wood, and others turned the light of thought and stirring speech on the problem from various theological and social points of view.

Owing to adverse winds, the stanch Cunarder "Pavonia" landed us too late to attend the British and Foreign Unitarian Association meetings and the breakfast of the Sunday School Society. This was cause for regret; for we missed hearing Prof. J. E. Carpenter, whose scholarly work perpetuates the glory of a famous family. We heard the echoes, though; and we know it would have been good to be there.

The most pleasant of all our experiences in London was seeing, hearing, and meeting James Martineau, who has just passed the eighty-sixth mile-post of the years of his noble life.

On the Sunday afternoon following the conference, we heard his last lecture in the course he has been giving on the New Testament at University Hall; and, after it was done, we had the pleasure of a few words with him. Never shall we forget the occasion. Standing before an audience whose faces betokened culture and thought, with the golden sunshine, mellowed and enriched by the stained-glass window, streaming about his head, and forming a halo, the grand old man, so young and vigorous in thought, fed us with the rich stores of his mental and spiritual experience.

It was a living rebuke for those who think reason and piety may not wed,—a rebuke which stung us for our thought and speech against the critics and thinkers who are at work trying to reopen the wells of water the Philistines of theology have filled with mud and brick. Sometime, if the *Unitarian's* editor and readers are not already saying, "Too much," we may tell of the lecture and its ideas. It was on "The Miracles of the New Testament."

Unitarians in England are going forward. The London Conference was an advance step. They are in earnest. They mean ethics. They mean religion; and they mean, and *we mean*, the Christianity of Christ freed from dogma and interpreted in the language of the nineteenth century.

FRANK L. PHALEN.

Brattleboro, Vt., June 9.

Look within. Within is the fountain of good, and it will ever bubble up if thou wilt ever dig.—*Marcus Aurelius.*

A WOMAN'S OBSERVATIONS IN ITALY.

The past winter was exceptionally severe throughout Europe, but in Italy there was more actual suffering from the cold than anywhere except in Paris. The northern provinces of Italy were buried in snow, and there were snow-storms even in Naples and Sicily. In Naples, for two days last January no street-cars could run, and very few cabs were out. All traffic was literally at a standstill on account of the snow and ice.

No one who has not been in Italy can realize the discomfort, and even misery, which such weather means. In a country where winter is in no sense a recognized season, and is in no way provided for, where the houses, even of the wealthy, are heated simply by a brazier containing live coals or hot ashes, and where the poor never have any fire save a few pieces of charcoal in a little grate for cooking, even a moderate degree of cold is a much more serious thing than very severe cold in more northern latitudes. Where there are fireplaces in the hotels and *pensions*, they seem to have been constructed for the express purpose of consuming the greatest amount of wood and giving the least heat,—and this where wood is sold by the pound, like sugar!

Wherever in Italy during the winter we met a group of Americans they told the same story of absolute suffering from the cold. And, when it was quite warm and comfortable out of doors in the sun, it would be bitterly cold in the houses, with their marble floors, thick stone walls, and lofty ceilings. All Italians go out of doors to get warm, and reserve all their warmest wraps to wear in the house; and strangers soon learn to do the same. I met one lady this spring who said that she had walked the streets to keep warm until she was exhausted with fatigue.

It was amusing and a little pathetic to listen to the complaints of the travelling public, especially of the American travelling public; for America is *par excellence* the land of material comfort, of good fires, good eating, and even luxurious homes.

Winter is no time to travel in Europe. From the 1st of December to the 1st of February the churches, galleries, museums, and palaces are so cold that it is dangerous for even the robust to enter them. There is nothing to be done but to go into winter quarters for those two months.

The Riviera has the best winter climate in Europe. The Alps form a barrier against the north winds, the limestone cliffs absorb the sun's rays, and the Mediterranean tempers the air, so that this region has a semi-tropical climate. Genoa is swept by the north winds; but Nervi, a little town just seven miles south, is sheltered and warm. The palm flourishes there, lemons and oranges are cultivated on the narrow strip of land next the sea, and the hills are planted with olive-trees to their very tops. With the dusty-hued olives for a background, the beautiful gardens with orange, lemon, palm, and other tropical trees, and magnolias and roses in greatest profusion, and the blue Mediterranean with its picturesque coast in the foreground,—all bathed in beautiful Italian sunshine,—the whole makes an enchanting landscape. Even the invalid can be comfortable in the Riviera. The hotels are heated, the rooms are carpeted, and the *cuisine* is good.

I think that all the bad Italians must go to America; for I was told that in Nervi, a place of five thousand inhabitants, the jail had not had an occupant for a year. At all events, in two months I did not see an intoxicated person or the least disturbance upon the street. An Italian crowd is a good-mannered, even a gentle, crowd. An American gentleman who had passed the winter in a town of a few thousand inhabitants in the Riviera told me that he had made careful inquiries, and that there had not been an arrest in that town for a year and a half.

The Italians are an industrious people, and as frugal as the Chinese. This is necessary, as wages are so low. An agricultural laborer earns only from a franc to a franc and a half per day (from twenty to thirty cents), and keeps himself. Those employed in the macaroni factories earn from forty to fifty cents a day. All provisions cost more than in America. All cotton goods are much higher in price. Woollen and silk are cheaper; but the cheapness of silk cannot be of consequence to the man who earns from twenty to fifty cents a day. Labor alone is cheap.

The excessive taxation made necessary by

the Triple Alliance, the great army, and the expensive iron-clads, is pushing Italy to financial ruin and her people to literal starvation. Taxation amounts almost to confiscation of property. The income tax is one-fifth; the real estate tax is nearly as high. All business is heavily taxed: every bill amounting to ten dollars made out by a business house must bear a stamp for the government tax. Every egg, every quart of milk, every chicken, brought by the peasant to market, is taxed at the city or town gate. Not a pail of water can be drawn from the sea, not a fish can be caught, without paying a tax to the government. Italy is now a great nation. She can enter into stately alliances; but she is paying dearly for honor among nations, for this excessive taxation is reducing the people to the most abject poverty and even driving the peasants in large numbers to emigration. And to the Italians, who love their sunny Italy as no other people, except, perhaps, the French, love their native land, emigration is only one degree less bitter than starvation, which is the alternative.

I think that, if Americans would try to put themselves in the place of these Italians, forced by direst poverty from home and kindred to earn their bread in a strange land, ignorant of the language and customs, they would have more charity for them, and would not condemn all because of the crimes of a few outlaws.

This unfortunate affair at New Orleans has certainly created a wrong impression in regard to Italy and Italians. We were very much amused at the letters of our friends expressing anxiety on our account, and hoping we would leave as soon as possible in order to escape danger or inconvenience. There has been a decrease in the number of Americans travelling in Italy, so much of a falling-off from the usual number that the Italian papers have commented upon it with regret. Americans spend annually, according to the Paris *Herald*, $25,000,000 in Italy, so are too valuable financially to be in any way inconvenienced. They are always treated with the greatest courtesy and consideration,—a little too much, in fact, for all Americans are supposed to be rich, and are charged accordingly.

Shop-keepers who have never seen you before and do not know where you are staying will insist upon your taking valuable goods away for examination without paying for them. I said to one shopkeeper, "How dare you trust strangers in this way?" "Oh," said he, "I never have found an American who did not pay." I am afraid Americans have a better reputation in Italy than at home. Perhaps only honest Americans travel.

It seems to me that the tone of the Italian press has been very moderate in regard to the New Orleans matter. I think that our papers have been inclined to indulge in a little Fourth of July writing. It certainly is a most dreadful condition of things if our juries are so corrupt that mob law has become a necessity for public safety. Would it not have been better to have lynched the jury?

It is very difficult for these centralized governments of Europe to understand the intricacies of our separate State governments. As to a war between Italy and the United States, the newspapers on this side of the water generally regard that as absurd. War requires not only an army and iron-clads, but a great deal of money to keep the army and iron-clads at work; and money Italy has not, and cannot get unless she should confiscate the treasury of the churches,—a move that public sentiment is hardly ready for yet.

The riches shut up in the churches must be seen to be realized. St. Peter's and the Milan Cathedral have in their treasuries, for the services of the church, gold and silver vessels of all descriptions, some of which are inlaid with precious stones, diamond rings and crosses, and reliquaries ablaze with diamonds, and vestments covered with gold embroidery and with precious pearls. In the Milan treasury are two life-size figures of saints in solid silver. The *palla d' ora* in St. Mark's, a screen of gold with figures of Christ and the apostles in enamel, and set with stones of fabulous value, might furnish sinews of war for some time.

It is not in the great cathedrals alone that there are such treasures, but there are beautiful churches in little out-of-the-way Italian villages. The monastery church of the Deserto, on a hill seven miles from Sorrento, has an inlaid altar of the fifteenth century, which is said to be the finest in Europe. The cathedral of Orvieto, a moun-

tain town that seems to belong to the sixteenth century, has a silver model of the cathedral, which weighs one hundred and forty pounds. In this silver casket is the altar-cloth of Bolsena, upon which the blood from the host miraculously fell while an unbelieving priest was performing mass. The cathedral of Orvieto was built to commemorate this miracle, which is also the subject of one of Raphael's finest pictures in the Vatican.

There is a great deal of enterprise and progression in the Italy of to-day. The large cities are comparatively clean, and are very orderly. "A cross everywhere, and everywhere nastiness at the foot of it," is no longer true of the Eternal City.

The present government is striving to make education general. There are municipal schools in all the cities of Italy; and in the north of Italy attendance is compulsory, but the law is not thoroughly enforced. The school-houses in the towns and even in the cities are most miserable buildings. It seems a pity that some of the wealth hoarded up in the churches could not be used for the schools.

But public opinion, and especially public religious opinion, changes slowly; and it is a great deal that Victor Emmanuel and his son have been able to take away so much of the wealth and power of the Church. More reforms will soon come; for there is a strong rationalistic party nominally inside the Church, and a stronger party outside which is avowedly hostile to the Church. In Genoa all public ecclesiastical processions have been forbidden within the city limits, because there is such a strong anti-clerical party in that city that there would be a disturbance of the peace, were such processions allowed. During Holy Week this year at Rome there were no imposing processions, and very little ceremonial at the churches. A resident of Rome told me that the relics are very seldom carried in procession now, because a large party within the Church no longer believe in the relics, and it is considered wise to keep them in the background as much as possible.

Still there remain a few of the old superstitions which seem very strange to the Protestant. That of the Sacred Bambino is one. The Bambino is a very ugly wooden doll, said to have been painted by Saint Luke. It is a great treasure of the Church of St. Maria in Ara Cœli. It is dressed in blue satin, and literally covered with gold and silver chains and diamond ornaments. It has seven gold watches. A carriage and horses, two footmen, and a driver are at its disposal when it visits the sick; for it is a miracle-working doll, and it is said even to have raised the dead. The Scala Santa is another anomaly in the nineteenth century. This is the flight of stairs which Christ ascended in Pontius Pilate's house in Jerusalem. It was brought to Rome by the Empress Helena. A papal dispensation allows a remission of sins for twenty-nine years for every one of the twenty-eight steps ascended on the knees and with a contrite and believing heart. During Holy Week these steps were packed with men and women, and I counted three children among the number. Martin Luther, when in Rome, ascended these stairs half-way, when he heard a voice saying, "The just shall live by faith," and he arose and walked down.

Rome has become so modernized that it is hard for strangers in the fine new part of the town to realize that it is the old historic Rome. Florence, at least in her historic square, and in all of the streets radiating from the Piazza Signoria, is Florence of the Middle Ages. Venice is only a shadow of her own past. Bologna, Orvieto, and Siena are not of our century. The tide of modern life has not entered these old cities, and in them it is easy to form a conception of what the mediæval cities of Italy were like.

Italy—her cities, her art, her people, and, above all, the beauty of the whole country, —seacoast, mountains, lakes, and smiling valleys—will long continue to be the land most attractive to travellers of all nations. But, on the whole, it is a land pleasanter to travel in than to live in; for, although the old will always fascinate us by its memories and romance, the new, the life of to-day, is the real life for men and women of to-day, and the life of Italy at the present time, although full of great importance and interest, is not what attracts the crowds of tourists or brings to Italy an important part of her revenue. In Italy the tourist lives in an atmosphere of the past, and it becomes a little difficult to get back into the nineteenth century after so long a sojourn in the old.

I wish to mention for the benefit of those contemplating a trip to Rome that Mr. Forbes and Mr. Spadoni have made most exhaustive studies of the history and archæology of old Rome, and both give lectures upon the old ruins of Rome among the ruins themselves. The information and help brought so easily to the visitor are invaluable in helping to a right understanding and appreciation of the ruins of Rome.

MARIE C. REMICK.

Genoa, Italy.

"*SLANDERS OF DYING HERETICS*" *AGAIN.*

It is true that the more uncultivated and less spiritual ministers make unwarranted use of what they call the death-bed repentance of infidels and sceptics. While, no doubt, in very many instances there is no truth at all in the reports of such repentances that get circulated, in some cases, at least, they are true, and yet mean nothing. That men grow more cautious and careful as they grow older has been often recognized. It is to be expected that a man who studies widely and thinks profoundly will grow broader and more sympathetic; and there is much truth in the position taken by Hermann Lotze, that the ideal life is the life of the old man. There are circumstances, however, that thwart this happy result.

It is natural, I think, for the old man to revert to the beliefs of his childhood and youth. To be sure, the man who retains his intellectual faculties to the end, who continues to read new books and think new thoughts to the last hour, will not suffer such a reversion to type; but the majority of men will do just that thing in spite of themselves. Psychologically, it is easy to explain such a result, and, when so explained, it has lost all weight as a support for extreme orthodox positions. I say the result is natural. For, while the youth lives in the future, the old man lives in the past. He thinks his old thoughts over again. He tries to suck from them again the joys they had yielded before. To assist him in the result, he tends to behave more and more as he then did. The thoughts influence the life; and the man dies renouncing the views of his prime, it may be.

But, if our orthodox friends are right, that a man should be judged by his prime, these recantings, should they occur, would mean nothing. When a noted Christian worker loses his mind in his old age, grows pessimistic, and says that all things are becoming corrupt and vicious, he is not turned out of the church. He is not judged by these acts. It is said that it is the worn-out body that accounts for all this. So it is, largely. But, if so, why may not the heretics have the advantage of the same principle?

Again, so to judge the confession of the dying heretic is unfair, because quite as often the matter happens the other way, and no comment is made.

No one who has observed the Christian temper carefully can have failed to notice numberless cases where a man grows sceptical in his old age, and throws away his religion at the last moment. Some men, when boys, were like other boys. They were jolly, reckless, religionless. In middle life they are gathered into the Church. They are very devoted, it may be. As age comes on, the old life breaks out. It is manifest. I have noticed it again and again. Any one may notice it. Judged by the old standards, the man is no longer a Christian. This happens more often than we have any idea.

Still another experience is very common: it is for men and women to grow broad and tolerant and charitable in their old age, losing their former theological and ecclesiastical dogmatisms and narrownesses, but keeping and, indeed, increasing their Christian spirit and their piety. Thus we find thousands of the "nice old people" in the orthodox churches to be really Universalists and Unitarians.

The truth is, where one "heretic" *really* goes back to a narrow Orthodoxy, thousands of orthodox outgrow their creeds and become heretics. We must not, therefore, overestimate death scenes. We must not judge a man by his youth, his prime, or his old age, until we know something of his history, something of the influences which turned him into this course or the other. Moreover, it is necessary to note whether the change was for the better or the worse. A mere death-bed recanting, did it occur, ought not to influence us deeply in our estimate of a man's real character. We ought

to be beyond that doctrine which argues that a man will be judged according to "the state of his soul" at the last moment of his life.

A. B. CURTIS.

Tufts College.

THOUGHTS.

Blessed be the kind-hearted, motherly negative,—the no to youth that becomes a yes further along in maturity, the no to folly that opens and blossoms, in due time, into the yes of wisdom,—the no on a lower plane that turns to yes, a delightful yes, on a higher plane. The great Affirmation of Heaven is for those to whom "failures on earth" had ever been saying, No, no, no.

Being another's and not our own, how many, how many a season of heart-ache do persons pass through, and come out comfortable and happy on the other side of the sorrow and pain! A charge has *us* to keep, as well as we a charge.

Space is to set up house and home in, for boys' kites and marbles, for lovers' walks, for parabola and ellipse, for sun and sunny places, for lines and forms, figures and beauties, for Europe and London and St. Peter's, Boston and New York, to nestle in. Space is for books and birds to flutter in, for the calling of mate to mate to pass through, for learning and science, poetry and the Gospels, to pass over and bless.

The day is to drive gloom away—the gloom of night and yours,—to put dark troubles out of countenance, and to lift the covering from God's works and joys.

W. M. BICKNELL.

Malden, Mass.

THE MORNING COMETH.

By night the Winter came out of the North,
And went through the sleeping land: —
All wrapped in shroud
Of the dun, gray cloud,
Over forest and fell,
Over field and hill
(The wind was asleep, and his step was still),
Went he like a sower, and scattered forth
The snow from his spectral hand.

It fell like a dream
Over meadow and stream,
Along the ways of the woodland glen,
Above the homes of sleeping men,
By the gray rocks on the ocean shore
Where Mystery sleepeth evermore,
On the broad highway, on the footpath small,
Fell the eddying whiteness enwrapping all.

Then the sun looked over the white world's rim,
And peered through the aisles of the woodland dim;
The forest and fell,
The field and the dell,
The broad highway, and the footpath small,
The sun looked forth and beheld them all.

Then every deed of the vanished night
Lay plain to the eye of the risen light,—
Its story writ in the tell-tale snow.
The hillside fox that had prowled below,
The hungry wolf that had torn his prey,
The strange, wild creatures that shun the day,
The skulking thief with his booty fled,
Pale murder chased by fear of the dead,
The homeless turned from the rich man's door,
The mercy that Sought out the shivering poor,
Each left his track where his foot did fall: —
The Night remembered and told it all.

So, sooner or later, each hidden deed,
Wrought in a darkness where none can read,
But leaving its track on the Ways of Time,
Shall stand confessed; for a Light sublime
Will arise at last, when the night is done,
And Truth will shine as another sun.
For the elements all are in league with Right,
And they serve her cause with a tireless might;
The Earth is the Lord's, and, whatever befall,
Will mark, will remember, will publish all.

—*W. H. Savage, in Arena, April,* 1890.

AN EPITOME OF UNITARIANISM.

The Unitarian movement in America was simply and only this,—a calling of men in from their gotten up guesses and theories and machinery of religion to religion itself. It said, Faith is a babe's cry for its own mother, a child's trust in things lovely and beautiful. It said, Theology is not religion. It said, Salvation is not a shrewd device to circumvent God's justice. It said, Heaven is the natural joy of well-doing and righteous living, and hell the cloud and pang that evil makes in a man's soul. It said, again, after the Master: Ye must enter the kingdom of knowledge and righteousness as a little child, saying, for substance of faith: "Our Father, we love and hallow thee. Thy rule and guardianship be over us. Thy will, not our passions, be our guide. Our daily bread is from thy hand. Forgive us, as our own mother does, for every sin and meanness we are ashamed of. Help us when we are in temptation; and may we keep thy strong and tender hand when evil is around us." The Lord's Prayer, in place of scheming and diplomatic rituals; the being like Jesus, instead of trying to bargain for his virtues to be

set to our account; the banishing of a metaphysical and bewildering trinity, that we might more childlikely say, "Our Father"; the seeking of our paradise in daily love and duty rather than in far-off dreamlands; and the coming cheerfully from our sins and foolishness to be judged every day of our lives, as the child lays its head at nightfall on the familiar lap for mercy-seat, instead of keeping ourselves scared with thoughts of one great distant judgment,—this was the Unitarian movement of religious reform, and this the name signifies to-day. This simple, instinctive religion, with its primal language of faith and affection, making God only a shorter and dearer name for good, and never dreaming of any going to him by and by, because his children are always with him here,—this faith, I say, has little charm for the gnostics of our time; but it is the sweet, strong power of daily work and daily joy. Men who cannot reason metaphysically, humble women in their kitchens and nurseries, can toil by it, be calm and brave and hopeful in it, with no theology but "Our Father," no salvation but love and faithful work, no heaven but the daily sunlight of affection and conscience here, and a reunion of the family, when life's week-day task is ended, for nobler tasks and braver futures. Here, in the great Master's company, is all the religion a soul can need, and all the theology one can ever be sure of this side the grave.

S. C. Beane.

Newburyport, Mass.

A COLLEGE FOR THE PEOPLE.

In the very heart of Chicago there has been built up within the past twenty years one of the noblest institutions of education "for the people" that this or any other country affords. We refer to the Chicago Athenæum, which within a few weeks past has moved into a large new building, which is to be its permanent home. It has additional interest to the readers of the *Unitarian*, because, though strictly undenominational, it was founded and has largely been built up by Unitarians, its present superintendent, to whom its present prosperity is largely due, being Rev. Edward D. Galvin, for some years pastor of the Third Unitarian Church of Chicago. We are glad to reprint from the Chicago *Graphic* the following description of the Athenæum:—

Six months before this honored institution has attained its "majority" we find it established in a commodious and elegant structure of its own. No choicer location, nor one better adapted for its educational work, could have been chosen than that on which the new Athenæum Building stands. The square, bounded by Van Buren Street on the north, Congress Street on the south, Michigan Boulevard on the east, and Wabash Avenue on the west, has well been characterized as that of "the three great A's"; namely, the Auditorium, the Art Institute, and the Athenæum.

All who have carefully followed the history of the Athenæum for the past twenty years—its foundation having been laid in October, 1871, while the city was then in smoke and ashes—will gladly acknowledge that it richly deserves a fine, permanent home.

Its beginning was modest, but the animating spirit and purpose was to extend its usefulness as far as possible in promoting an interest in self-improvement and in the diffusion of knowledge.

"Good will to men" in all that concerns their manly progress and well-being has always been an underlying principle of its action. From a little company of educated gentlemen and ladies, who for the first two or three years were volunteer instructors, the school has steadily grown till it has enrolled a corps of twenty teachers.

The plan of this "People's College," simply stated, is to provide competent teachers, who, in evening hours as well as during the day, are ready to meet young men and women who have come to realize their need of a better education and desire to improve their spare hours to the best advantage. To such pupils it is a great boon to have a school the doors of which always open hospitably to them, and where they may enter at their own convenience and select one or more studies at will. So far as its classroom accommodations would admit, the Athenæum has always shown a cheerful willingness to provide able instruction in branches outside its regular course whenever there were five or six applicants for the same.

Here, too, the boy who wishes to fit himself for entering college, or the lady who desires to pass the examination necessary to become a teacher in a public school, or that for a higher grade, may be accommodated. The machinist, the carpenter, the engineer, the boiler-maker, come from their shops after eight or nine hours' work, the student of architecture, the engraver, the lithographer, from their office tables; and all find here the instruction they need in drawing, mathematics, or designing.

For five evenings a week during nine months in the year these classes are open,

with a wide range of studies, from reading, spelling, and penmanship to rhetoric, literature, and trigonometry. There are, also, classes in French, German, and Latin, a large department devoted to elocution and oratory, and opportunities for the study of instrumental and vocal music.

During the autumn and winter courses of science lectures are given *free*. It is the purpose of the board to extend these lecture courses, and to make them of greater interest and helpfulness, especially to those who are engaged in the mechanic arts and in the construction of electrical apparatus.

The new Athenæum building will, to a very large extent, be devoted to art and science and general educational work. The entire seventh story is occupied by studios and the large reception-room of the Chicago Artists' Association for the monthly exhibit of their pictures. The Chicago College of Law, with upwards of one hundred and fifty students, the National College of Music, the Chicago Watchmakers' Institute for practical instruction in watchmaking and repairing, the Architectural Sketch Club, and one of the Kindergarten Associations for the preparation of teachers are now located here.

The entire first story and basement, 91 by 97 feet and 25 feet in height, are given to one of the most attractive and best-equipped gymnasiums in the country. All the gymnastic apparatus that could be devised is here provided, and in addition fine plunge and shower baths, a natatorium, two standard bowling-alleys, a running-track, and spacious hand-ball court.

On the sixth floor is a choice library and reading-room, supplied with the best standard literature, daily and weekly papers, magazines and reviews. Out of the reading-room opens a quiet and cheerful chess-room, where the members of the Athenæum may enjoy social parlor games. A special desk furnished with stationery is also provided for those who wish to write letters or make notes of their reading.

It seems to be the universal judgment of visitors that the new Athenæum building is admirably planned for the purposes for which it was constructed. Situated in the very heart of the city, easily accessible from all parts, it has the great advantages of quietness, cheerful light, and excellent ventilation.

Let this "People's College," chartered by the State as an institution *not* for pecuniary profit, become the recipient of generous endowments, that it may not be hampered by want of means in extending its valuable aid to all eager seekers after useful knowledge.

A Word to Reformers.—We cannot improve ourselves, we cannot assist others, we cannot do our duty in the world, except by exertion, except by unpopularity, except with annoyance, except with care and difficulty. We must each of us bear our cross with him. When we bear it, each day makes it easier to bear.

DR. BELLOWS AND THE NEW YORK MINISTERS.

We have recently come upon the following incident in the life of Dr. Bellows of New York. If the most eloquent Unitarian preacher in America could have the cold shoulder turned on him by his brother ministers of the orthodox faith, persistently, for forty years, in the commercial metropolis of the New World, Unitarian ministers in smaller towns need not wonder if they are treated in the same manner:—

At the time Russia was waging war against Turkey to protect the Bulgarian Christians from persecution on account of their religion, a public meeting was held in the city of New York, upon the call of a large number of its leading citizens, to denounce the oppression, to sympathize with the oppressed, and to declare in favor of religious toleration.

At an early hour the public hall was crowded with anxious hearers and the large platform filled with prominent men, most of whom were ministers of the different denominations. After several clergymen and others had spoken, Dr. Bellows was called out by acclamation. He stated, toward the close of an eloquent address, that during his travels in the East he had frequently worshipped in the Greek Church and taken part in its service, and that he was always received as a minister of the gospel, with Christian fellowship, with brotherly affection, and that he now felt the deepest sympathy for them in their trials and persecutions for holding to their Christian belief. He then added: "I have preached the gospel over forty years; and during all that time" —here he paused, and, looking around upon the ministers, said, with a lowered voice and an expression of sorrow—"I have never been invited to preach in a pulpit in this city outside of the denomination to which I am attached. And this may be one reason why I sympathize so deeply with my fellow-Christians of the Greek Church in Bulgaria." The audience here burst forth with a round of applause, in which all the clergymen on the platform heartily joined. For the time the fellowship of Christian hearts triumphed over the Thirty-nine Articles and the Westminster Confession of Faith.

This, however, was of short duration, and passed away with the occasion; for during the remainder of his active and useful ministry he was ignored as he had previously been by the ministers of the orthodox churches.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

A Song for To-day.

Groweth the morning from gray to gold;
  Up, my heart, and greet the sun!
Yesterday's cares are a tale that is told,
  Yesterday's tasks are a work that is done,
Yesterday's failures are all forgot,
  Buried beneath the billows of sleep;
Yesterday's burdens are as they were not,—
  Lay them low in the soundless deep.

Share thy crust, and ask no dole;
  Offer the cup thou wouldst never drain.
Only he who saveth his soul
  Loseth all that he fain would gain.
Smile with him who has gained his day;
  Smile the gladder, if at thy cost.
It was his to do and thine to aspire:
  It is his to-day who loved the most.

Pluck the flower that blooms at thy door;
  Cherish the love that the day may send.
Cometh an hour when all thy store
  Vainly were offered for flower or friend.
Gratefully take what life offereth,
  Look to heaven nor seek a reward.
So shalt thou find, come life, come death,
  Earth and the sky are in sweet accord.

—*Louise Manning Hodgkins.*

MONDAY.

Perfect through Suffering.

God never would send you the darkness
  If He felt you could bear the light;
But you would not cling to His guiding hand
  If the way were always bright.
And you would not care to walk by faith,
  Could you always walk by sight.

'Tis true He has many an anguish
  For your sorrowful heart to bear,
And many a cruel thorn-crown
  For your tired head to wear:
He knows how few would reach heaven at all
  If pain did not guide them there.

So He sends you the blinding darkness,
  And the furnace of sevenfold heat.
'Tis the only way, believe me,
  To keep you close to His feet;
For 'tis always so easy to wander
  When our lives are glad and sweet.

Then nestle your hand in your Father's,
  And sing, if you can, as you go.
Your song may cheer some one behind you
  Whose courage is sinking low;
And, well, if your lips do quiver,—
  God will love you better so.

TUESDAY.

A Key to Life's Troubles.

The ills we see,
The mysteries of sorrow deep and long,
The dark enigmas of permitted wrong,
  Have all one key.

This strange, sad world is but our Father's school:
All chance and change his love shall grandly overrule.

What though to-day
Thou canst not trace all the hidden reason
For his strange dealings through the trial season,
  Trust and obey.
In after life and light all shall be plain and clear.

WEDNESDAY.

Love's Fulfilling.

O love is weak
Which counts the answers and the gains,
Weighs all the losses and the pains,
And eagerly each fond word drains,
  A joy to seek.

When love is strong,
It never tarries to take heed,
Or know if its return exceed
Its gift; in its sweet haste no greed,
  No strifes, belong.

It hardly asks
If it be loved at all; to take
So barren seems, when it can make
Such bliss, for the beloved sake,
  Of bitter tasks.

Its ecstasy
Could find hard death so beauteous,
It sees through tears how Christ loved us,
And speaks, in saying, "I love thus,"
  No blasphemy.

So much we miss
If love is weak, so much we gain
If love is strong, God thinks no pain
Too sharp or lasting to ordain
  To teach us this.

—*Helen Hunt Jackson.*

THURSDAY.

Here and Now.

I have had dreams of grander work than this,—
Some seal of greatness set on hand or brow;
Sometime, somewhere, a work of greater bliss,
  Not here, not now.

Some work which leads more near the mighty God,
Like that of dwellers on the mountain's brow;
This common work is all too near the sod
  Of here and now.

But He who plans for each his work and place,
And kindly teaches when we ask Him how,
Will surely give to each the needed grace
  Just here and now.

No need that I should stumble up the hill
In search of blessings; I do but humbly bow
My head in sweet content to do His will,
Just here, just now.

FRIDAY.

Work.

We are not here for holidays; our lives are not for dreaming,
While toiling hands and busy hands are laboring all around.
Men are stirring, wheels are whirring, fires gleaming, vessels steaming,
There is work on land and ocean and in regions underground;
And full often, as I ponder o'er some lofty pile upspringing,
On triumphant deeds accomplished, on some mighty victory won,
I find that in my ears a chime of thought has been set ringing,—
"All great works are made up of little works well done."

SATURDAY.

Is Life Worth Living?

"Is life worth living?" asks the cynic sage.
That hangs upon the question, What *is* life?
To breathe, to eat, and sleep, or in vain strife
With Nature's laws a hopeless war to wage,
And reap unrest and pain from youth to age,—
This is not life, but death. He only lives
Who from the heart's full fountain freely gives,
And takes as freely, love's large heritage.
Who saves his life shall lose it; and the prize,
If gained, is not worth having. He who dies
For God and truth and lost humanity,
Scorning delights to live laborious days,
Shall win, not wealth nor place nor human praise,
But life indeed, and immortality.

—*H. M. Goodwin.*

EDITORIAL NOTES.

Unitarianism in America was never growing so fast as now. We have gained, on an average, one new church every four weeks during the last five years. This is, of course, slow compared with the growth of some of the long-established and large denominations, as it is slow compared with the growth we ought to be making. Yet, all things considered, it is gratifying. It should be borne in mind, too, that this increase in the number of our organized churches indicates but a small part of the real advance which our doctrines and principles are making. Everybody knows that the "heresies" that are cropping out so abundantly in all the orthodox churches are semi-Unitarianism.

We quoted last month Dr. Hale's statement, made in his biography of James Freeman Clarke, that "not ten instances have occurred in sixty years when an 'evangelical' minister of a Boston church has spoken in a 'liberal' pulpit in that city, and not five when a minister of a 'liberal' church has spoken in an 'evangelical' pulpit." The statement has attracted some attention, and there is questioning whether it be not too strong. Considerable numbers of cases are cited of exchanges of ecclesiastical courtesies of certain kinds between liberal and orthodox ministers in Boston and elsewhere. But, curiously enough, all these cases are confined to speeches on anniversary occasions, the opening of churches, and so forth, or to the taking of subordinate parts in services (as the reading of Scriptures and the like), or to the supplying of liberal pulpits by orthodox clergymen when such churches are without pastors. No cases come to our notice of exchanges of pulpits between orthodox and liberal ministers, and none of liberal ministers preaching by invitation to orthodox congregations, though, of course, there may be on record, and doubtless are, such cases. If Dr. Hale means, by "speaking in a pulpit," *preaching*, his statement is probably not too strong. The incident which we print on another page, about Dr. Bellows, shows what was his experience in New York through an exceptionally conspicuous and honored ministry of more than forty years.

One thing, however, should be distinctly said here, to avoid misunderstanding. It is that socially, and in all matters outside of religion, this disfellowshipping does not to much extent hold good. In many places Unitarian and Universalist ministers are in the best of relations with the ministers of the orthodox churches around them, and work by their side in nearly everything except in matters distinctly religious. What a pity it is that in religion men find it hardest to be brothers!

It is now settled that we are to have a trial of Dr. Heber Newton for heresy. The one compensation that comes from this whole wretched heresy-hunting business is the thought it stirs up in the public mind. This, however, is something of very great value. If we can get men really to investigate and think in religious matters, there is hope for them; and there is nothing that ever sets people thinking, both inside the Church and outside, as does the trial of an able and good man for alleged unsound theological views.

It is very gratifying that Phillips Brooks is victorious, and is to be a bishop, notwithstanding the efforts—some of them, we are sorry to say, not very honorable—that have been made to defeat him. Not that we believe the new office will add anything to his fame or usefulness: our interest in his triumphing in the controversy lies wholly in the fact that thus the principle is established that men of his breadth and liberality *can* be bishops of the Episcopal Church in this country.

Union Theological Seminary has taken prompt action, expressing its determination to keep Dr. Briggs in the chair to which it has appointed him. This seems to settle the question of his continued relation to the seminary; but at the same time it raises the larger question, What is to be the future relation of the seminary to the Presbyterian body? The probability would seem to be that the institution will become independent of the General Assembly, that the division of the denomination into Old School and New School will be revived, though on somewhat different lines, and that Union Seminary will represent the New School, and become the leading source of supply of ministers for that growing body of Presbyterian churches that prefer Christ to John Calvin, and have faith enough in the Bible to believe it safe to find out what it really is and means.

Whether an orthodox preacher has to lose his ecclesiastical head for preaching heresy or not seems to depend partly upon how strong a church he is pastor of. Dr. Parkhurst, pastor of the Madison Square Presbyterian Church of New York City, does not seem to be disturbed for denying in the most emphatic way the infallibility of the Bible. He says: "We believe the Bible is inspired, but we don't believe that a coney chews the cud because in Leviticus xi. 5 it says, 'And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.' But that doesn't wound the Scriptures in a vital part. The Bible, thank God, is too big a thing to hang on a coney. These minor points ought to be settled by the scholars, and not by you. The scholars are saying that there are such errors as I have named. Of course, I can assume that there are none; but assumptions in the interest of convenience are always revenged later on. This is an intellectual cowardice. Let those who would prove that there are no mistakes in the Bible produce a cud-chewing coney, and then we will consider the question of inerrancy."

Presbyterian narrowness and dogmatism seem to be getting some of their hardest knocks from Presbyterians. Said Dr. Van Dyke, just before his death, "If we cannot have liberty and Orthodoxy both, let us have liberty and let Orthodoxy go." Says Dr. Parkhurst: "The General Assembly stultified itself last year when it bound itself to keep within Calvinistic lines. Don't misunderstand me. No one has more respect for Calvin than I have; but I object to tying a live church to a man who has been under ground for three hundred years. Perhaps we cannot improve on Calvin; but it hurts me to think that the Church in which my heart is bound up is anchored to a graveyard. It will be as fatal to the Church's future to pin her to an old name as it would be to physical science. To tie us to the sixteenth century is an attempt to drive the Presbyterian buggy with a hitched horse. The moment that you have created the suspicion in a person's mind that the Church is not in sympathy with a broad Christianity, you have damned the Church in his mind." And again: "Here is wherein there is danger for the Church's future. The young men who would become its ministers pause on the threshold and ask whether they must pluck out their brains and replace them with sawdust,—whether they can be believers and at the same time Presbyterians."

Dr. Parkhurst is rather hard on Princeton. He says: "There would have been no Princeton Theological Seminary in existence to-day if the apostles had looked at it as Princeton does. The spirit of such an institution is to make theology as the shoemaker makes pegs, as the baker turns out crackers, all the crackers from the same dough, and with precisely the same stamp upon them. Princeton's idea of church unity is precisely the same as the idea in the Catholic Church: the cutting off of the legs of those who do not walk in step; the abscission of the heads of those who do not think in step."

He is not at all in love with heresy-hunters, and does not hesitate to let it be known that he is not. He declares: "One of the riddles in church history has been its treatment of those who are prophets,—of those who can see where others have not seen. Show the Church a poor heretic to sniff at and run down, and it is delighted. There is one moment of supreme felicity in the Church, when enthusiasm unites in one compact flame, and that is when there is a chance of getting a heretic out of the Church. The Church never admits the facts of science until it has to. In the frontier between the known and the unknown, it acts as if it were scared. No matter how willing a man may be to lay down his life for the truth, he is hated if he is possessed of what they call 'heterodoxy.' It is part of their religious duty to kill such men, just as Saul, who afterwards became Paul, thought when he went up against the Christians at Damascus. There were many different ways of treating heretics in the early Christian ages, such as burying alive and burning at the stake. The forms in existence now are more æsthetic, but the same queer feeling actuates men in the Church to-day. There is not a tithe of the interest in the redemption of the world that there is over the question of what the Church is going to do with a prominent doctrinal 'suspect.' When the Presbytery decided the other day to try the man whose name you all know [Dr. Briggs], I saw one of the members of the Presbytery smile with a smile that was well on to six inches in breadth. He is a saint, and I don't want to say anything against him; but there was the same spirit in that smile that there was in the old Christians who toasted the heretics over fires or tickled their flesh with hot pincers. The Church seems to take an unholy satisfaction in seeing such a man as it has decided to try squirm."

All this is perhaps too strong; but every one who read the full report of the Presbyterian General Assembly in Detroit that acted on the case of Dr. Briggs knows there is more than a grain of truth in Dr. Parkhurst's utterance. It reminds one of what Ingersoll said of Dr. Patton and Robert Collyer in the old days when they both lived in Chicago, and when Dr. Patton was leading the prosecution against the heretic, Prof. Swing. Ingersoll described the difference between the religious spirit of the two men by saying, "If they had lived at Geneva at the time of the burning of Servetus, Robert Collyer would have put out the fire with his tears; Dr. Patton would have backed up to the flame, parted his ecclesiastical coat-tails, and complacently warmed himself."

We are glad to see an article in the *Christian Union* of June 11, from Rev. Samuel A. Eliot of Denver, upon "Insincere Conformity," urging that such conformity is one of the gravest obstacles to the progress of true Christianity. Mr. Eliot urges that "the man who can bring himself to tamper with words when making solemn profession of his faith before God is acquiring a habit that cannot fail to affect his integrity in all the relations of life." We believe this is true, and a very much more serious matter than many of our liberal orthodox friends realize. As to the idea cherished by so many devout people, of reforming the Church from within, he urges that it has again and again been proved a pleasant delusion. The *Union* comments editorially upon the article, condemning "insincere conformity" in very strong language, but urging that, if a minister finds himself dissenting from the creed of a church, he should "remain in the church and frankly and courageously declare his dissent." This is very easy to say; but does not the writer know that it is exactly what is impossible? Does he not know that the dissenter regarding matters of much moment in any orthodox church would be immediately put out of the church if he "courageously declared his dissent"? He must "insincerely conform" or go. This

being the case, the question is, Does not every consideration of honesty and honor demand that he frankly declare his dissent and go? One of the important uses of the Unitarian Church is to furnish a home for good men and women of the other churches when they get too intelligent longer to believe the old creeds and are too honest to go on professing to believe what they do not.

WOMAN'S WORD AND WORK.

BOSTON.

The National Alliance of Unitarian and Other Liberal Christian Women held a public meeting on the afternoon of Monday, May 25, at the South Congregational Church. There was a large attendance. Rev. Edward Everett Hale opened the meeting with prayer, and as pastor welcomed the Alliance to the church. He expressed his interest in the society, and spoke of the opportunities before it. He also spoke a word for California, of its grand opportunities as he had seen them in his recent visit and of the great activity of our workers there.

Mrs. J. W. Andrews, the president of the Alliance, followed with her word of welcome to all. The audience then united in singing the hymn, "Come, Thou Almighty King!"

Mrs. J. W. Chadwick of Brooklyn represented the New York League, which is an associate branch of the National Alliance. She told of the new impetus which had been given to the work since the new organization, and spoke of the power of co-operation.

Mrs. B. Ward Dix of Brooklyn, one of the directors of the Alliance in New York State, spoke of the growth of the Alliance in that State during the last year, and said the members had increased so that the State was entitled to another director, and one had recently been chosen. The directors from the State had formed a plan of active operations, and hoped to create new interest thereby.

Mrs. A. W. Longstreth of Philadelphia told something of the work done by the branches under her direction.

Mrs. E. A. Fifield, the recording secretary, gave some account of the general work. Already, from the increase in numbers, two new directors had been elected,—one in Missouri and one in New York. The women in Chattanooga, Atlanta, and New Orleans, have united to form an associate branch, and it is hoped Charleston will soon join. The New England branches have been actively at work. Several branches have printed the sermons of their pastors for distribution, and several have helped students in pursuing their studies. The interest in the Post-office Mission has neither slackened nor abated, and the work of the Cheerful Letter Exchange is found to be of much interest. Eighty-one branches have reported. Those in Suffolk County alone number over twelve hundred members.

Rev. Grindall Reynolds, the secretary of the A. U. A., spoke of the great interest which the women are now taking in our work. He was more satisfied than ever of the need of our word and work in the world. In every large city there are numbers of people now unchurched, not ministered to, who are hungering and thirsting for something better than they have. We look forward to new work and new opportunities. He expressed his confidence in the work of the women, and trusted they would accomplish much for the denomination.

The hymn, "A Charge to keep I have," was then sung.

Miss E. P. Channing made an earnest appeal for the fund for the Meadville Theological School. Mrs. S. E. Hooper, chairman of the Committee of the Meadville Fund, spoke of the condition and needs of the school. At the suggestion and desire of Miss Channing, a collection was taken up, which amounted to one hundred and thirty-seven dollars.

Rev. Mary L. Leggett gave a very interesting account of Marshfield and of Grace Chapel, of which she has recently become the pastor. Grace Chapel was the child of the Women's Auxiliary, and it is of no less interest to the Alliance. Miss Leggett interested all in the hamlet in which Grace Chapel is situated, and in the people who gather there each week for worship and instruction. It is hoped that there will be even greater interest and activity under the new minister.

Short addresses were made by Mrs. Charles Lowe of Somerville, Mrs. Marean of Cambridge, Mrs. Brown of Worcester, and Mrs. Kate Gannett Wells. Mrs. Wells urged strongly that we should make this a truly *national* organization, and hoped that we would work for the good of the whole country, and that the interests of the denomination as a whole would be considered, and not the demands of any section simply.

It was hoped that representatives from the Women's Western Conference would be present and speak, but they did not arrive in time.

The doxology was sung, and the benediction was pronounced by Miss Leggett, after which the audience adjourned to the parlors of the church for a social meeting, with tea, by the invitation of the Suffolk branches.

This opportunity for friends and strangers to meet and talk with each other was apparently much enjoyed.

GEORGIANA MERRILL.

Roxbury, Mass.

ST. LOUIS.

The Eliot Society held its annual meeting on Thursday, May 28, bringing to a close a year of earnest and successful work. About

one hundred and fifty ladies sat down to a bountiful lunch, which was served in the church parlors, the tables presenting a pleasing appearance with their array of lovely flowers and tempting viands. After an hour or two of pleasant social intercourse, the meeting was called to order by the president, who made a short address, which was followed by reports from the various committees.

The year's work of the literary branch of the society closed with the discussion of the "Peckster Professorship," by J. Quincy. This book is one of the numerous modern novels which so persistently deal with the psychic problem of the day; that is, the question whether mind, which must learn to do without physical hands, feet, and tongue in a future life, may not be growing some of that power while yet in this life. The book was not discussed for the story, but as an object-lesson, to show what Omnipotent Power may be, since it certainly works without physical hands, feet, and tongue. As a rule, religion deals mainly with the mercy and goodness of God, which are easy to understand, and gives but little time to his wisdom and power. Hence the world has no conception of these characteristics of Omnipotence, and there results a lamentable inertia of belief in the dynamic force of truth, virtue, and thought, with a corresponding lack of effort to reform present evils. Psychological fiction and science will awaken the imagination in this direction, and make us ashamed not to accomplish more.

The essayists were Mrs. W. L. B. Allen and Mrs. McArthur. The discussion was opened by Mrs. C. H. Stone.

The Sunday-school closes for the season on Sunday, June 14, and on the 1st of July the church will take its usual vacation of two months. M. H. D'W.

GUILD DEPARTMENT.

RELIGION AT HOME AND IN BUSINESS.

Read before the Guild of the First Parish, Concord, Mass.

We are inclined to restrict our religion too much to Sunday, and to the brief time on Sunday that we spend within the four walls of the church. I need not ask you whether such a state of things is right or wrong, for we all know what we ought to do. Attendance at church and the joining in worship with the congregation is certainly a very necessary part of religion. Is it not with many people a very *large* part also? Now it seems to me, while acknowledging the importance of church attendance, that that really should form only a *small* part of our religion. Consider, we only go to church for a short time on each seventh day. Are we, then, during all the rest of our time to let religion go, to have none of it? Shall each of us live in his or her own way, regardless of others, and with no thought of right, justice, or God? Assuredly not. Such a state of things would be sad, indeed; and yet this is apparently the way in which some people, though I hope they are few in number, treat religion. But, you say, what can we do? We cannot go to church all the time. No, you cannot; and I am glad of it, for I think it would be a very wrong way in which to spend your time. You would be like the hermits or monks of the Middle Ages. The former lived absolutely alone in some cave in the mountains or in some rude hut in the wilderness. The latter were not so utterly averse to all intercourse with their fellow-men, and enjoyed the companionship of others of their own mind, in some monastery where they were quite as free from intrusion as were the hermits. Both classes shunned the world, and tried to gain their way to heaven by enduring bodily discomfort instead of by following out the words of the apostle, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

Rev. Charles G. Ames, in one of his sermons, says: "Where is a man to keep his religion? Ask as well where he keeps his bodily health. In the medical books, in the doctor's office, in the drug-store, in the gymnasium? Let these serve as they may, his health must be in his own frame, its fountain in his own heart, its play along his own nerves.

"No more can a man keep his religion in a church, in a doctrinal statement, a profession, a Sunday, or a sacrament. His religion is the health of his being. To be real and vital, it must be in himself; it must be the spirit or principle which inspires and orders his life, else he has no religion. Look not here nor there; for, behold! the kingdom of God is within you, and within you is the King and the law. Sharper than a two-edged sword is that judgment of truth which divides religion from all external or internal substitutes for it; solemn as a voice from the Throne is the sentence that condemns all the usurping authorities of church or book, of creed or ritual, when these are set above the law written in the heart of man."

How shall we make our religion an everyday matter? I think we shall come very near it if we follow out the injunction of the apostle, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Now there are a great many men apparently honest and upright who do not follow out the above injunction; that is, really and in spirit. They do it because others do it, or, to put it more harshly, because they remember the old saying, "Honesty is the best policy," although they would probably make a most emphatic

denial to such an accusation. There is another class of men, perhaps a little higher in our scale, who, while scorning to cheat or to gain any advantage to themselves by some sharp, questionable move or underhand trick, yet demand to the full from others that which they consider rightfully theirs, even if by such action they bring suffering and distress to one who thought his present taskmasters his friends. And perhaps they justify their course to themselves by some such argument as this: It takes two to make a bargain. He agreed to the terms, went in with his eyes open. If he is squeezed now, it is his own fault. Anyway, I am just so much better off. In that last sentence does not our just severe man crush back the consciousness that the finest justice is tempered with mercy? And has he not wilfully forgotten the lessons of kindness and brotherly love taught by Christ?

I remember once reading a story which illustrates this kind of religion. Here it is in brief. A certain builder was, through unforeseen circumstances, unable to fulfil an agreement without ruinous loss to himself. His employer held him to his contract, and the man, financially ruined and brought in fact to absolute poverty, was obliged to retire from business, and not long after died. Then the man who was the cause of all this suffering came and offered money to the bereft family, as if that could make up for the loss of the husband and father who might then have been with them, had his employer only showed him some kindness and consideration. In strong contrast to these persons I have been describing, let us now turn to another class of men. To this class belonged a Boston merchant who died some thirty odd years ago, of whom it was said: "Beneath a quiet exterior he had an active intellect, an energetic will, and a kindly disposition. His virtues were not worn for display, nor did he affect the *manners* of goodness; but those who knew him best loved and esteemed him most highly. He sought rather to hide than to exhibit his good deeds; but the many whom they benefited remembered them, and silently crown his image with their gratitude." In more recent years, a noble example of the men whom we are now considering was the late Henry P. Kidder of Boston. Here we find a life truly religious and symmetrical,—the life of a man who was ever ready to help on beneficent projects, and aid in every way possible all those who needed the help and encouragement of a friend. It seems to me that the lives of these two men I have mentioned are apt illustrations of our subject. And who shall say how far their influence was felt? Such men make the world worth living in. When we see all the suffering and misery that are around us, and especially in our large cities, I think we are tempted to cry out, as did the principal character in the story of "Donovan," against the cruel injustice of it all. Why is it that part of the world live luxuriously in happy homes, while so many are doomed to lives of wretchedness and sorrow? We should not question. Such is the mystery of life; and it is our duty as professed followers of Christ to do as he did, and to better as far as we are able the condition of those less fortunate than ourselves. But, you say, we have neither the time nor the means to help these people. That is very true of many of us,—perhaps of far the greater number; but we can at least let no day go by without doing some little kindness to one of the many people we meet. Here is a quotation, the author of which is unknown to me, that seems to be appropriate:—

"I expect to pass through this world but once. Any good thing, therefore, that I can do or any kindness I can show to any fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

Now what are some of the reasons why we should make our religion more practical? First, we like to see a symmetrical life, neither one that is given entirely to worship and spiritual contemplation, nor one that is all practice and no worship, though the abnormal development of the practice side is less to be regretted than that of the other. In either case, however, the life is sure to be uneven.

Secondly, if we go to church and profess all this religion, and love for God and our fellow-men, then, as soon as we step outside the church, turn our backs on it and join again the rushing, thoughtless world, in what are we better than those who make no profession and who do not go to church? Are we not even less to be respected, inasmuch as they are honest while we are hypocritical? Then, again, if we do some kind deed each day, we cannot help feeling a returned pleasure, a reflected light; and thus our own lives will be made happier and brighter.

In conclusion, there is one rule which contains all that is in this paper and far more beside, which is the guiding sentiment in the hearts of all true Christians,—

"Whatsoever ye would that men should do to you, do ye even so to them."

B. FARNHAM SMITH.

The third annual meeting of the National Guild Alliance was held in Channing Hall, Boston, on Wednesday of Anniversary Week, May 27.

A business meeting preceded the general meeting, and was composed of ministers and delegates, who assembled in Room 10. Reports were given. The number of guilds in the Alliance has increased during the year from nineteen to thirty-one. The old officers were re-elected; namely, president, Rev. B. R. Bulkeley; vice-president, Rev. W. H. Fish, Jr.; recording secretary, Miss Margaret Blanchard; corresponding secretary, Miss Kate L. Brown. A list of hon-

orary members of the Alliance from those interested who can join no guilds near at hand was provisionally adopted to wait for future action of the Alliance. The president was authorized to appoint a committee to look into the matter of publishing a general guild paper.

The mass meeting was a large and earnest gathering, people having been drawn through interest in the subject of guilds. The president conducted a brief devotional meeting, Rev. W. H. Fish, Jr., offering prayer. After opening remarks, Mr. Bulkeley introduced a number of speakers who made brief earnest addresses. Rev. C. F. Nicholson of Norton showed how the guild could be used in various ways to help the church. Miss Kate L. Brown of Hyde Park gave a few items about the spread of the movement and told of the interest of young people shown in correspondence. Rev. H. G. Spaulding, secretary of the Unitarian Sunday School Society, spoke earnestly of the movement. Mr. Louis E. Fletcher of Littleton gave some hints of what the guild had done for the young people of his church. Rev. E. A. Horton of Boston spoke of the importance of this work as compared with intellectual and scholarly enterprises. Rev. W. W. Hayward of Medfield spoke confidently of what could be done, having been often surprised at the success of his guild. Mrs. Martine of Dorchester read a paper, written by Miss Martine, giving a number of extracts from guild papers. Rev. S. W. Brooke told of certain kinds of work which the guild could do outside of conducting religious meetings. The meeting was a most encouraging one.

We are led to think our movement is growing. Where the cause is earnestly presented, there is a desire to have a guild.

Rev. B. R. Bulkeley spoke on "The Value and Significance of the Guild Movement" at the annual meeting of the Maine State Conference, held in Bangor, June 2, 3, 4. There was much interest in the subject. The young people of Portland were moved to agitate the matter in the Unitarian church, and we hope the fall will not pass before a guild is formed. This, with the new minister, will give a new impulse to the work there.

B. R. Bulkeley, *President.*

TEMPERANCE NOTES.

On May 29, at King's Chapel (Boston), was held the Anniversary Week meeting of the Unitarian Church Temperance Society.

Addresses were made by Rev. George W. Cooke, the newly appointed agent for Unity Clubs, Guilds, and Temperance Societies, Mrs. Anna Garlin Spencer, Rev. Charles G. Ames, and Miss Florence Balgarnie of England. Miss Balgarnie had spoken several times before during the week; and, indeed, it was noticeable that our temperance speakers, most of them, appeared also as advocates of woman's suffrage and other reform movements,—a hint of how closely interrelated these are.

King's Chapel heard no uncertain sound upon the subject of temperance on May 29.

After a brief report of the society's purpose and work, given by its president, Rev. Mr. Cooke read a most carefully prepared paper upon the motives and methods of temperance reform, emphasizing the necessity of wise education.

Mrs. Spencer and Mr. Ames both dwelt upon the principle of total abstinence as one of safety for the individual and of great influence in society. Said Mrs. Spencer: "I believe, first, last, and always, in total abstinence. It is the only way to carry on this reform, and it must be done by personal example."

Miss Balgarnie, herself a member of the British Women's Temperance Society, and evidently one accustomed to take an active part in leading the temperance reform movement, spoke of the work in England. She thinks, on the whole, that the temperance reform is gaining ground. Total abstinence seems to be becoming fashionable. We have three great allies in our work. The first is public opinion. Another, the labor leaders, who are all sound on the temperance question. The last, and by no means least important, is the Salvation Army. We disagree with them on theological views; but they are certainly doing a world of good for temperance in the slums of London.

"In all things let us be practical. If the temperance reform is ever to succeed, it must depend on our personal efforts and nothing else. Each must do his share."

Two most excellent temperance discourses have come to us recently, one entitled "Virtues and Vices of the Day," by Rev. Lewis G. Wilson of Hopedale, Mass., the other by Mrs. Anna Garlin Spencer, who writes upon "Intemperance: in its Relation to Social Ills."

From the former I quote in regard to intemperance the following:—

"Let us stop and look at this and kindred evils, and carefully note on which side of the scale our influence falls. Give it no quarter! You cannot afford to. You cannot afford to laugh at the grotesque postures of the drunkard that passes your door. You cannot afford to speak lightly of a sin that shuts the door of a human soul against the spirit of God. You cannot afford to do anything but condemn the *whole business* as we see it in our midst. . . .

"For the sake of that heaven which can exist only in man's spirit, let your trumpet make no uncertain sound in this regard. If you speak at all, condemn it! condemn it! condemn it!"

We wish that every one might read Mrs.

Spencer's discourse. It deals with the subject broadly; but, after pointing out various social means of lessening intemperance, it comes at last to an earnest plea for total abstinence: "I cannot see any way of absolute safety for all, any way of probable security for most, but the method of total abstinence."

Mrs. Spencer defines intemperance as a "social evil; that is to say, a species of wrong-doing which is so manifestly social in its effects that society has a right and a duty to investigate and treat it as a special and not merely a general moral evil."

She also considers it "the greatest moral evil in our present civilization." Among evils for which she considers it largely responsible are licentiousness, gambling, pauperism, crime, and defective human beings. She quotes from a report of a Royal Commission of Inquiry made in the English House of Commons a few years ago the following "careful and cautious summing-up of the effects of intemperance":—

"The drink results for England are:—

"1. Nine-tenths of the paupers.

"2. Three-fourths of the criminals.

"3. One-half the diseases.

"4. One-third of the insanity.

"5. Three-fourths of the depravity of children and youth.

"6. One-third of the shipwrecks and fatal accidents."

In answering the question, What can be done? the writer dwells upon the influence of employers of labor, the need of pure water and nourishing and well-cooked food, the substitution of warm, cheery lounging-rooms for saloons, more parks and fresh-air places of resort; but, in closing, she emphasizes most of all the personal method of "total abstinence from all intoxicants as a beverage."

"If we mean to cure the world of this great and overwhelming evil of intemperance, we must lay aside every weight, to run with patience the long and up-hill road of temperance reform. *And the tiny wine-glass of high-bred society is a leaden burden to the temperance worker.*"

Says the *National Temperance Advocate:* "It is said that the great Molekanyei sect in Russia are religiously abstainers; but the only actual abstinence society was formed about three years ago by Count Tolstoï, who, however, was not allowed by the authorities to print the rules, but who now reports about one thousand members. The Russian Duchy of Finland, however, has a Total Abstinence League, a Blue Ribbon movement, a form of Good Templary modified by government orders, and a Coffee-house movement."

The Unitarian Church Temperance Society will reprint Mrs. Spencer's discourse for free distribution. Rev. Mr. Lewis's sermon may also be obtained by addressing the secretary, Rev. George H. Hosmer, at 25 Beacon Street, Boston. It is proposed also to reprint a synopsis of lessons for Sunday-schools prepared by Rev. W. C. Gannett, entitled "Six Sundays on Temperance."

One of our ministers writes: "I have been facing several drink skeletons lately. Oh, the horror of it in a family where a noble woman is on the rack! It seems to me the chief value of temperance work with children is to warn them (girls, for instance) from marrying the wine-tasters."

It is interesting to know that at the meeting of the American Medical Association, held at Washington in May, a society was formed, to be called the American Medical Temperance Association.

The object of the society is "to advance the practice of total abstinence in and through the medical profession, and to promote investigation as to the action of alcohol in health and disease."

Dr. N. S. Davis of Chicago was made president,—one who for many years has been a leader in the temperance reform, both in relation to social customs and the practice of medicine.

What an influence does the word of the physician carry with it! How many are unwise or careless in the advice they give to young people! Do you, good family physicians, realize the responsibility resting upon you in regard to the use of intoxicating beverages?

Do you know that, if you advise against them, you do immeasurable good, and that by silence or example or consent, or even a cautious verdict in their favor, you do incalculable harm? At least, say boldly that alcoholic beverages are to be classed as medicines, that they are unnecessary and dangerous for persons in health, and ought always, if used at all, to be used under the watchful care of a physician. All honor to such men as Dr. Davis, Dr. Benjamin Richardson of England, Dr. Carpenter, and all their brethren whose voices give no uncertain sound!

C. R. Eliot.

Dorchester, Mass.

LITERARY NOTES.

Lee & Shepard announce "The Life and Works of Horace Mann," in five volumes.

The *Christian Union* says, "It is estimated that a full half-million of Edward Everett Hale's 'The Man without a Country' have been sold."

One of the most valuable periodical issues that we have met with in a long time is that of the *American Hebrew* of May 22, which is double the usual size, and is mainly taken up with a series of excellent articles upon "The Progress of the Jew," considering

the Jew in Finance, in Education, in Medicine, in Music, in Literature, in Law, in Charity, and in Business. The facts brought out regarding this remarkable people are very interesting and well worth attention.

Rev. J. T. Bixby has a new book on ethics in the publisher's hands. It is entitled "The Crisis in Morals: An Examination of Rational Ethics on the Basis of Science." Dr. Bixby has just sailed for Europe, to be gone three or four months. He will read the proof of his book while on the other side.

The Power of an Endless Life, and Other Sermons. By John W. Chadwick. Boston: Geo. H. Ellis.—This book is made up of sixteen discourses, the author's "fifteenth and sixteenth series" of monthly sermons. The subjects treated are: Green Pastures and Still Waters; Enduring Hardness; The Blessed Mother; Twenty-five Years Together; An Old Translation; The Unknown God; Creed Revision: Whither? The Great Commandment; The Rejoicing Heart; Frederic Henry Hedge; Public Worship; The Power of an Endless Life; Why I am a Unitarian; And but for You; Words Fitly Spoken; The Twilight of God. These sermons are remarkably bright and fresh, full of literary allusions, intellectually stimulating and morally tonic, even if not possessed of quite as much as we could wish of religious tenderness and warmth. The sermon on Dr. Hedge is probably the best tribute that has yet been paid to that distinguished scholar and thinker.

The *Critic* pronounces an unfavorable verdict as to the poetical qualities of Edwin Arnold's new poem, "The Light of the World." It says: "Sir Edwin Arnold's 'Light of the World' tells an old story, and one that is most dear to the heart of man. As a story, it is interesting. As a poem, it is disappointing, simply because it is so barren of the qualities that belong to poetry." On the other hand, Mr. R. H. Stoddard says in the Introduction to the poem: "It was much to have written 'The Light of Asia'; but it is more, infinitely more, to have written 'The Light of the World,' of which every lover of sacred song will say when he has finished it,—

'The strain I heard was a higher mood.'"

A very interesting and timely book is "Woman's Work in America," published by Henry Holt & Co., price $1.50. It is edited by Annie Nathan Meyer, and has an Introduction by Julia Ward Howe. Its contents are: Woman in Education: (*a*) In the East, Mary F. Eastman; (*b*) In the West, May Wright Sewall; (*c*) In the South, Christine Ladd Franklin; In Literature, Helen Gray Cone; In Journalism, Susan E. Dickinson; In Medicine, Dr. Mary Putnam Jacobi; In Ministry, Rev. Ada C. Bowles; In the State, Mary A. Livermore; In Law, Ada M. Rittenbender; In Industry, Alice Hyneman Rhine; In Philanthropy: (*a*) Care of Poor, Josephine Shaw Lowell; (*b*) Care of Sick, Ednah D. Cheney; (*c*) Care of Criminals, Susan Barney; (*d*) Care of Indians, A. B. Quinton; (*e*) Work of the Woman's Christian Temperance Union, Frances Willard; (*f*) Work of the Red Cross, Clara Barton; (*g*) Anti-slavery Movement, Lillie B. Chace Wyman.

A book to meet the needs of women's clubs is "The Study Class," soon to be issued from the press of A. C. McClurg & Co., Chicago. The writer is Mrs. Anna B. McMahan of Quincy, Ill. It is intended to acquaint the student with English literature by means of the direct study of its masterpieces. The courses of study offered are upon: Shakespeare; The English Drama; English Poetry; Robert Browning; The English Essay. The book will also contain chapters upon Choice of Subject, Method in Study, The Interpretation of Literature, and The Art of Composition.

A Study of the Sects. By William H. Lyon. Boston: Unitarian Sunday School Society.—We have long needed a book that should give an intelligent and reliable account of the various sects and denominations into which the Christian Church is divided in our day, affording a sketch of the history and present condition of each, and, especially, setting forth in a clear way each one's doctrinal basis and the particular place each is filling in the religious world. Mr. Lyon has given us such a book. It takes the form of a manual for study in Bible classes and older classes in Sunday-schools. It is well done, showing everywhere wide reading, accurate scholarship, clear thinking, candor, and painstaking labor.

G. P. Putnam's Sons have just issued a small book entitled "Church and Creed," made up of three sermons recently preached by Dr. Heber Newton, on subjects that bear upon his right to remain in the Episcopal Church while interpreting Christianity in the broad way that he does. The titles of the sermons are: 1. "Fold or Flock; or, Christianity not Ecclesiasticism"; 2. "The Nicene Creed a Charter of Freedom"; 3. "How to Read the Creed; or, Principles of Creed Interpretation."

MEADVILLE COMMENCEMENT.

The anniversary exercises of the Theological School, June 11 and 12, were of unusual interest; and the presence of a large number of visiting friends from East and West added to the special attractions of the occasion. Of the earlier alumni, Camp, Jennings, Horton, Morehouse, helped on the spiritual good cheer. Secretary Reynolds, Frederick L. Hosmer, and a party of friends

from the Middle States Conference at Buffalo, who wanted to see for themselves something of the work in which they have long been active helpers, were also among the guests.

Our beautiful little valley looked its loveliest. In the early morning a farewell conference was held in the little chapel on the hill, where many tender words of remembrance and God-speed were spoken. The baccalaureate sermon was preached by Rev. E. A. Horton of Boston, and was an inspiring and truly catholic word. Though the school was never larger, the graduating class was very small; but, as Mr. Reynolds said in his excellent address to its members, there were representatives of the leading international and religious interests of the time in it, as in the themes discussed. The following are the graduates and the titles of the essays they delivered:—

Johannes J. Brauti, Telemarken, Norway, "The Incoming Peoples and the New Nation."

Francis Wilder Holden, Waitsfield, Vt., "The Condition of the Jewish People in the Time of Christ."

Watari Kitashima, Tokio, Japan, "Spirit the Eternal Reality, and Nature its Eternal Manifestation."

The beloved ex-President, Dr. A. A. Livermore, and Rev. F. L. Hosmer both sent original hymns. This year closes in the conviction that a larger and increasing field of usefulness is opening. Many important improvements in both the details of management and plan of instruction have already been carried out under the able administration of Acting President Cary; and, with the enlarged resources which are sure to come in the beloved names of James Freeman Clarke and Dr. Hedge, a still greater work is before the Meadville Theological School.

PUBLICATIONS RECEIVED.

Essays, Reviews, and Addresses. Vol. II. By James Martineau. London: Longmans, Green & Co.

The Power of an Endless Life, and Other Sermons. By John W. Chadwick. Boston: Geo. H. Ellis.

A Study of the Sects. By William H. Lyon. Boston: Unitarian Sunday School Society.

Down the Ohio. By Charles Humphrey Roberts. Chicago: A. C. McClurg & Co.

Gospel Criticism and Historical Christianity. By Orello Cone, D.D. New York: G. P. Putnam's Sons.

Pamphlets.—An Address on Behalf of the Indians. Philadelphia: Friends' Bookstore.—Postal Savings-banks: An Argument in their Favor by the Postmaster-General.—The Perfect Law of the Lord, and Unitarianism: Sermons by Rev. William H. Lyon, Roxbury, Mass.—The Atonement: A Discourse by Rev. R. B. Marsh, Peoria, Ill.—A Review of Rev. Edward H. Jewett's "Communion Wine," by John Ellis, M.D. New York: J. N. Stearns. Price 5 cents.—Theosophy the Religion of Jesus, by Alexander Fullerton. New York: William Q. Squires. Price 2 cents.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

Unitarian Review (June).

Liberal Orthodoxy. By J. H. Allen.

Aristotle's Politics. By Charles C. Shackford.

A Man without a Country. By D. H. R. Goodale.

Manual Training in Schools. By Edward A. H. Allen.

The Gospel according to Herbert Spencer. By Henry C. Badger.

Andover Review (June).

Christianity a Religion of Hope. By Philip S. Moxom.

The Significance of Modern Criticism. By Hamilton Wright Mabie.

The Present Religious Crisis in Japan. By Nobuta Kishimoto.

"The Gospel of Wealth." By William J. Tucker.

The Arena (June).

Society's Exiles. By B. O. Flower.

Evolution and Christianity. By James T. Bixby.

Revolutionary Measures and Neglected Crimes. By Joseph Rodes Buchanan.

Spencer's Doctrine of Inconceivability. By T. Ernest Allen.

The Forum (June).

Church and Creed. By Charles A. Briggs.

Immigration and the Tariff. By William McAdoo.

A Rational System of Physical Training. By W. DeW. Hyde.

North American Review (June).

Brutality and Avarice Triumphant. By Rush C. Hawkins.

Is Avarice Triumphant? By Robert G. Ingersoll.

Compulsory Physical Education. By the Earl of Meath.

Review of Reviews (June).

Pope Leo XIII.

American Reform in the Care of the Insane. By John H. Finley.

Some Notes on Social Progress Abroad.

Old and New Testament Student (June).

The Setting of Saint Paul's Apology. By Irving J. Mannatt.

Higher Criticism. By V. M. Olyphant.

Lend a Hand (June).

Ramabai Association.

Massachusetts Indian Association.

Law and Order Work in Massachusetts.

Atlantic Monthly (June).

Abraham Lincoln. By Carl Schurz.

What the Southern Negro is Doing for Himself. By Samuel J. Barrows.

Goethe's Key to Faust. By William P. Andrews.

Scribner's Magazine (June).

Molière. By Andrew Lang.

Boys' Clubs. By Evert Jansen Wendell.

The Century (June).

Pensions and Socialism. By W. M. Sloane.

Women at an English University. By Eleanor Field.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *or* ANN ARBOR, MICH., *before the 18th of the month.*]

Alton, Ill.—The programme of the closing meeting of Unity Club was mainly given by the musical section of the club. The large audience present was a select one, coming in response to invitations from the members. The work done during the year has been of a most satisfactory character, and has been well appreciated.

Andover, N.H.—The graduation exercises at Proctor Academy took place June 5, before a large attendance of the friends and patrons of the school. Under the able leadership of the principal, Prof. True W. White, most excellent progress has been made during the past year. The presentation of diplomas was made by President J. C. A. Hill of Concord. The following are the graduates for this year: Alma L. Walker, Charles J. F. Crosby, Florence I. Clark, Hattie Smith, Minnie J. Smith, Frank J. Sherman, Gertrude Thurston, Maud Weymouth, and Blanche Weymouth. The academy is under the direction of the Unitarian Educational Association of New Hampshire.

Ayer, Mass.—Rev. George E. Littlefield of Cambridge Divinity School is soon to be ordained and installed as pastor of the Unitarian church here.

Baraboo, Wis.—The church here is left without a minister, Rev. Lloyd Skinner having accepted the call of the church in Lincoln, Neb. Through the aid of Rev. J. H. Crooker, the Baraboo society hope soon to secure another pastor. They are hoping to improve their house of worship, as the cause has suffered from the society's not having an attractive church home. The location of the church is good, but more modern arrangements are needed. As the society is not strong financially, contributions are desired from all who can help.

Bedford, Mass.—The serious sickness of Rev. Samuel A. Dyberg has called forth many expressions of sympathy. In the hope that a thorough vacation will restore our young pastor to his usual vigorous health, the society has decided to begin at once the proposed alterations, which are to add convenient church parlors and classrooms to our present building. The church will therefore be closed until the alterations are completed.

Boston and Vicinity.—Weddings, class poetry, church festivals,—all things conspire in the month of June to relax the rigid Puritanic veins; and, while the increasing heat has rapidly lightened and brightened the costumes in the pews, the ministers, unable to discard their customary suits of solemn black, have been as far as possible concealed by banks of flowers, and with wonderful unanimity have forsaken the heavier themes of ponderous theological discussion for the airier topics of the hour and the day. Such a typical sermon was that preached by Rev. Robert Collyer, from Rev. Minot J. Savage's pulpit, June 14, on "Singing New Songs." The faith that can find no new songs is not worth having. No denomination has poured forth such a wealth of new songs as has the Unitarian. Memorial Day and Children's Day have occupied chief places in the services at many churches.

—A new Unitarian church was dedicated at Wollaston Heights June 15, in the presence of a large congregation. The church, which cost $10,000, is of rough granite, with granite belfry tower. The main auditorium is 36 by 45 feet, giving a seating capacity of over three hundred. In the basement are Sunday-school room, ladies' parlor, library, kitchen, and toilet-rooms. Rev. Robert Collyer, Rev. E. A. Horton, Rev. D. M. Wilson, Rev. Grindall Reynolds, Rev. George H. Young, and others took part in the services, which were of a very beautiful and impressive nature. Pastor and people are to be congratulated on the cheering prospect now well opened before them.

—The Church of the Good Samaritan is to unite with the New South under the pastorate of Rev. L. B. Macdonald.

—We understand that, under the will of the late Rev. Frederick Frothingham of Milton, the sum of $30,000 is bequeathed to

Harvard Divinity School for the founding of a new chair of ecclesiastical history.

—The installation of Rev. Obed Eldridge over the Third Parish Church of West Dedham took place May 31, Rev. Edward Everett Hale preaching the installing sermon.

—Harvard University this year confers the degree of D.D. upon Brooke Herford and Joseph H. Allen.

Charleston, S.C.—The accession to our ranks of Prof. W. J. Alexander from the Baptists, and his dismissal from the chair of rhetoric and logic in the State University because of his Unitarian views, have caused much discussion in this city and throughout the State. The Unitarian church in Charleston is availing itself of this new interest in the subject to disseminate as widely as possible a knowledge of Unitarian views. Among other things, it has printed entire in the Charleston *Daily World* the tract of Rev. J. T. Sunderland on "What Unitarians Believe."

Chicago, Ill.—Rev. W. W. Fenn accepts the unanimous call to the Church of the Messiah, much to the satisfaction of the society. Mr. Fenn has built up a thriving society in the parish he has recently left (Pittsfield), and there is little doubt that he will prove a strong power in the work that he now enters.

Chicopee, Mass.—The Unitarian society has entered upon a season of fresh activity under its new pastor, Rev. Solon Lauer. A young ladies' guild has been organized, with forty active and forty-four honorary members. The purposes of the guild are manifold in the line of social and benevolent work. One of the kindly services it undertakes is the weekly decoration of the pulpit with plants and flowers. The Sunday-school is one of the best of the denomination. With ex-Gov. Robinson at its head, how could it be otherwise? Mr. Robinson has a genius for dealing with young people. He is assisted by an excellent corps of teachers. There are whisperings and prophesyings of a new church building which will meet the larger wants and correspond to the movement of the parish from the valley to the hilltop.

Cincinnati, Ohio.—A friend writes: "The existence of a catholic spirit in some orthodox communities is shown by the unanimous invitation of the elders of the Mt. Auburn Presbyterian Church in Cincinnati, lately given to our Unitarian minister in this city, Rev. George A. Thayer, to be one of several speakers on the Sunday evening of the opening of their new church, and Mr. Thayer's address was most cordially received by the congregation. He also was hospitably entertained at a recent reception given by a prominent Methodist layman to the Cincinnati Methodist Ministerial Conference."

Clarinda, Ia.—The Universalist society here prospers under the pastorate of Rev. H. Lewellen, who knows no difference between Universalist and Unitarian. He preaches monthly at an out-station a few miles away.

Denver, Col.—On Sunday, May 31, the twentieth anniversary of the organization of the First Unitarian Society of Denver was appropriately observed. Special music was furnished by the chorus choir, the pulpit was buried in flowers, and upon the wall behind were hung life-sized portraits of the last three ministers of the church, two of whom died while in the service of the church. The central feature of the occasion was a "History of Unity Church from May 31, 1871, to May 31, 1891," written by Mrs. D. D. Belden, one of the founders of the society and stanch supporter throughout its existence. After the reading of the history, a hymn to the founders, written for the occasion by Mrs. H. M. Hiscock, was sung by the congregation. A letter from Rev. L. E. Beckwith, the first minister of the church, told the "Story of the Beginnings." The second minister of the church, Mr. W. G. M. Stone, was present, and told how the young church struggled to get its first church building. Rev. W. R. Alger sent as his contribution a poem entitled "Old Routine and New Insight." The two ministers who died during their pastorates, Rev. R. L. Herbert and Rev. A. M. Weeks, were remembered by the singing of Rev. J. W. Chadwick's beautiful memorial hymn, to the tune of "Auld Lang Syne." The word of greeting from Rev. T. Van Ness dwelt on the transition from the old church to the present building and the increased activities and usefulness of the church. In a brief but emphatic way, the present pastor, Rev. S. A. Eliot, summed up the memories and lessons of the occasion.

Dighton, Mass.—Rev. E. R. Hodges of Nottingham, Eng., has accepted a unanimous call from the Unitarian society here, and will formally enter upon his duties September 1.

Fitchburg, Mass.—The Unitarian society here has called Rev. W. F. Greenman, recently of Winona, Ia.

Haverhill, Mass.—At the First Parish Unitarian Church, on Sunday, June 7, ten children were christened by the pastor, Rev. James E. Bagley, his own two little ones being among the number. What made the occasion a noteworthy one was that no christening had occurred in the church for the past twenty-five years. The service was a very impressive one, and it was much appreciated, partaking more of the nature of a dedication service than of a baptismal one, in the old orthodox sense, the pastor following in part Mr. Savage's idea, and making use of water as the "emblem of purity," and of a white rosebud as "the symbol of the unfolding of a beautiful life," as he consecrated each child to "Our Heavenly Father and his service forever." There was

a large attendance, and the church was beautifully decorated with flowers. Since the advent of our new pastor in October last, the Sunday-school has largely increased both in influence and membership, the number of scholars and teachers having almost trebled within that time.

Lawrence, Kan.—The Unitarian people here are very happy over their new church, and happy that it is *paid for*. They want now to get a good library of Unitarian books, partly for use in connection with their student work. All James Freeman Clarke's works (twenty-one volumes) have been presented to them. Are there not friends abroad who will furnish others? Rev. John S. Brown uses five copies of the *Unitarian* regularly in his Post-office Mission work, and would be glad to have some one furnish him more.

Marblehead, Mass.—The Unitarian society is overflowing with fresh energy since Rev. J. B. Barnhill of the last Meadville class accepted the society's unanimous call to become their pastor. He is to be installed early in this month, and Rev. J. W. Chadwick is to preach the sermon. The Essex Conference held its summer meeting here June 17. It was largely attended. Two striking essays called forth remarkably spirited discussion, such as the Essex Conference was famous for in its earlier days. The morning essay was on "The Brothers Newman," and was delivered by Rev. W. H. Pierson of Somerville. The afternoon essay was by Rev. Frederick B. Mott of Salem, upon the subject "Our Church delivering its Message."

Pittsfield, Mass.—Rev. Carl G. Horst has received a unanimous call to become the minister of the Unitarian society here. It is hoped he will accept.

Salem, Mass.—A large gathering of the parish of the North Church assembled at the church parlors on the evening of June 11 to commemorate the thirty-second anniversary of the settlement of Rev. E. B. Willson as pastor of that church. The pastor, endeared to his church by so many years of the highest service, received congratulations for several hours, many of the clergy of other denominations joining in the general expression of rejoicing. Mr. Willson is beloved by all. He is the first minister in the city, not only by age and service, but in the hearts of his fellow-citizens. His high abilities, kindly nature, and spotless character have won the respect and admiration of all.

Sharpsville, Pa.—The *Advertiser* prints in full a very able sermon, by Rev. James Gorton of the Universalist church, on "Dr. Briggs's Heresy and the Presbyterian Agitation."

Walpole, N.H.—Rev. F. S. Thacher delivered the address at the laying of the corner-stone of the new Bridge Memorial Town Library May 17. This library was originally founded by the famous lawyer, Jeremiah Mason, in 1795.

Washington, D.C.—A handsome pamphlet comes to us containing the annual reports of All Souls' Unitarian Church for the year 1890–91, together with an historical sketch of the church by the pastor, Rev. Rush R. Shippen. The reports show the church in an excellent condition and doing an increasingly influential work.

A COMPREHENSIVE STUDY OF EVOLUTION.

One of the oldest, most successful, and best conducted study clubs in the country is the "Friends in Council," Quincy, Ill. It has recently devoted twelve of its sessions to a study of "Evolution"; and we republish the programme, as follows:—

1. Cosmic Evolution.—How suns and worlds came into being. Did the material universe ever have a beginning? Readings: Spencer's "First Principles" and "Illustrations of Universal Progress"; Clodd's "Story of Creation" and "Childhood of the World"; Proctor's "Other Worlds than Ours" (Chap. IX.).

2. Evolution of the Earth.—The story of geology; preparation of the earth for vegetable and animal life. Readings: Haeckel's "History of Creation"; Winchell's "World Life"; Heilprin's "Geological Evidences of Evolution."

3. Evolution of Vegetal Life.—How does life begin? The problem of spontaneous generation; the geographical distribution of plants. Readings: Darwin's "Origin of Species"; "Variations of Animals and Plants under Domestication"; Gray's "Darwiniana"; Spencer's "Spontaneous Generation"; Powell's "Our Heredity from God."

4. Evolution of Animal Life.—The problem of special creation; the mutability of species; the order of zoölogical evolution. Readings: Spencer's "Biology"; Huxley's "Paleontology and the Doctrine of Evolution" (in "Critiques and Addresses"); Powell's "Our Heredity from God."

5. The Descent of Man.—Duration of human life on the planet; growth of mind, reason, and the moral sense. Readings: Darwin's "Descent of Man"; Haeckel's "Evolution of Man"; Winchell's "Preadamites"; Tylor's "Anthropology," "Primitive Culture," and "Early History of Mankind."

6. Evolution of Mind.—The mind and the nervous system; the nature of mind; the growth of consciousness, instinct, memory, reason, feelings, will. Readings: Spencer's "Principles of Psychology"; Fiske's "Cosmic Philosophy"; Maudsley's "Physical Basis of Mind"; Romanes's "Mental Evolution in Animals."

7. The Growth of Language.—Origin of articulate speech; the three stages in the

evolution of language; relation of speech to thought. Readings: W. D. Whitney's "Language and the Study of Language," "Oriental and Linguistic Studies"; Max Müller's "Science of Language" and "Science of Thought."

8. Evolution of Society.—Primitive man; growth of the family, tribe, city, and State; domestic relations; ceremonial and political institutions. Readings: Spencer's "Principles of Sociology," "Descriptive Sociology," and "Social Statics"; Tylor's "Early History of Mankind"; Clodd's "Childhood of the World."

9. Evolution of Theology.—Origin of religious beliefs; ideas of primitive man; animism and ancestor-worship; polytheism, monotheism, pantheism. Readings: Spencer's "Sociology" and "Recent Discussions"; Coulanges's "Ancient City"; Tylor's "Primitive Culture"; Clodd's "Childhood of Religions."

10. Evolution of Morals.—How altruism grows out of egoism; characteristics and relative values of ethical systems; influence of the evolutionary theory of morals on ethical sanctions. Readings: Spencer's "Data of Ethics" and "Ethics of Kant," in *Popular Science Monthly*, September, 1888; Schurman's "Ethical Import of Darwinism"; Amos's "Science of Law."

11. The Philosophy of Evolution.—Relation of the doctrine to prevailing philosophical systems; metaphysics and the scientific method; positivism; realism and idealism; transfigured realism. Readings: Spencer's "First Principles" and "Psychology;" Fiske's "Cosmic Philosophy"; Martineau's "Types of Ethical Theory"; Abbot's "Scientific Theism."

12. The Effects of Evolution on the Coming Civilization.—Evolution and revolution; probable influence of the evolution philosophy in the settlement of social and economic problems. Readings: Savage's "Social Problems"; Heber Newton's "The Social Problem"; Miss Cobbe's "Present and Future of Religious Faiths"; J. C. Morison's "The Service of Man."

WAITING.

I'm kneeling at the threshold, weary, faint, and sore,
Waiting for the dawning, for the opening of the door;
Waiting till the Master shall bid me rise and come
To the glory of his presence, to the gladness of his home.

A weary path I've travelled, 'mid darkness, storm, and strife,
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er,—
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voices of the blessed as they stand,
Singing in the sunshine in the far-off happy land.
Oh would that I were with them, amid their shining throng,
Mingling in their worship, joining in their song!

The friends that started with me have entered long ago:
One by one they left me struggling with the foe.
Their pilgrimage was shorter, their triumph sooner won:
How lovingly they'll hail me when all my toil is done!

With them the blessed angels that know no grief or sin,—
I see them by the portal, prepared to let me in.
O Lord, I wait thy pleasure, thy time and ways are best;
But I am wasted, worn, and weary. O Father, bid me rest!

—*Selected.*

"HE MAY REFORM HIS PLAN."

"Believe, believe, believe!" the preacher cried.
"Oh, go to heaven, not to burning hell,—
To heaven whose glories tongue can never tell!
It all depends upon thy will, decide!
Accept Christ's blood, or else in hell abide."
"Christ's blood," the learner said, "some miracle,—
I do not somehow understand it well."
"What! knowest not God's plan, for which Christ died?"
"I know no plan, and have but this to say:
What object in this hell that ceases never?
If that be God, I know more good in man."
"Men are but worms; God, just, and lives for aye."
The learner, musing, said: "He lives forever!
Then there is hope he may reform his 'plan.'"

FRANK H. KNICKERBOCKER.

TRINITY CHURCH AND ITS MILLIONS.

Says the Detroit *Journal:* "Last Sunday Rev. Reed Stuart, of the Unitarian church, startled his hearers by declaring suddenly, after an impressive pause, that Trinity Church in New York city owns $75,000,000 worth of property, while 40,000 girls and women in the metropolis sell themselves for bread. He added that $1,000,000 ought to be enough for the church, and the $74,000,000 should be used in saving those poor creatures from hell. The trustees, he said, deny that the church is so rich, but acknowledge $30,000,000, while excellent authority places it at $100,000,000. There is another very wealthy church society in New York City. An old Dutchman, named John Harberdinck, bequeathed to it in 1722 about three acres of land, which comprises some of the most valuable lots on Broadway. The

members of this Reformed Protestant Dutch church have two handsome church structures on Fifth Avenue which have never cost them a cent. Even the princely salary which their fashionable pastor receives is paid out of the rent of that land, and then they have a comfortable annual surplus to invest in Kansas mortgages; for the society's rent-roll amounts to $122,000 annually. For the poor all the society does is to maintain in tenements an average of 26 persons per year!"

JOTTINGS.

ENGLISH SUNDAY-SCHOOLS.—The methods of the English Sunday-school, which differ in some respects from those of our own, are interestingly described by an English minister in the current number of the *Congregationalist.* "Before the passage of the Education Act of 1870, the Sunday-school had an important place as a teacher of the three elementary R's. It still fills a unique place between the functions of the parent, on the one hand, and those of the preacher, on the other. The numerical strength of the schools is encouraging. United with the Sunday School Union, which embraces most of the Nonconformist bodies except the Wesleyans, are 153,000 teachers and 1,500,000 scholars. The Church of England has a force represented by 250,000 teachers and 3,000,000 children on the books, while the Wesleyan Methodists have an army of scholars, approaching a million in number. Many of the schools, chiefly those sustained by the Church of England, are a thousand strong; and in Lancashire, the field *par excellence* of Sunday-schools, the second thousand is occasionally reached. The undenominational Stockport Sunday-school in Cheshire, the largest in the world, holds the palm with its thousands of scholars, taught by hundreds of teachers of every section of the Church of Christ."

The following interesting statistics are given by the *Christian Life.* If they are reliable, they throw light upon the question which many are asking, Is there increasing danger from the growth of Catholicism, especially in this country? The statistics referred to are given as follows: "In 1786 the number of Protestants in Europe was 37,000,000; of Roman Catholics, 80,000,000; of the Greek Church, 40,000,000. In 1886 the number of Protestants was 85,000,000, of Roman Catholics 154,000,000, of the Greeks 83,000,000, showing a Protestant increase in this century of 230 per cent., a Roman Catholic of 192, and Greek of 207. In 1786 the number of Protestants in North America was computed at 2,700,000, of Roman Catholics at 190,000. In 1886 the former numbered 47,000,000, the latter about 19,930,000, an increase of 1,741 per cent. in the former case, of 1,049 in the latter."

A good story, not new, but well worth repeating, about the venerable and beloved Dr. Andrew P. Peabody of Harvard University, who has just passed his eightieth birthday, is set in circulation again by the Boston *Herald:* "One summer day, having come into Boston from Cambridge, and having alighted from the car at Bowdoin Square, he turned a sharp corner and collided with an elderly gentleman who was standing with his hat off, wiping the perspiration from his forehead, and who held his hat in such a way as to give the appearance of begging. Dr. Peabody, seeing the hat, dropped a quarter into it, with his customary kind remark. Dr. Oliver Wendell Holmes, who was holding the hat, put the money in his pocket, solemnly thanked his old friend, the giver, and passed on."

God will only punish men for wickedness, and not for holding opinions. That is the truth which cuts into the knot of sophistry and ends that great error. That error itself is guilt. The Church should be more intolerant of selfishness, cant, and hypocrisy, and less indignant with original opinions. The minister should be the pattern of intolerance of all that is immoral, and the model of tolerance of what is honest doubt, and honest belief in what differs from himself.—*Phillips Brooks.*

According to the latest returns supplied to the Local Goverment Board, there are in London fewer paupers than in 1889, 5,000 fewer than in 1888, and 8,000 fewer than in 1887. This shows that pauperism is on the decrease, even without the aid of any special scheme other than the earnest efforts to reform the habits of the people, and save those who have already gone into pauperism.

Dr. Channing was walking on the beach at Newport with a lady. "When I look," said she, "at the sweep of the ocean and its power, and think of the infinite range beyond, I feel myself so small as to be all insignificant. Do not you?" "My dear friend," said he, "when I look at the infinite ocean, I do not think of myself at all."

There is no virtue, no grace, in postures and attitudes. This truth we do not question; but, if we refuse to express reverence, we shall soon cease to feel reverence. This, also, is a truth. It is not enough to be interested, in a general sense, in the services of the sanctuary. "God is greatly to be feared (reverenced) in the assembly of the saints and in the congregation." True reverence, real worship, will express itself somehow, as long as we are compounded of body and spirit. Starve expression, and how long will the feeling endure? We are persuaded that it has declined in many, if not most, of our congregations. It is greatly to be wished that it might be revived. But, in order that it may become a fixed habit of our souls, we need to adopt suitable methods

of expression. We should feel more like praying if we adopted some proper attitude of prayer. By kneeling, bowing the head, covering the eyes,—by some bodily action or attitude expressive of reverent adoration, —we shall be far more likely to cultivate the true spirit of devotion.—*Dr. Bushnell.*

Sir Wilfrid Lawson tells the following suggestive story illustrative of the "moderation" theory in liquor-using: "It was a species of temperance meeting. Three excellent clergymen spoke. They harped on the elastic and indefinite word 'moderation,' condemning intemperance, but setting up Timothy as their model man, morally and constitutionally, lauding and magnifying sobriety, but commending the temperate consumption of alcohol. When they had concluded, an elderly farmer rose and said: 'I've heard that kind of talk for the last forty years, and I can't see that people are a bit more sober now than when it commenced. It reminds me of what I once saw take place at a retreat for imbeciles. It is the custom there, after the patients have been in residence for a certain time, to put them to a kind of test to see whether they are fit to leave the asylum or not. They are taken to a trough full of water, with a small pipe continually running into it and supplying it. They are given a ladle, and told to empty it. Those who have not regained their senses kept ladling away, while the water flows in as fast as they ladle out; but them that isn't idiots *stop the tap.*' "

Would any of us know how to grow old? Here is a passage from Lydia Maria Child that gives the secret of a beautiful old age. She writes: "David and I are growing old. He will be eighty in three weeks, and I was seventy-two last February. But we keep young in our feelings. We are, in fact, like two old children,—as much interested as ever in the birds and the wild flowers, and with sympathies as lively as ever in all that concerns the welfare of the world. Our habitual mood is serene and cheerful. The astonishing activity of evil sometimes makes me despondent for a while; but my belief returns as strong as ever that there is more good than evil in the world, and that the All-wise Being is guiding the good to certain victory."

Mr. George T. Angell of Boston relates the following curious incident regarding our esteemed Rev. W. P. Tilden. If Mr. Tilden had only been orthodox, and therefore among the special favorites of heaven, Mr. Moody and Mr. Talmage would have no difficulty in seeing in the event a "special providence." As he was a Unitarian, we do not know exactly what they will call it. "In the fall of 1868," says Mr. Angell, "Mr. Tilden called at our office, and said he had, with some trouble, obtained subscriptions for twenty-five copies of *Our Dumb Animals*, to be given to families represented in his mission Sunday-school, but wished he had enough money to put a copy in each family. 'How many do you want?' said we. 'Just eighty-eight copies,' he answered. 'Very well,' said we, 'you have paid for twenty-five, Mrs. F. has ordered us to send you forty, Mrs. M. three, and this morning Mr. G. called and handed us the money to send you twenty more. We have 25 + 3 + 40 + 20, making just 88, the precise number you want; and they are all paid for.' The good clergyman left very happy, but wondering how it happened that Mrs. F., Mrs. M., and Mr. G., without any knowledge of the number he wanted, and neither knowing the other, should have paid just the required amount."

A correspondent of the Boston *Transcript* recalls this anecdote of Father Taylor: "Seeing in his audience at one time a well-known clergyman of the Baptist denomination, he left his pulpit, and, passing down the aisle to the pew where the reverend gentleman was seated, invited him to occupy the pulpit with himself and make the opening prayer. The visiting preacher declined, giving as a reason that a Unitarian had occupied the pulpit the Sunday before. Father Taylor was not the man to waste time or words on such material, so, hastily turning about, he strode hurriedly back to the pulpit, and on reaching it said: 'Let us pray. O Lord, deliver us from bigotry and bad rum: thou knowest which is worse, I don't.' "

Still is the might of Truth as it has been,—
Lodged in the few, obeyed, and yet unseen.
Reared on lone heights, and rare,
His saints their watch-flame bear,
And the mad world sees the wide-circling blaze,
Vain searching whence it streams, and how to quench its rays.—*John Henry Newman.*

A young man led his blushing bride to the house of Rev. Dr. Carpenter. "We want to be married," he said. "Are you Dr. Carpenter?" "Yes," replied the minister,—"*both Carpenter and Joiner.*"

Teacher: "What is a synonym?"
Bright Boy: "It's a word you can use in place of another one, when you don't know how to spell the other one."—*Street & Smith's Good News.*

Rev. Moses Meeker (jumping up): "Why on earth do you interrupt me in this way, Maria? You're enough to drive one crazy! Didn't I tell you I should be busy all the morning writing my sermon on 'Patience'?"

Nothing is so much to be feared as fear.—*Thoreau.*

All who joy would win
Must share: happiness was born a twin.
—*Byron.*

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*HYMN.**

BY REV. A. A. LIVERMORE, D.D.

Proclaim, O brothers, with your might the word,
'Twas thus the men of old the gospel heard;
From land to land the joyful tidings ran,—
Forth bear you on the strain that then began.

The living voice lift up and *preach* the word,
So by the Son of Man the world was stirred;
Speak you the prophet's thunder-tone anew,
Let fall the apostle's plaint of love like dew.

The reverent heart lift up and *pray* the word,
Unite with all the saints in sweet accord;
Ne'er fails our God when we his children call,
But answers back with good to one and all.

The exultant soul lift up and *sing* the word,
Ten thousand seraphs join to praise the Lord;
Begin we now the songs in courts below
Immortals shall inspire with warmer glow.

The faithful hand lift up and *do* the word,
Henceforth your powers for highest service gird;
Not vain are voice, heart, hand, and music's strain,
'Tis so God brings his age of peace amain.

STRENGTH FROM GOD.

SERMON BY REV. JOSEPH MAY, PHILADELPHIA, PA.

"And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel: have not I sent thee?"—JUDGES vi. 14.

Strangely searching is the power of the eye! Of all the features it is the spiritual one. The others intimate character or mood by association, or perhaps by a natural symbolism. The eye speaks directly for itself. The soul seems behind it, sitting in its inscrutable depths. By the eye we commune even more than by speech. Whatever words say, we look to the eye to weigh and authenticate their meaning. Sympathy, aversion, scorn, pity, rebuke, invitation, not a muscle seems to alter; and yet that tiny orb conveys them all. The personality appears to reside there. And so the force of which each man is possessed there centres, and thence pours forth. As no one can be more than he is, the expression of the eye is probably the surest sensible index to the mass or weight of a man's personality. So its broader characteristics, the purity or impurity, the truth or falsity, the constancy or fickleness, seem also to reveal themselves, almost beyond men's control, through this little window of the soul. And, as purity is always a test, seems always to weigh and convict impurity; innocence, guilt; truth, fasehood,—the glance of the expressive eye has always had a strange influence. The ancients symbolized it in fables like those of the basilisk and of Medusa, whose look turned men to stone. One of the most suggestive minor incidents of the history of Jesus is that where, when Peter had kissed him and the cock had crowed, "the Lord turned and looked upon Peter; and Peter remembered his word, and went out and wept bitterly."

It is this *searching* quality especially, I think, more than its mere suggestion of Providence, that has made the eye the symbol even of overruling Deity. The sentiment of God, ingrained in human consciousness, carries with it the sense of being overseen by him. Very terrible that consciousness may sometimes become! In the vain hurry of our lives, borne along like dry leaves in autumn, amid earthliest cares, small ambitions, frivolity, there come to almost every one *pauses*, when a strange Presence seems to brood over one's soul, a penetrating gaze goes down to the deep places of consciousness, carrying one's own with it, to challenge principles and probe

* Written for the graduating exercises at Meadville Theological School, June 12, 1891.

motives, perhaps to discover the hollowness of the life one is leading and the unworthiness of one's aims. Then it may seem—may it not be?—that the Lord is looking on one; and the abashed soul hangs its head.

When guilt has had its way with a man, when he has clutched the coveted gain, dealt the revengeful stroke, and is alone with his deed, then the sense may come awfully to him of Infinite Vision directed full upon him, piercing to his heart's depths; and he longs to hide himself like Adam in the Garden, to flee, like Cain, where those rays cannot come.

Sometimes the Lord's look may bring serenity and comfort. Who can venture to say he has felt it? And yet, after genuine endeavor, in the peace of accomplished generous duty, pure souls do feel it, like the unconsuming rays of the declining sun, soothing them as their day of effort ends.

But on no one is the eye of Omniscience more sensibly bent than on him before whom comes vision of high and exacting duty. As that apocalypse grows clear, rising at first upon conscience in size but as a man's hand, and spreading slowly till the whole prospect is absorbed in it; as he seeks, perhaps, to put it one side, as though it could not be for one like him; as each plea grows futile, and more and more the soul confesses to itself, This duty is for me,—while this struggle proceeds, the Lord's look may seem fastened on him as almost a physical presence, commanding, waiting, unrelaxed, austere, never to be satisfied till the heart rallies to its work, and the hand is put forth to its task.

Almost always a very great duty seems to come to one man alone, and usually the main responsibility for it continues centred in him. Helpers and instruments may be revealed to him as he goes on. But great thoughts do not come to many persons at once. And they who see duty afar off are few. At the outset, he who has discerned it and heard its call seems to himself to stand solitary, weaponless, with the terrible pressure of God's look upon him. He is a prophet of doom to a great city. He is a solitary monk before the vast corruptions of a mighty hierarchy. He is a printer's boy to whom comes the cry of millions of men in bondage. He is a carpenter's son, and a world in misery and sin is calling to him.

And what can such a one do, with the world against him and the eye of the Lord piercing him? Shall he take ship and flee? Still the Lord's eye follows him, in the vessel's hold and the whale's belly. Shall he find refuge in the wilderness? There is no escape. To desert God is but to run into the arms of Satan. How weak he may feel! How he may doubt the possibility that he is chosen for this task! Can he be right, and the great ones of Church and State wrong?

But still the fire of God's eye burns in upon his soul! There is no more peace until, forgetful of his weakness, and consenting to do what he can, the man advances to his service. Then he sees and feels that, though it be not to achieve the whole purpose of God, it is for him to put forth what strength he has, and leave to God the issue. But, when he has reached so far as this, another sense comes over him. Presently he feels—have you never had a thrill of that emotion when you have aroused to a generous work?—that in duty he cannot be alone. No one who serves God is neglected of God. He becomes conscious as of a commission; that he is but God's agent, and God is behind him. The power he has in himself may be little,—that is no matter. To consent to direct it where God would have him,—is not this to range himself with God? And so is not all the force of God actually on his side? "Go in this thy might," God's angel says to him then: "have not I sent thee?" Thy might may be little: it may be but as weakness against the great, hard world. But what is the world against God? "One with God," said the valiant fugitive slave toiling to redeem his fellows,—"one with God is a majority." Giving yourself to the truth, you come to feel the power of truth. Its utter might, the fact that in truth alone is any real strength, its harmony with the universe, its identity with God, reveal themselves; and he who was before timid, and would fain flee, becomes brave as a lion. At first, all he can see is his own poor resources,—that his family is mean, perhaps, and he is the youngest in it. When he has ranged himself at the call of God, he sees that it is not he that is to do the work, but God through him; and so for that work he is not himself, he is Omnipotence.

This is why the true prophet has always

been, as Paul says of Esaias, so "bold." He is no longer himself: he is merged in God. He abides God's ways and time. Not for him to foretell the day or the hour. These knoweth no man, not even the angels of heaven, but the Father only. The result is not, indeed, what he has in view, but only his service. But the result is sure, for it is God's aim and purpose and will. He has no doubt of the end. Though he himself shall not live to see it, yet it shall be true that he shall save Israel. The Cross may loom before him all the way; but the Cross is no symbol of defeat, but of universal victory.

We cannot all be heroes,—at least, in the world's estimation. But are not these truths for us all? "The Lord looketh upon *all* the inhabitants of the earth." Has he not a purpose in all that he has made, or called into being? Then is he not looking upon you and me to see whether we are, and how well we are, carrying that purpose out? There can be no dignified view of our individual lives which is not essentially this: that each represents an idea, a plan. It is by fidelity to this idea, as it reveals itself to you while time runs on, that you make your life a career. The failure of our lives, the meaninglessness, the absence of interest in them, and, on the other hand, the possibility of giving them up to frivolity, to fashion, to senseless ambitions, to self-indulgence, come from our not recognizing that each ought to be the carrying out of a divine idea. Can we always identify it? No: I think not. To few it comes clearly, like Gideon's call or Jonah's or Saul's or Luther's. What we want is not so much to identify it as to feel that it is there, that God knows it, that he has sent us to carry it out, and is looking upon us to see how faithful we are. We can serve it all the same, and almost better, if we can only respond to it by a general surrender of the heart to God's will in us. If a man can but make that self-conquest, can resolve that he is not here to serve himself, but to carry out some thought of God, that he will not live for himself, but for God and his fellow-men, then he is in a way to be led by God, and through the events of his life he will be led, to the accomplishment of that which in him God intends. It is hardly safe to try to identify your life purpose: that is an intellectual effort to trace God's thought, and it is seldom practicable. And we are apt to be led in it by our own pride or ambition or whim. The essential thing is that general self-surrender to the Infinite Will,—the genuine and perfect consent with God, bringing us into a real spiritual union with him. Then we enter into everything to which his Providence leads us with a sense that it is his thought. As such, it is essential to his purpose. And, remember, whatsoever is essential to God's purpose partakes in his majesty. So a dignity comes over commonest things.

> "A servant, with this clause,
> Makes drudgery divine:
> Who sweeps a room as for God's laws
> Makes that and th' action fine."

Thus come three grand things into a man's heart and life: first, a perfect glad indifference as to the form and the theatre of his service; but, second, a fervid zeal for his service; and, third, unlimited power for his service. These three things we need quite as much in our common lives as the great ones need them in theirs.

Surely, that consecrated indifference we need. Whether we will or not, life we must take as it comes to us. We can mould it a little; but, for the most part, it is a factor presented to us. To fret about it is to waste force. But we want something better than a stoical hardness. *This* is what makes it luminous,—the conviction that its issues are all significant; that it has meaning; that, when Providence lifted you upon a high plane, and gave you success, happiness, wealth, intellect, it was for a purpose; and that equally when it struck down your hand as your prize was just within grasp, when it wrecked your happiness, when it gave you the garments of heaviness to wear, when noble powers of which you may be conscious have been steadily hampered by ill health, poverty, sex, or that strange thing which men call "luck," and denied their culture and their outgo; when it has made you little and insignificant instead of important and, as the world goes, great,—that in all this, also, there was purpose. Both these things are hard to see, my friends, and perhaps the former and brighter, which dazzles the eye that sees, as hard as the latter and darker, which obscures the object, God's providence, which we need to

see. But till we do apprehend this truth, as life comes to us, we have not known life. We are still drifting on its surface: we have no moorings in its depths. It is a hard and high effort, in the midst of success and delight, to dedicate all to God. It costs a struggle to accept disappointment, obscurity, defeat, affliction, submitting to God. But he who catches that one great thought of purpose in life has heard the first syllable of God's message to him. And, after the struggle by which he consents to God's will in him, renouncing selfish desire, welcoming trying conditions, accepting a stern commission, always the angels come and minister to him. You shall know you have seen yours; for he will have brought you heaven's sure token,—a heart at rest. So to Gideon, when his first struggle was over, the angel spoke "peace"; and you, like him, when you have triumphed, can go out and build up your altar, "Jehovah-Shalom," "The Lord sends peace."

But God does not send *sloth*. The consciousness of God in our lives, of his thought in their plan, and his spirit with us in their unfolding, always brings that second good thing, *zeal*. You cannot help it. Not even till morning could Gideon wait, but that very night must sally and cast down Baal's altars. Zeal is the natural response of the heart to truth. He who shows it not may have discerned truth with his head, but he has not felt it. He has seen its form: he has not been touched by its essence. Whatever truth really touches you kindles you. Truth is heat; it is an electric fluid: it burns, it agitates. What is there you are ambitious about? Money? self-promotion? fame? What makes you eager? The *truth* in those things has touched you and aroused you. So, if some higher truth penetrates the tissues of your heart, it will likewise quicken you and send you out to serve it. You cannot help it. You follow the vision.

That we give ourselves so to the lower, and are cold and sluggish toward the higher, merely shows that the one has touched us and the other has not. See what a handful of men did for the world eighteen centuries ago! See what as few did for this country thirty or forty years ago! What had happened to these men? *The truth had touched their hearts*, that was all. "I am come to cast fire upon the earth," said Jesus. Would you think so if you looked in at the doors of many of the churches men build in his name? If we all really felt the truths we coolly assent to, we should kindle such a blaze on each altar as would challenge every eye in the community, and warm and beckon every heart.

Probably, let us confess it, we believe something else a little more: that life was made for business; that quiet is a pleasant thing for a man; that the world will move on, though we sit idle; that God will somehow save the world if we do not help him; that we could not help him much if we tried. Suppose the sense of the infinite, indwelling, fatherly God had really entered our bosoms; suppose the example of Jesus and his saints, of older or of modern days, had really touched our hearts; suppose the vanity of the world's life, the need and hunger of many an unknown fainting soul, had wakened our pity,—would what we of the Church are doing for God and man, now, content us? Ah, it would seem but as the coin one tosses to a beggar, and hurries on to his farm or his merchandise! God forgive us!

And, oh, what *force* the clear consciousness of God, the union of our spirits with God, would bring into our lives! Even a man's power is no mean thing, if it is concentrated. We are weak chiefly because there is usually division within us. Conscience hinders selfishness: passion and self-love hamper aspiration. Shakspere says, "Our virtues would be proud if our faults whipped them not, and our faults would despair if they were not cherished by our virtues." When a man directs but only his own force all in one channel, he is hard to withstand: sometimes he is terrible. That is the path of success, young man, on whatever plane you choose to move. Witness the world's great ones, evil and good. Witness many a character, in every community, which means to reach its ends,—*and does*.

But add to a man's might God's, and for what is he not sufficient? "By thee have I run through troops," said the Psalmist: "by thee have I overleaped high walls." "Now," said the apostle, "now I can do all things through Christ who strengtheneth me,"—Christ, the symbol of that spiritual union with God. "I will go to Worms,"

said Luther, "though there be as many devils gathered there as there are tiles on the house-tops!" "I will not equivocate, I will not excuse," said Garrison, "I will not retreat a single inch, and I *will be heard.*"

A man becomes actually invincible whom God re-enforces. He may be imprisoned, tortured, slain; but he cannot be conquered. Prison, rack, stake, become his fulcrum, his coigne of vantage. "If I be lifted up" (that is, crucified), said Jesus, with proud confidence in his future, "if I *be* lifted up, I will draw all men unto me." And the words came true.

In our private lives we need strength to bear rather than to do. Our active tasks are mostly easy. But heavy burdens descend, sooner or later, on us all. I am perfectly sure we could bear them all, and be glad, if we could range ourselves with God. To do so is to enter into his idea of our lives and of the world. It is to share in his designs, and the sense of so doing will make our contributions to them tolerable, though they be heavy. Our desire that his thought should develop itself will help us. Our confidence in the ultimate beneficence of his plan will help us. It is not necessary — abundant instances prove—that we should *understand* our experiences or sift their purpose and meaning, but that we should confide that God is in them; that in our trials, as in our active duties, the Lord "looks upon" us, "*sends*" us. It is this confidence of faith that adds his might to ours. Then he bears the burthen: we only travel at his side.

I think a great number have this confidence, as it were, unwittingly. What phenomenon of human life is more remarkable than the fortitude and calmness with which humanity bears its afflictions? The face that smiles above while the heart aches below is *characteristic* of the race that is born to sorrow as the sparks fly upward. It is the token of a generic, inborn, constitutional confidence in the goodness of the scheme of things into which we are born. It is the sign of a substantial, if not conscious and not developed, sympathy with God. Take away that trust, and we should not see the patience and cheer in which there is, often, so much of the sublime.

And, indeed, may it not be that more than this is true? Hearts wonder at themselves that, when profound exigencies come, they have force to meet them that they knew not of. It was in part a reserve, no doubt, on which before they had no occasion to draw. But is it *only* this? Is it not, besides, that the soul, aroused and energized within itself, is fitted to receive and does take into itself positive accessions of spiritual force from Him in whom it has its being, but with whom it had before established only an imperfect and languid connection?

WHY IS GAMBLING A SIN?

The recent scandalous revelation that the soon-to-be King of Great Britain and head of the English Church is one of the leading gamblers of Europe has called public attention anew, not only in England, but in this country, to the vice and sin of gambling.

But why is gambling a sin?

There are no Scriptural injunctions against it. In broad, general terms, the Bible may be said not to touch the subject at all. Indirectly, it does give its sanction to the principle upon which gambling is erected. It does appeal to what we should call the law of chance in some of the most solemn and sacred interests of human life. After the defection of Judas, his place in the apostolate was filled by the casting of lots.

But we must remember that the Bible was created at a time when men knew nothing of the scientifically ascertained doctrine of chances. To them the casting of lots seemed so utterly outside any law of cause and effect that they very naturally came to regard it as a medium for communicating the Divine Will. To the modern scientific man the words "luck" and "fortune" have become obsolete. There is a natural law in the fall of a die as well as in the movement of a planet. But this was a problem the ancient world had never solved. Therefore, the Bible can render little textual help in determining the question.

So, too, if we come to the question from the side of what we call natural and rational morality,—what has been called "the law of right reason,"—we shall find it extremely difficult to obtain a satisfactory answer.

What is the essence of gambling apart from its necessary or accidental adjuncts? Simply what we call in common speech an appeal to the law of chance. And what is there in this repugnant to the law of natural morality? Take a concrete case. You have a hundred dollars, and I have a like amount. What moral harm is there in the bare fact of our staking the ownership of the combined sums upon the turn of the dice or the color of a card? Supposing we have come by the money honestly, and nobody has a just claim upon it, what harm has been done or will be done by this method of disposing of it? Granting the premises of absolute ownership, who can logically escape the obvious conclusion that no harm has been done? The gambler may say, "You spend your money for what gives you the most satisfaction, and give no account to society. I get the most pleasure in risking my money in games of chance." Who shall deny his moral right to do this? Here is the whole philosophy of gambling in a nutshell. And you may put it under a microscope without discovering in it a single moral flaw.

What is the reason, then, for that deep and ineradicable moral instinct against gambling which grows with the growth of civilization? Why is it that in Europe this feeling has gained such strength that it has destroyed all but one of the licensed gambling-houses, and will, in the near future, abolish that? Why is it that the Prince of Wales is so severely condemned for his gambling practices? Why is it that the people of Louisiana, in spite of the enormous bribes that have been offered, determine to extirpate the only licensed lottery in the United States?

Some people assert this feeling of moral reprobation to be due to the sin of getting something for nothing. But where is the sin of getting something for nothing, if I stand ready to give something for nothing? Under this theory the gambler who never wins and always loses is the only one who doesn't sin. This objection cuts a wider swath than people generally imagine. Every man who lives without labor in the world is getting something for nothing.

Again, it is urged that gambling is morally wrong because it so fatally leads to habits of wastefulness and extravagance; that it shows the truth of the saying, "Soon got, soon gone." The obvious reply to this would be that these results are only concomitants of gambling, not essential to its spirit; and they are not invariable accompaniments. There are thrifty and economical gamblers who have amassed fortunes and kept them. But they did not thereby escape moral reprobation.

And it is equally true, as well as equally irrelevant, that gambling seems to have a powerful attractiveness for all the manifestations of sensual life. The gambler is usually hand and glove with every form of sensual vice. But this objection, like the preceding one, does not lie against the essential nature of gambling. The gambler might be a saint in the social virtues, but his gambling does not thereby become either reputable or moral. In the moral judgment of mankind, the gambler may never cheat and never get drunk and never waste his substance and never make himself the centre of base and dissolute companions; but he does not thereby redeem his occupation from disreputability.

Then why this moral reprobation? The explanations for it are generally shallow, and have to do only with the accessories, and not the essence of the thing itself. I think we must go deeper than society usually cares to go to find the root of this moral condemnation. The moral instinct has outrun the moral judgment. Just so long as we hold the current philosophy respecting the *use of money*, it will be impossible to find a stable foundation for the social reprobation of gambling. So long as men and women say, "My money's my own, and I have an absolute right to do just what I please with it," just so long will it be impossible for them to find just grounds for the condemnation of the gambling spirit. Having earned or inherited property, have I an unquestioned right to throw it in a well or pitch it into the sea or waste it at the gaming-table, if I choose to do these things? We do not hold this philosophy in relation to any other gift of God except money? You never say, if you are sane, "My life is my own, and I have a right to wreck it with debauchery or burn it up with rum or waste it in suicide." You never say of your personal liberty, "My right of freedom is absolute: nobody has any right

to restrain it or restrict it or limit its exercise. It is my undoubted privilege to be a nuisance or a danger to the community." And yet, in respect to money, that does seem to be the current philosophy of society. Men seem willing to claim for wealth what they are not willing to claim for the dearer possessions of life and liberty.

One strange and anomalous phase of this philosophy would fill us with wonder if it were not so familiar. It is that, while we are struggling for money, and some of us sacrificing almost everything for money, we seem to think of money in itself as an object of contempt, as something to be despised, as a kind of unworthy slave to luxuries and necessities. Popular phrases show the popular philosophy. The reference to wealth as "filthy lucre" and "boodle," and the like, unconsciously shows this state of feeling. If a minister brings the subject of money into his pulpit, many good people feel that he has jarred upon the religious sensibilities.

Now, I say that this state of mind is unwholesome and productive of many evils. We need a new and higher philosophy of wealth. Society organized in the form of law can do nothing here. The rights of individual property make the granite foundation of our civilization. But the individual conscience, awakened to its higher duty, can do everything. It must begin with the very essence of this sense of ownership. You say, and say justly, "I have a right to do what I like with my own." But the exercise of that right is morally and spiritually limited, just as in the case of your life and liberty. You have no moral right to wreck your life. You have no moral right to turn your liberty into unholy license. In these gifts you are joint owner with God and society. As one has truly said, "You have the right to be a man, not the right to be a wolf." And so, in this matter of wealth, you are the administrator of what belongs to you, to God, and to society. No man lives to himself alone. And he can no more detach his money from the great web of social interests than he can his life and his liberty. There is no danger of society losing the sense of the sacredness of private ownership. That belongs to our primeval instincts. There is danger of not adjusting this right to the whole network of our complex social rights and obligations.

I think that, if we fully realized the true function of wealth in social life, we should approach the subject in a vastly different spirit from what is common. Here we stand upon a pinnacle of accumulated wealth which the struggling and agonizing ages have piled for us. We do not know what tears and sorrow and self-sacrifice have passed into our common heritage. There passes before me a shadowy line of the forgotten dead. In this vision I see some with shoulders bent under the heavy burdens of faithful toil. Some have faces corrugated with the lines of midnight thought. They delved in mines and quarries. They levelled the forests, and fell in their battle with untutored nature. They dreamed into living fact the glory of great inventions. They labored, and we have entered into their labors. Most of the splendid instruments of wealth we have are the legacy of unremembered ancestry. When these great and solemn facts arise before my imagination, I think of wealth as something consecrated. It seems like flouting the precious gifts of God to speak of "filthy lucre" and contemptuously of the "almighty dollar." If we could see with clearer eyes, that dollar would be to us the sacred representative of the unsparing labor and the splendid self-sacrifice of that great past of which we are the heirs.

I am sure that it is only in this new sense of the consecration of wealth, only in a better realization of the true relationship we bear to wealth, that we can find the moral condemnation of gambling. If I waste my money in senseless and meaningless extravagance, I cannot consistently say to my son, "It is wrong for you to waste yours at games of chance." If I say to him, "My money is so absolutely mine that I have a moral right to use it as the utmost selfishness dictates," I have no reply if his selfishness finds the gambling habit its natural expression. But, if I have a serious sense of a man's true relationship to the sacred property of the world; if I am bound by a solemn obligation to enjoy my money with due regard to the social bond; if I say that wealth, like life and liberty, is to be used in holiness, that I have no more right, when judged by the higher ethics, to waste

that wealth than I have to waste the forces of my own life; if I can enter into this higher spirit and say with Christ, "We are members one of another,"—then, measured by this measure, gambling must stand absolutely condemned by the spirit of the New Testament. And out of its hideous selfishness we can see the natural growth of all the wastefulness and sensuality and social vulgarity that seem to follow so closely in its train. There is one phrase in the New Testament which, as Matthew Arnold says, is habitually misinterpreted. Christ does not say, "Ye must be born again," but "Ye must be born from above." And what is true of the individual is true of society. Its conceptions and judgments must be reborn in the spirit of God.

JOHN SNYDER.

St. Louis, Mo.

A UNITARIAN SAINT:

DOROTHEA LYNDE DIX.*

Because the theme is every way grandly worthy, because for many reasons you ought to know the story, because she was a Unitarian, because her work was so unique, I wish to tell you the story of a life that I trust will soon be more familiar to many people, but which is little known by the great mass of the nineteenth century,—a life so distinguished that I think you will agree with me, when I am through, that nowhere, in all the roll of names that the world has agreed to celebrate and admire, can there be found one that burns with a finer, truer, clearer lustre than her name. My friend, Rev. Francis Tiffany, after having been engaged on it for three or four years, has recently completed "The Life of Dorothea Lynde Dix." *She* is our Unitarian saint.

She was born on the 4th of April, 1802, in the little town of Hampden, Me., a few miles down the Penobscot River from the city of Bangor. The childhood of the little girl was somewhat neglected, comparatively poor, and had very little in it of sunshine. Indeed, she used to say in after years that she had no childhood. By the time she is fourteen she is teaching school, making her dresses longer than would be worn by a child of that age, so that she may appear older and command the respect and obedience of her pupils. But her health is poor; and, as time goes by, she breaks down, and begins to wonder whether she will be able ever to render any service to herself or to others. Frail, weak, liable to frequent hemorrhages, she hardly knows what her future destiny is to be; but at last she enters the home of Dr. Channing, becomes the teacher of his children, and with his family escapes the severe climate of Boston, spending one winter in the country in Rhode Island, at the doctor's country home, and another in the tropical island of St. Croix. She recovers her strength and renews her health under these favoring influences; and at last we find her again in Boston at about the age of twenty-seven or twenty-eight, founding a school in earnest in the old Dix mansion house of her grandmother, with the distinct and definite purpose of winning for herself a competence, so that she need not be obliged to look to any other for help and independence for herself or for her brother. She organizes a day and boarding school, then, and for several years devotes herself to it with assiduity, and is successful both as a teacher and financially. But this is not enough for the weak, comparatively frail woman; and, while she is carrying on this school, she organizes another, free for the poor and neglected children of the street,—a school held in a room over the stable connected with the mansion house. And these two schools she carries on together for some time. But at last the burden is too heavy. She breaks down completely under the strain, and is obliged to go abroad.

By this time, with some savings, the reward of her own efforts, and a little money left her by her grandmother, she finds herself in a position of personal independence. She is not rich; but she is able hereafter to live her own life and follow her own impulses. She goes abroad, then, to find herself, when she lands in Liverpool, so completely broken down that she is not able to reach London. So, delivering a letter which Dr. Channing had given her to a prominent gentleman in Liverpool, she enters his home, and is there a long time, a helpless, hopeless invalid. But she recovers. Her strong will power dominated the flesh then, as it did through the long years that followed, when it compelled her

* From a sermon preached in Unity Church, Boston.

to do things which another would not have undertaken even in health, perhaps; for all her life she was as much an invalid as are many of those who spend their time wandering over the world merely in search of health and recuperation.

On her return to this country,—and it is now about the year 1841,—what seemed like an accident reveals to her her life-work. Some of the students at the Divinity School in Cambridge have undertaken the work of giving Sunday-school instruction in the House of Correction at East Cambridge; and one of those students, feeling that some other hand than his ought to deal with the problems that he finds there, and that a woman's heart and consecrated purpose ought to be enlisted, at last goes to Miss Dix for advice and counsel, and her answer is, "I will be there next Sunday." She finds the condition of things in this asylum such that her heart is touched and stirred, and she feels that now at last the call has come from on high for her to accomplish a task which none other seems ready to undertake.

Right here I must pause to hint at,—I should not dare picture it, had I the power to paint it; I should not dare to tell you all the truth,—to hint at, I say, the condition of things here in New England and throughout the United States and the civilized world in the care,—shall I say *care?*—in the treatment of the insane,—a condition such as it is almost impossible for us to-day to comprehend. Insanity, on the part of the lower barbarous races of the world, has, curiously enough, generally been treated with extraordinary tenderness and reverence. Almost always in the Old World and under the old religions insanity was supposed to be possession,—spirit possession, not necessarily possession by evil spirits, either; and sometimes among the barbarous races even to-day you will find an insane person tenderly treated and cared for, his words watched and taken down, with the possibility that they may prove a divine oracle. But, under the teachings of Christianity, which taught not only the goodness of God and heaven, but the horrors of hell and the malignity of Satan, it came to be generally believed that insanity was demoniacal possession. You find that believed and taught almost all through the New Testament. This belief came down through the ages, and was a common one throughout New England a hundred and fifty or two hundred years ago. And, when that had partially died out, it was not thought that insanity was a physical disease, but that it was mental perversion, mental corruption; that it meant malignity, deviltry; and that the person, if not consciously in league with evil spirits, had brought himself into such a moral condition that he was under their influence and guidance. And so an insane person was not looked upon as merely ill and one to be gently treated and cared for, but was regarded as an outcast and as one that it was hopeless to attempt to cure, and so must be beaten down, subdued, controlled, at all hazards.

As Miss Dix went on her way, studying the condition of affairs in regard to the treatment of the insane in Massachusetts, she found cases like this: One man in a cage,—a stone cage, to be sure,—only a few feet square, with no light, no ventilation, with no fire, even in our New England winters, with an iron collar around his neck, and an iron chain attached to it and fastened to the solid stone floor. And here he was week after week, month after month, year after year, sometimes a part of the toes, the feet, or the hands frozen away, his food pushed in to him, as it would be pushed to a mad dog that for some unaccountable reason was permitted to live. This is one instance out of thousands. It was generally true that the insane throughout Massachusetts, as indeed throughout the country, were sold, bid off, not to the highest bidder, but to the lowest,—bid off to the care of a man who would keep them for the least money for the following year; and they were left, with no supervision, no care, to the person who had thus taken the contract to keep them for the year, and who was allowed to treat them very much as he pleased. A picture is drawn of "Old Bedlam," as the Bethlehem Hospital in London was called, in about the year 1770; and this shows us the place turned into a public show. An income was received of several hundred pounds per year from the curiosity-mongers, those who were permitted to go there as they would visit a menagerie, and see these men cursing, fighting, and raving, treating it as an entertainment. Not uncommonly, when the men were particularly severe in their

outbreaks, they were beaten with clubs, subdued like wild beasts,—anything to control them.

This is a hint of what was universal here in our New England, all through this country, in England, on the continent,—all over the civilized world, in fact. Here, then, was the task which Miss Dix undertook. She wrote no articles, and she called no public meetings. She asked no one to help her, but she started on a tour of investigation. She visited every almshouse, every jail, every place where the poor and the insane were taken care of, throughout the entire Commonwealth of Massachusetts. She visited them alone and on her own responsibility; and then she drew up her memorial, stating the facts of her own personal observation, and appealed to the legislature for help. She was attacked. The things that she said were true were called a pack of lies. There was conservatism to be met. Doctors who had never found any other way of treating the insane than this naturally thought it was an impeachment of their wisdom, and they fought against it. Legislators, willing enough to use money for their own personal ends or to carry out any scheme that a friend was interested in, were very jealous of the use of public money for the advancement of any such cause as this. But she called around her strong, noble, faithful, earnest men,—men like Horace Mann, like Dr. Howe, like Charles Sumner,—men who knew that what she said was true; and she swept the State, and carried her reform. Was she contented then? This was simply the first step.

She visited another State, and then another, and then another, on a campaign that was to last until her life ceased or the work was done all over the land. With her own means, with one dress and a light hand-bag, sending her trunk on ahead, she travelled. And, in those days, what did it mean to travel? Not steamboats, not luxurious Pullman coaches, but stage-coaches, private conveyances,—any and every means by which a person who was bound on a mission of mercy like this could get from one place to another. She travelled by night and travelled by day, and always alone. As she went through the South, finding at last that the drivers there were very careless in regard to providing means for getting out of any difficulty, she took along with her, as part of her regular baggage, tools with which to mend a broken wagon or to put in order a conveyance that had fallen to pieces, so that she might continue on her work of mercy. Sometimes aground on a sand-bar in the Mississippi or the Ohio, night and day, summer and winter, she travelled. Her method was, as in the first place, simply to travel quietly all over the State, and investigate the condition of things for herself; and then to go to the capital, rally around her some strong, noble men, such as she knew she could trust in, and stay there and work until she carried the legislature and established a new condition of things.

One or two illustrations of her persuasive power may be given. In one of our cities she was in great need of money to help carry on this public work; and she went to the very man who, though worth several millions, was the least likely to help her. He knew what she came for, and tried to put her off, and talked about everything else; but at last she quietly gained his attention, and talked for an hour on the subject nearest her heart. At the end of that time, he said, "What do you want me to do?" "I want twenty-five thousand dollars this moment for this object." "You shall have it," was the answer. In Washington, after she had carried the bill for its establishment through Congress, she decided that the very place for the asylum was the private residence of a man of wealth,—a place to which he was much attached on account of old family associations, and which he did not wish to give up. She said, "This is the place." The man said: "I will not sell it. No money can buy it. I do not wish to sell it." But she went to him, and talked with him and pleaded with him until she had touched his heart in regard to the grand cause in which she was engaged, and finally he consented to sell the estate for less than the real market price, though he signed the deed with tears on his face at parting with it; but she had touched him so that he held her in the highest love, reverence, and esteem from that time until the day of his death. These are illustrations simply of the patience, the persistence, the winning power of one consecrated to a high and noble cause, and with whom there was not the slightest personal or private end to gain.

So she travelled in those old days, when travelling meant weariness and suffering, all over this land, from Maine to Texas, from the Mississippi to the Atlantic, until she had revolutionized the treatment of the poor and the insane throughout the whole land. By this time she is worn and broken and old. She is obliged to go abroad again for rest. How does she rest? She reaches England; and, finding that the condition of things there is no better than here, she cannot rest. She goes to London, gets the ear of the Prime Minister, of those most interested, carries the appointment of a royal commission, and works a revolution throughout the British Islands before she is done. Is she contented then? She goes on the continent, to France. She visits Italy. Here she has a personal interview with Pius IX., wins the influence of Cardinal Antonelli, and revolutionizes the treatment of the insane in the city of Rome. Then she goes on to Greece, to Austria, to Russia, not knowing any of the languages, travelling always alone, winning her way everywhere, and carrying similar reforms.

She goes to Constantinople; and, strangely enough, this woman, Puritan in every fibre, Christian in every thought and aspiration, is compelled to admit that here in this city, which is supposed to be the sink of all iniquities, the worst place in all the world, she finds an intelligent, loving, human treatment of the insane, such as she has never found anywhere else in the world. So well is the work done that she says, "There is nothing here for me to do," and simply leaves the place as she finds it, and turns elsewhere for her work.

She comes back to America, now sixty years of age. It is near 1861, the outbreak of the war. She has already rendered a service and accomplished a work the like of which, so far as I know, was never achieved by any private woman since the world began. Is she contented? She is in Trenton, N.J., visiting the asylum which she has founded there, when the United States troops are fired upon by the mob in Baltimore. Three hours after the old Massachusetts Sixth passed through the city, she passes through, boards the last train leaving Baltimore for Washington, and reports to the Secretary of War for service so long as the war shall last.

Right here I must stop to tell you one thing that I think probably very few people in America know. You are aware of the fact that there was supposed to have been a conspiracy against the life of Lincoln at about the time of the outbreak of the war. It was intended that he should never reach Washington alive, that Washington should be captured, that the national archives should be taken possession of on the part of the South, and that the South should be declared the United States. This was the plot. Who discovered it? Miss Dix. Her knowledge of the South, her intimate acquaintance with the condition of affairs there, made her fully aware of what was going on; and she went to the president of the Philadelphia & Baltimore Railroad, and told him all about it. This led to his sending out spies in every direction to ascertain the truth of what she had said; and he and those acquainted with the secret history of the Rebellion from that day to this know that probably the saving of Washington was due to Miss Dix, and that the fact that Lincoln lived, and that we have the grand inheritance of his service and his name, was due to our Unitarian saint.

But, to return to Miss Dix's services at the beginning of the war. She is placed by the War Department in charge of all the women nurses in the national hospitals in and around the capital; and here throughout the war she stays, untiring, devoting day and night to her work. She makes a great many enemies, but is ever supported by the War Department, who know the efficient work she is doing. At the end, what is her reward? Secretary Stanton appealed to her, and said, "What shall the nation do for you now in recognition of your services in its time of need?" He proposed calling a great public meeting, which should be presided over by the highest officials of the land. This she refused. He proposed that Congress should pass a bill, making her an appropriation of money. She refused. "What, then, shall we do for you?" She answered, half-banteringly, not expecting him to accept the suggestion, "Give me the flags of my country." Whereupon the Secretary of War immediately ordered a beautiful pair of United States flags to be made for and presented to her. At her death she bequeathed these flags to Harvard College;

and to-day they hang suspended over the main portal of Memorial Hall. This was the only reward she asked or would receive for her services to the nation.

For a year and a half after the war she devoted herself to carrying out the commissions that had been left in her hands by the sick and dying, and in helping to provide government support for the more pressing cases of need. She also devoted herself to the task of inducing Congress to erect a monument to the dead heroes in the cemetery at Hampton, Va. This she accomplished; and the monument now stands there, with orderly rows of arms and cannon about it, as a memorial to those thousands and thousands who are sleeping there. Was this, then, enough?

For the next fifteen years she devoted herself, still untiringly, to the same great cause to which she had given herself early in life. The South was utterly disorganized, and many of the asylums were left so impoverished that they were practically falling into decay. Curiously enough, though she had rendered such service to the North during the war, and had never concealed her loyalty, she had so won the love of the South by what she had done for them in years past that she was welcomed back with enthusiasm to take up her old work once more.

I have omitted many features of her life. She was one of the first to be interested in the life-saving service for sailors and those suffering from wreck on our coast, and also in such things as the establishment of drinking-fountains for poor and tired horses, and other beasts of burden. Indeed, whatever could possibly enter the heart and the brain of a noble, consecrated woman in behalf of any creature that could feel and was suffering became her care. She labored on in this way, reorganizing, continuing, and completing her work until she was eighty years old. A characteristic picture of her at this time—the last time she was in New England—is drawn by an old friend of hers. He tells how she appeared at his house late one stormy winter night here in Massachusetts, old and chilled to the very marrow. He built his fires as hot as he could: his wife got her to bed as speedily as possible, and piled on blankets to get her warm. He thoroughly believed that she was in for a long sickness, feared pneumonia, and thought that the end had surely come. When she started to go upstairs to bed, he offered to assist her; but she declined. Even then, she must walk her way alone. The next morning, instead of finding her ill, she was up early, and off; for she was on one of her tours of inspection to see how the great work of her life was being carried on.

But the end was now near at hand. Eighty years of age, with a life-work like this behind her, she went at last to the asylum at Trenton, which she called her first-born child; for it was the first one she had thoroughly established and endowed by State aid. There she was taken too ill to pursue her work any farther; and for five years she lingered, the guest of this "first-born child," until at last, at the age of eighty-five, the end came, and she fell quietly asleep. She had asked the physician in charge not to give her anything to cloud her mind, even to ease the pain, and to be sure and let her know when the end was coming; for she wished to go through this last phase of her experience on earth clear-headed and open-eyed.

Such is just a brief outline, a little hint, of a work of this nineteenth century. Does it seems to you that the age of heroism has gone by, that the time for saints is in the days of old? Friends, let me repeat: in all the calendar of the saints, among all the revered women of all the world, so far as my knowledge extends, I do not know of one who, in a private station, and as the result of her own initiative, the result of her own tireless devotion, accomplished anything like such a work in the alleviation of human suffering, the delivering of the world from wrong. I am proud of her as the product of humanity. They abuse this poor old humanity of ours. They tell us it is all and utterly evil, totally corrupt; but here was one inspired with a grand belief in humanity, which was one of the cardinal doctrines of early Unitarianism as taught by Dr. Channing. Here was one who believed in humanity, and who has taught us in her own life what sort of beautiful, fragrant flower, and what sort of luscious fruit this old stock of humanity is capable of producing. Point me out, if you will, all the mean, contemptible characters that ever

lived, and say, "These are characteristic of man." I will turn, then, and say: "Before you have exhausted the characteristics of this human race of ours, you must include in it characters like hers. These are what humanity is capable of on its upward side." She believed, as do I, that there is the germ, in the lowest, meanest, poorest creature that wears the human form, of all that she illustrated, of all that she became. Let us, then, instead of thinking that our life is commonplace and bare, and that humanity is contemptible,—let us learn that humanity is capable of this, and have an increase of faith in our race.

Shall we, as Unitarians, be proud of her? Yes, if by the word "proud" we mean that grand rejoicing in the possibility of our faith to produce the noblest results of character and life,—not that petty pride which is content with what is already achieved, but that grand pride which gathers from past achievements impulse for conquests in the years to come.

Let us learn one more lesson, and that as cheer and comfort and assurance for ourselves. What did she do that any woman, any man, set free from other tasks, might not have accomplished in her or his time? There must have been some marvellous personal power about her, of course; but there was no distinguishing intellectual ability. There was only this faithfulness, this tirelessness, this persistency, this determination that what ought to be done should be done. That is the dominant characteristic. You and I, friends, may not be able to achieve as much. There may not be the opportunity. The task clearly outlined may not be set before us. Our time may be frittered away by a thousand cares, by a thousand demands upon us; but the one thing that never ought to be forgotten, and which we can each one of us cultivate, is the same spirit, the same temper, the same character, the same devotion, and be as much as in us lies, and as far as our opportunity goes, sainted like her. That is possible. And, though we seem chained, hindered on every hand, let us remember that word of Browning,—

> "What I would be,
> And was not, comforts me."

It is what we would be, what we try to be, what we seek to accomplish, the aspiration, the purpose, the way we are facing, that classifies us, and tells what we are. Well, then, we *are* proud of our Unitarian saint, and rejoice in the work that she accomplished. Let it be impulse and motive in our lives to do what we can to help on the cause of the same humanity that inspired her. M. J. SAVAGE.

Boston.

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*JEWS AND CHRISTIANS.**

LET US TUNNEL THE ALPS OF PREJUDICE THAT SEPARATE US.

Fortune is as partial in her dealing with nature as she is with man. For some localities she has not a smile, for others not even a look: she passes them by without a care or pity for their mean and beggarly appearance. Upon others, again, she heaps her favors with prodigal lavishness. Of this latter mode of Fortune's dealing, a striking illustration fell under my observation two summers ago in Switzerland, along the road that stretches between Lucerne and the entrance of St. Gothard tunnel. All along this mountain stretch, scenery, poetry, and science vie with each other for supremacy.

We have travelled on foot and by boat. We now proceed by rail, and discover at once that, as scenery and poetry are here represented by their fairest specimens, so is engineering skill. Higher and higher, along its spiral ascent, puffs the almost breathless locomotive, across yawning chasms, along the edges of horrible precipices, over dizzying bridges, under which thunder mighty cataracts, into the mountain, and, curving within the tunnel, out of the same mountain side again, higher up, to repeat the same wondrous loop-tunnel feat on the other side, and again on this side, and thus, again and again, through miles of tunnels, until the entrance of the greatest of them all, the St. Gothard tunnel, is reached.

Here, at Göschenen, we alight, to do reverence to one of the most colossal engineering feats of the nineteenth century, to fully grasp that enormous undertaking that consumed ten years of time (1872–1882), the labor of over three thousand men daily, and over eleven millions of dollars. Before us is the vast St. Gothard mountain

* A part of a lecture delivered before the Reform Congregation, Keneseth Israel, Philadelphia, Pa.

range, towering six thousand feet high, at its foot a black hole, which stretches through the entire range, and ends, nine and one-fourth miles to the south of its beginning, on the Italian side of the Alps, in the little town Airolo.

The most wonderful feature of all remains yet to be told. The boring of this tunnel was carried on simultaneously on both sides of the St. Gothard. Both Italy and Switzerland toiled, each from her own side, ten years long, to overcome that mighty barrier, which the earth, in one of her convulsions, had cast up between them, and which had presented almost unsurmountable difficulties to their union. It was a work of love. Each was eager to reach the other, and the work proceeded fast; and yet there were days of doubt and despair. Both labored in the dark, six thousand feet beneath the Gothard top. The enormous heights, the dangerous glaciers and avalanches, the gaping gorges and deep ravines, made measurements unreliable. May not much of their labor be for naught? Instead of working toward a common meeting-point, may they not be widely off their mark? But their wills to meet seemed to act as righting magnets. The welcome sound of busy tools came, at last, from the opposite sides; and soon Italy and Switzerland shook hands in the heart of the St. Gothard range.

What had seemed impossible had become a fact. A journey that had formerly been connected with infinite hardships and dangers and great loss of time could now be made by rail in sixteen minutes, and with ease. Switzerland had now an easily approachable warming-place for the winter, and Italy a cooling-place for the summer. The Swiss people could now enjoy more freely the luxuries and delicacies of the southern clime, and the Italians observe and copy the industrious and frugal and virtuous life of their northern neighbor. The commercial relationship between the two greatly increased. The benefits of this magnificent achievement extended wider still: it brought the whole north of Europe into closer social and commercial relationship with the south, and added another link to the unification of the human family.

I remember a strange thought that flitted across my mind while gazing upon that monster barrier between the two countries, and thinking of the laughing fields and fertile valleys and balmy zephyrs and tropical fruit and luxuriant ease, on the other side, and the barren, ice-bound mountain ranges, the scanty food, the hard-toiling yet impoverished populace on this side. How much, thought I, this scene resembles the Christian and the Jew, with the towering, Alp-like, monster barrier of prejudice and hatred, of myth and misunderstanding, between the two! What powerful lesson this once regarded unsurmountable barrier might teach the parted Christian and Jew! This barrier, too, might be conquered, and Christian and Jew clasp hands in brotherly love and peace and good will, would they but do what Switzerland and Italy did so well,—would they, with reason and love and concession for tools and with heart in the cause, simultaneously, each from his own side, hew a pathway toward each other through the heart of the monster barrier between them.

The Italian side well typifies, in point of prosperity, the Christian side, and the Swiss side that of the Jew. During the past fifteen hundred years Christianity had on its side every requisite for building up a powerful Church, and for making its followers prosperous and happy. It had supreme power, absolute authority, enormous wealth; the mightiest temporal rulers, and the most powerful countries of the world were her vassals and tributaries.

On the other side lived the Jews, few in number, isolated from the rest of human kind, helpless and defenceless, eking out a pitiable existence, toiling hard and suffering much, their whole existence being one continuous struggle with the hostile elements.

That the Italian should have felt little temptation to pass over and share the hard lot of the Swiss on the other side seems natural enough. The luxuriant Italian mind found little to covet in frugal and inclement Switzerland. That the Swiss, however, had not been mightily tempted already centuries ago to seek the balmier clime and the luxurious life on the other side seems strange to us; but strange to the Swiss it never appeared. The Swiss has ever been a patriot and a lover of freedom.

He is happiest there, where his cradle stood, where his brave ancestors performed their mighty deeds of valor, where freedom

lives, where he can breathe his free and unpolluted mountain air. Worse than hard toil, than unceasing wrestling with the elements for the morsel of food, are to him luxuries and ease that are purchased at the cost of independence. He mistakes not the semblance of happiness for happiness itself. Instinctively he feels that, unless man is politically free, he cannot be truly happy.

This thought has already been emphasized by Schiller in the play which has made these Swiss scenes and people so deservedly famous. In the dialogue between Tell and his little boy Walter, he makes the boy ask:

Walt. And are there countries with no mountains?
Tell. Yes: if we travel downwards from our heights,
And keep descending in the rivers' courses,
We reach a wide and level country, where
Our mountain torrents brawl and foam no more,
And fair, large rivers glide serenely on.
All quarters of the heaven may there be scanned
Without impediment. The corn grows there
In broad and lovely fields, and all the land
Is fair as any garden to the view.
Walt. But, father, tell me, wherefore haste we not
Away to this delightful land, instead
Of toiling here, and struggling as we do?
Tell. The land is fair and bountiful as heaven;
But they who till it never may enjoy
The fruits of what they sow.
Walt. Live they not free,
As you do, on the land their fathers left them?
Tell. The fields are all the bishop's or the king's.
Walt. But they may freely hunt among the woods?
Tell. The game is all the monarch's,—bird and beast.
Walt. But they, at least, may surely fish the streams?
Tell. Stream, lake, and sea, all to the king belong.
Walt. Who is this king, of whom they're so afraid?
Tell. He is the man who fosters and protects them.
Walt. Have they not courage to protect themselves?
Tell. The neighbor there dare not his neighbor trust.
Walt. I should want breathing-room in such a land:
I'd rather dwell beneath the avalanches.
Tell. 'Tis better, child, to have these glacier peaks
Behind one's back than evil-minded men!

The Jew in history suggests the same question. That Christians should have felt little inclination to exchange their faith for that of the Jews, and the respect and considerate treatment, which were accorded to them by reason of their Christian belief, for the disgrace and contempt and persecutions which fell to the lot of the Jews on the other side, is not surprising. Disgrace and contempt have never yet been coveted by rational men. But that the Jews should have patiently endured such indignities and sufferings fifteen hundred years long, should not have sought to better their condition, to escape their sufferings, by going over to the other side, may seem wonderful to others, though to us it seems natural enough.

The Jew is above all things patriotic and independent. He is proud of his glorious past, proud of his illustrious ancestry, of his prophets and lawgivers and bards and inspired writers, to whom a whole civilized world does homage, proud of the mighty stream of civilization which has issued from his people, and now waters almost half the globe, and proud he is to link the present with such a past, and to acknowledge himself a scion of such a race. Not all the sufferings of the world, not all the degradations and miseries and privations that were heaped upon him mountain high, until they made him a dread and a horror, isolated him from the rest of the world, made access to him almost impossible, connected his existence with infinite hardships and dangers,—not all this could crush out of his heart the consciousness that his ancestors once were termed the chosen people; that they had to endure hardships and trials ere that proud title was conferred upon them; that their descendants have all along enjoyed—despite sufferings and sorrows—the special protection of God; that, when the days of preparation and probation shall be over, the Jew will again emerge from the darkness into the full light, and complete his divinely written drama, the first act of which he played in Palestine, the second in hostile Europe, the third and final and most

glorious of all to have the whole world for its scene of action, and every church and school, every farm and workshop, every office and every home, for its stage.

In recent times remorse over past cruelties and present wrongs has begun to fill the hearts of noble and rational and progressive men and women, both among Christians and Jews; and such have undertaken the work from both sides of smoothing the pass across the Alpine barrier of prejudice and hatred between the two peoples. The need of a closer union between Jew and Christian is too great to be deferred for centuries. Mankind has suffered long enough through their separation. The interests of the highest civilization require the closest proximity between the two. The Jew has need of Christian co-operation. The Christian has need of the Jewish mind. For the good of all, each has immediate need of all that is good in the other.

What can be done, and how it can be done, Italy and Switzerland illustrate in their St. Gothard tunnel. That black hole, that stretches nine and one-quarter miles through a solid mountain range, that unites the sun-bathed and luxuriant Italian lands with the ice-bound regions on the other side in sixteen minutes, where formerly days of difficult and dangerous climbing were required, that exercises a beneficial influence on the commercial and social relation, not only of the two countries whom it directly affects, but also of a large portion of Northern and Southern Europe, tells more eloquently than tongue can speak or pen can write what can be done with heart and will in the cause.

Let Jew and Christian have but the will to approach each other along a short and easy pathway, and let each put his heart into his will. Let each from his own side, with reason and love and tolerance and concession for tools, hew a tunnel pathway into the heaven-towering Alpine barrier of prejudice and hatred that to this day has stood as a threatening and forbidding foe between the two. Let both pursue this gigantic work, unweariedly, undismayed by failure, not disheartened by ever newer and ever greater obstacle, and the day will come when sounds of ringing tools will break on each other's ears. A few more strokes, and Jew and Christian will stand in the breach, and hand will clasp brother's hand, and Judaism and Christianity, the long and painfully parted mother and daughter, in affectionate embrace, will weep on each other's bosom tears of joy and reconciliation.

Where such blessings are to be the results, no sacrifice must be too great, and no reasonable concessions must be refused. The Jew must be prepared to think with greater modesty of himself, and with greater appreciation of the Christian. In this present age the Jew cannot, must not, fail to recognize the great debt of gratitude which modern civilization owes to the Christian, must not, cannot, be blind to the fact that our greatest philosophers and scientists and inventors, our greatest artists and writers and philanthropists, our noblest rulers and statesmen, the pioneers and deliverers of our country, the builders of our homes, the tillers of our soil, the toilers in our mines and workshops and offices, the healers of our sick, the protectors of our rights, the teachers of our children,—these, and yet other benefactors, were and are Christians.

The Christian, also, must think with less arrogance of himself, and with less contempt and hatred of the Jew. He must not forget the debt of gratitude he owes the Jew. Whatever great and noble he has accomplished he has achieved with the aid of the tools which the Jew placed into his hand. The Jew has given him his God, his Bible, his law, his morality, whence he drew his lofty aspirations and his consciousness of virtue and of duty. The Jew has given him his Sabbath, has founded for him the first representative government, has built his first place of worship, has preached his first sermon, has opened his first school, has started him on the highway of commerce, and has brought and taught him yet many other things that comfort and solace and benefit existence.

And, if to each other, Jew and Christian really mean to tunnel their way through the Alpine heights of prejudice and hatred, both must enter upon that gigantic task unburdened with creeds and forms which are not needed for their task, which would but greatly impede their progress.

The Jew, if really sincere in his wish to clasp his Christian brother's hand, if true

to his oft-vaunted profession that the uniting of all mankind into a common brotherhood, under the common Fatherhood of God, is his mission on earth, must throw aside whatever may thwart that purpose, must discard beliefs and forms that belong to different times and climes, that—useful and comforting and elevating as they may have been in the hoary past—are now obsolete and untenable. He must speak the language the nineteenth century speaks, must think and act as the nineteenth century thinks and acts, must adapt himself and his creeds and forms to the needs and wants of the nineteenth century, and not attempt the vain effort of making the nineteenth century cramp itself into the coffin of a dead past or of forcing our modern, science-permeated age to walk about with a Palestinian skeleton strapped to its back. If sincere and true he would be, deep into his heart must sink the words which in yon Alpine heights the dying Attinghausen breathed to those about him,—

"The old is crumbling down, the times are changing;
And from the ruins blooms a fairer life."

And the Christian, too, if really sincere in his wish to clasp his Jewish brother's hand, must have done, and forever, with creeds and forms which the pure-minded Jesus, in whose name they are believed and practised, never knew, never taught, never practised, and which his pure, monotheistic Jewish mind would have bitterly denounced, had they in his lifetime been attached to the creed which he believed. The Christian must also cast from him, far from him, those mystic and mythical doctrines of original sin, immaculate conception, divine annunciation, angels and star and voice of God singing and wandering and speaking in the sky, aërial transportation by Satan, vicarious atonement, graves opening and the dead arising, resurrection and ascension, holy trinity, partaking of Christ's flesh and blood by means of consecrated wine and holy wafer, and yet a hundred other creeds and rites which Gnostic minds infused into the Judaism of Jesus.

That both may know what they need for their great undertaking of tunnelling toward each other, and what they might dispense with without discomfort and injury, let each take a Bible containing both Testaments. Let the Jew peruse the Old, and the Christian the New. Let both read and search with critical eye and with impartial mind, and from the great mass of myth and legend and temporal and local institutions and laws, that are piled up in both Testaments, let each select *the eternally and everywhere essential, and the eternally and everywhere true.* Upon the one side of the blank leaf between the Old and the New Testament let the Jew write the result of his critical research, and the Christian his upon the other side.

And, when the inscriptions on each side are compared, they will be found to be identical. The eternally and everywhere essential, the eternally and everywhere true, will be found to be the same in both. Both Judaism and Christianity will be found to rest on the pillars of God, humanity, law. The commandments, "Thou shalt love thy fellow-man as thyself," "All things whatsoever ye would that men should do to you do ye even so to them," constitute the essence of their teachings concerning the duties of man to his fellow-man. The commandments to keep a weekly Sabbath, to honor parents, not to murder, not to commit lewdness, not to steal, not to bear false witness, not to covet, constitute the essence of their teachings concerning man's domestic and social duties. The doctrines that a Supreme Being created and governs the universe, that the life of man is the gift of God, and therefore sacred, that the soul is a part of his essence, therefore divine and immortal, that man's duty on earth is to unfold and develop the God-like within him by means of worship, education, and charity, constitute the essence of their spiritual teachings. The federation of all peoples into one brotherhood, under the Fatherhood of one God and under the sway of universal peace and good will and enlightenment, constitutes their aim and effort.

With such a noble and common creed for inspiration, and with union for goal, and with reason and love and concession for tools, let the work of tunnelling a direct and easy pathway through the Alpine barrier of prejudice and hatred and misunderstanding between Jew and Christian begin from both sides.

JOSEPH KRAUSKOPF.

FAITH.

To the south, with her brood, fared a mother-bird,
Far over the wide, gray sea;
But the sky and the sea were enmeshed in storm,
And waves ran fiercely free.
Then the fledglings in fear drew together close,
With twitterings sad and plaint,—
"Never land, through the storm, will beckon to us:
Our wings are weak, and we faint."

But the mother replied with a song of faith:
"My birdies, fresh courage take!
Felt you not in yourselves a force that impelled
Where spring anew doth awake?
And in Him who hath given the impulse deep
No falsity can abide:
He must guide and sustain e'en a birdling's flight
To the new-leaved forests wide."

ALFRED FREE.

Turner's Falls, Mass.

THE SEMITIC MUSEUM OF HARVARD UNIVERSITY.

An important addition has recently been made to the collections of Harvard University by the founding of a Semitic museum, for which purchases have been made abroad during the past year by Prof. D. G. Lyon, with a fund of $10,000 donated by Mr. Jacob Schiff of New York. Although only one-half of this gift has yet been expended, already the collection comprises a large variety of valuable articles illustrating the art, history, and literature of the eight Semitic nations, whose territory extended over most of Western Asia, portions of Africa, of the Mediterranean islands and coasts.

The oldest article is a Babylonian clay tablet, recording, in cuneiform characters, the sale of land about 2200 B.C. It has an outer covering of clay, bearing a duplicate record. The museum is fortunate in having secured this and about one hundred and fifty other "contract tablets," giving the details of loans, tithes, sales, law-suits, and various business transactions of the Babylonians during the reigns of Nebuchadnezzar, Nebuna'id, Cyrus, and Darius. They were written on soft clay, and most of them baked to the hardness of argillaceous stone. A number of the Babylonian and Assyrian seals used for stamping such documents, and also as charms against evil spirits, accidents, and disease, are exhibited in the collection. They are engraved with emblems of gods, figures of men, birds, beasts, trees, etc. Some have the names of the owners or of their protecting deities. The most valuable was presented to the museum by Miss Alice Longfellow and other heirs of the poet. It was brought from Babylon early in this century by Mr. J. C. Rich. The carving represents a kneeling human figure supporting a winged globe, emblem of the sun-god. Around flow the waters of the heavenly ocean. Outside stands a worshipper holding a cord connected with the globe, as a symbol of the descent of the Divine Influence.

Among the manuscripts are: several Korans; the complete body of the Mohammedan Civil and Ecclesiastical Laws, in a volume taken from the library of Akbar the Great, at the storming of Delhi by the British, and apparently handed down in the royal family, from the time of Shah Jehan, whose seal occurs in the book three times; parchment rolls of the Pentateuch, of the Prophets, of Lamentations, with an Arabic translation in Hebrew letters, and of portions of Jeremiah in Hebrew, with a commentary in Arabic; the "Gezza," or lives of Syrian saints; selections from the Gospels for church use, translated into Syriac in 1207; and a number of Syrian charm-rolls to be worn in a bag on the person, to ward off evil spirits and calamities.

The plaster reproductions of the Assyrian bas-reliefs brought from the ruins of Nimrud by Sir Henry Layard are remarkably good. They represent Assurnazirpal, King of Assyria, 883–859 B.C., sacrificing to the gods, hunting wild lions and bulls, feasting, leading his armies to battle, storming cities, pursuing the enemy, crossing a river with his war retinue, and engaged in various acts which portray enough of the customs of his time and country to incite the student to a closer study of them than has yet been made. Across the centre of these bas-reliefs run bands of cuneiform inscriptions, which recite the king's genealogy, his conquests, his restoration of cities, and erection of new palaces, so often repeated that they have become known as the "standard inscription of Assurnazirpal"; but the royal triumphs excite less lively interest to-day than some of the humbler occupations of the attendants. Here may be seen the cook preparing the camp supper, the groom currying his horse, the soldiers inflat-

ing sheepskins for swimming, the oarsmen transporting war chariots and armor in row-boats, the fugitive pleading for mercy, the unhappy women and children going into captivity, the besieged throwing fire-brands from the wall and ingeniously catching the head of a battering-ram with chains, which the Assyrians below grapple with hooks.

A recognition of personal guidance from the Unseen may be found in the visible representation of a protecting spirit always attending the king and resembling him in features and dress, even to the swords in his belt and the embroideries and fringes on the hem of his garments, but distinguishable by the horns on his fez, the emblems of divinity about his neck, the sacred cone and basket in his hands. Occasionally appears above the winged globe, and sometimes within the globe, a small image of Ashur, the chief god of the Assyrians, with his bow strung when they are going to battle, and, on the return, with his arrow discharged.

The Babylonian sacred tree, the puzzle of scholars, is portrayed, with its conventional branches in threes and its leaves in sevens. The king sacrifices before it. Deities adore and protect it. Is it meant to represent the tree of life guarded by cherubim (Gen. iii. 24)? For a line in Assurnazirpal's inscriptions explaining its mystical meaning, we would willingly forego the mention of a few new palaces erected; but nothing seems more difficult for a generation than to single out from the ephemeral what will be of permanent interest to posterity.

The king is once represented bringing a kid to the sacrifice, as to-day at a temple near Calcutta the traveller may see kids brought to the altar of Kali, wife of Siva, and goddess of death and cholera.

The largest cast from Nimrud is a winged, human-headed lion with horns, which stood guardian at one of the portals of the palace, symbolizing in his composition the strength of the ox, the boldness of the lion, the swiftness of the eagle, and the intelligence of man. Other striking figures from Nimrud are an eagle-headed deity and an Assyrian goddess with four wings.

The son of Assurnazirpal, Shalmaneser, who is the first Assyrian king known to have had relations with the Hebrews, is represented in engravings on a black obelisk, in the act of receiving tribute from Jehu, King of Israel, who kneels at his feet. Three war-scenes are given from the time of Tiglathpileser (745–727 B.C.), the first Assyrian king mentioned in the Bible, where he is also called Pul (2 Kings xv. 29; xv. 19). With him began the Assyrian invasions described by the Hebrew prophets, which culminated in the fall of the kingdom of Israel, by Sargon's capture of Samaria 722 B.C. (2 Kings xvii. and Isaiah xx. 1). In the reliefs of Tiglathpileser, a battering-ram is breaking down a tower from which the besieged beg for quarter, prisoners are impaled on stakes, two soldiers fight in company, one holding a shield large enough for both while the other shoots arrows, scribes are making record of the booty. Of Sargon there are two casts easily mistaken for originals,—one a head in profile, the other a full-length figure from a monument found near Larnaka, Cyprus.

Sennacherib, Sargon's son, King of Assyria from 705 to 681 B.C., and invader of Judah, is seen on a throne receiving submission from the people of Lachish, Palestine (2 Kings xviii., xix., and Isaiah xxxvi., xxxvii.), and giving instruction to his officers (2 Kings xviii. 17), who are ascending a mountain, on which the royal tent is pitched. The difference in cast of features between the Assyrians and Hebrews is strongly marked. One of the reliefs from the palace of Sennacherib shows a procession of Assyrian warriors with shields and spears like those used by the hosts of the Mahdi in our own time, and which the writer has seen brought into a British camp in the Soudan as trophies by the English soldiers.

Assurbanipal, the famous Sardanapalus, who ruled Assyria from 668 to 626 B.C., appears feasting with the queen in a garden; also, in many spirited hunting-scenes, pursuing wild asses, lions, etc.

The Cufic form of the Arabic may be seen on twenty-five funereal stones, and on coins from Egypt; the undeciphered character known as "Hittite," on six tablets, a stone bowl, and a representation of a lion. In a cast of a Hittite lion hunt, the pursuers, in scale armor, hurl lances from a chariot, one hunter approaches on foot the prey already transfixed, while a negro brandishes an axe.

Phœnician script is engraved on ten votive

stones from Carthage and vicinity and on a cast of the huge sarcophagus of Eshmunazar I., King of Sidon, 330 B.C. Its inscription, after naming the king's genealogy, temple constructions, and additions to Sidonian territory, invokes a curse on any one who shall attempt to open the tomb, and suggests Shakspere's well-known epitaph at Stratford:—

"Good frend for Jesus sake forbeare
To digg the dust encloased heare:
Blese be ye man yt spares thes stones,
And curst be he yt moves my bones."

Several Babylonian boundary-stones are closely covered with inscriptions. An account of the building operations of Nebuchadnezzar is given in a large stone book of ten columns, from the original in possession of the East India House of London.

A clay fragment from a Babylonian poem, called the "Izdubar Epic," tells the story of the deluge parallel with the account in Genesis. Another curious tablet records the restoration of the temple of the sun-god at Sippar in Babylonia, during the reign of Nebuapal-iddin. The god, in human form, is seated in his tabernacle, at the front of whose roof appear two guardians suspending the disc of the sun by cords, while toward it advance three persons,—a priest, a worshipper, or, perhaps, one brought for judgment, and a goddess.

A number of half-talents and lesser weights are fashioned in the shape of ducks and lions.

Modern views of persons and places in Palestine, Damascus, Ba'albec, Lebanon, Palmyra, etc., are given in a fine collection of photographs.

Of special interest to scholars are a Greek writing from the Temple of Herod and a cast of the famous Siloam inscription, the oldest Hebrew script known, found on the wall of a conduit cut through the rock of Mount Ophel, to connect the Fountain of the Virgin with the Pool of Siloam.

Among other Hebrew treasures are several *mezuzahs*, or door-post protectors, and a *shofar*, or ram's horn, used in the Jewish New Year's service. We were so fortunate as to be present when Prof. Lyon requested a Jewish friend, a rabbi, to sound the latter, and its clear, sonorous blasts awakened unwonted echoes in the Peabody Museum.

It is hoped that, ultimately, the Semitic collection may have a home of its own. At present it is given the use of a large hall in the Museum of American Archæology and Ethnology, through the liberality of its curator, Prof. F. W. Putnam, and the other trustees.

Though the professorships of the Semitic Department of Harvard date from the eighteenth century, the extended courses now offered have been developed during the last ten years by Profs. Toy and Lyon to meet an increasing demand for instruction in this field of study. To supply the needed apparatus, the Semitic Museum has been established. At its formal opening, addresses were made by President Eliot, Prof. Toy, Senior Member of the Semitic Department, Prof. Lyon, Curator of the Museum, and Mr. Schiff, its founder. The latter, referring to the important place held by the Semitic people in history, said: "To them mankind is indebted for its religion, the world for a great part of its culture and civilization. In Israel monotheism found its origin. In Babylon and Phœnicia were created the methods which to a considerable extent govern commerce to-day, and the influence which Semitic ideas yet exercise upon modern thought cannot be illustrated more graphically than by recalling the importance which even our own generation attaches to Israel's patriarchs and religious personages.

"Indeed, the Jewish race, the modern representatives of the Semitic people, may well be proud of their origin and ancestry. Anti-Semitism in Europe, social prejudice and ostracism in free America, may for a time be rampant. Posterity will with shame and disgust repudiate these passions. To combat in the mean time these unsound currents in an efficient manner, opportunities should be created for a more thorough study and a better knowledge of Semitic history and civilization, so that the world shall better understand and acknowledge the debt it owes to the Semitic people.

"This latter conviction has induced me to originate the collection which is opened here to-day."

It is, indeed, significant that, while the Jews are suffering a persecution in Russia which stirs to indignation the civilized world, in our own country is being founded

an institution whose sole object is to encourage the study of their civilization, and to perpetuate their gifts to mankind. May it be the precursor of a change of sentiment and attitude toward the Hebrew race throughout the earth!

CORA AGNES BENNESON.

Cambridgeport, Mass.

OUR ZASSHI.

This queer-looking word means "magazine." It is the name by which the Japanese Unitarians speak of their magazine, the *Unitarian* of Tokyo. Now, although there may be no subscribers to our *Zasshi* among the readers of the American *Unitarian*, there are certainly many subscribers to the Japan Mission among them, and many of these are a good deal interested in the work our *Zasshi* is helping to do. Some months ago I sent to our friends in America, through these pages, a list of the titles of the more important articles which had appeared in the Japanese *Unitarian* during the first eight months of its existence. Recently the first year of the magazine closed. Probably it will help somewhat to gratify the interest of the friends of the work in Japan to have the list continued for the rest of the year.

The leading editorials of the last four numbers of the first volume were: (1) On a Noticeable Tendency among Japanese Christians; (2) Unitarian Principles: Basis; (3) Same Subject: Method; (4) Same Subject: Aim. Among the principal minor editorial articles were Buddhism as the National Religion of Japan, On the Evolution of Morals, Mental Freedom, Character-Making, Meaning of the Word "Christian," Some Interesting Words from Herbert Spencer, Belief as a Source of Power. The editor prepared, also, biographical sketches of Dorothea Lynde Dix, Dr. Hedge, and William J. Fox, and made many miscellaneous notes.

From the pen of Rev. Arthur May Knapp came a contribution to the History, Principles, and Influence of Unitarianism. Mr. Hawkes gave us articles on True Worship, Two Sides of Buddhism, Ideals, and Two Great Ideals. Prof. Wigmore wrote of Heroism, and of Charity, Old and New; and Prof. Liscomb directed attention to a subject of great importance,—Outlets for the Energies of Young Men in Japan.

All the other contributions were from Japanese friends whom I need not name. The kinds of thought which interest them, however, are shown by the following translation, in part, of the subjects of their articles: Ill-reputed Priests and the Conduct of Ignorant People, History of Unitarianism in Japan and the Establishment of the First Unitarian Church, The Religion that will improve Japanese Morality, Religion should be improved according to the Progress of the Age, Degree of Belief, The Great Law of Nature, Religious Oppression, Is Atonement by Christ a Fact? Japanese Morality, Christmas Greetings, The Forces that have moulded American Society (series), Woman and Belief, The Course of Action for our Party in the New Year, Love, Condition of Corea, Japan Unitarian Association, Human Nature, Those who preach Christianity should know the Religious Condition of our People, and Final Triumph. Several other articles were published, but translations of their titles would give no clear notion of their contents.

Our *Zasshi*, there is good reason for saying, is really a high-class publication, measured by Japanese literary standards. Among publications of its kind it is probably at the front. Japan is prolific of all sorts of periodical literary ventures. Although our magazine is now not much more than a year old, it is already almost a veteran in the field, and has the bearing of a leader. It is an effective representative of our cause, and in the near future I believe its usefulness will be much increased. Now that an effort at organization among Unitarian and liberal Christian sympathizers and believers is in progress here, our *Zasshi* can become one of the most efficient agents in the work. It is our intention to make it, in addition to what it is, the organ of our Association and of all co-operating societies and clubs. Its work so far has been largely of a less definite kind, diffusing ideas, stimulating liberal feeling generally, encouraging believers in liberal Christianity and rational religion without laying special emphasis upon organic expression. It has thereby done gratifying service; but it can do more by becoming, also, the special agent

of our effort to establish Unitarian and liberal Christian organizations. But do not misunderstand me. We have no intention, no desire whatever, to make our movement sectarian. It must be definite, of course; but we shall always endeavor to make it inclusive of all who are seeking to promote the interests of pure Christianity and rational religion. The charge made not long ago by a writer in the *Unitarian Review* that Unitarianism in Japan is sectarian was certainly based upon misinformation. Rather than see weak Unitarian, Universalist, German Evangelical, and Japanese liberal Christian churches struggling for existence as parts of rival sects, we have all along much preferred to be contributors to a liberal religious movement starting from among the Japanese themselves, in which the faith common to all the liberal missions may find expression, unembarrassed by the special historical differences peculiar to any one of them. Unitarianism in Japan will do most useful and fitting work, not by reproducing and establishing here the historical divisions which exist among liberal Christians, but by welcoming and helping forward such liberal church as the Japanese themselves may seek to establish, even though the Japanese may decline to identify their church with any one of the foreign organizations. We have a Unitarian Association and are forming Unitarian churches. Our friends of the other foreign liberal missions are doing the like for their several denominations. But, while organization is a necessity when work of any permanent value is to be done by many, *sectarianism* is not therewith a necessity also. There is no reason from any effort we are now making that we should not cooperate with and be ready to transfer the results of our work to any representative Japanese religious organization whose principles and aims are those common to our separate liberal bodies. This much it may be proper to say, in speaking of our *Zasshi* in its relation to the present attempt we are making at Unitarian organization, especially since the charge of sectarianism has been made against Unitarianism, as offered to the Japanese.

So far in the second year of our magazine, a large number of interesting articles have appeared. Before long I shall continue the list, that our friends at home may follow our doings, at least by the headings of the chapters which record them.

CLAY MACCAULEY.

Tokio, Japan.

"*GOSPEL CRITICISM AND HISTORICAL CHRISTIANITY.*"*

A striking passage in the preface of Strauss's "Leben Jesu" informs the reader that the author had found many of the common people in substantial agreement with his views, and all ready to accept and proclaim them as soon as they found that they were not alone in their opinions. Recently, I have had occasion to ask several men whom I have met in sundry places how they accounted for the origin of our New Testament Gospels. The persons asked were men of intelligence and experience, but they were men of the world. They had never had occasion to give special attention to the more abstruse problems that puzzle the brains of the Biblical critic. One of the gentlemen was a State legislator, another was a member of the Detroit bar, another was a "drummer"; but all were men of hard common sense. The legislator took the book of which I write from my hand, read its title, and remarked that he "had no use for such a book." Yet, when I questioned him, I found that he was not only prepared to accept the ideas of the book, but that many of them were already his own. In details, he often erred, and of the facts of history that proved the assertions he made he had never heard; yet he had command of a clear and concise picture of how the Gospels originated, that was in the last resort something more and surer than mere speculation. The lawyer and the drummer had wandered far from the traditional views. When an attempt was made to defend these, they rebelled. Their arguments were not drawn from history nor from exegesis, but from every-day experience. Yet they were valid, and they were not beside the mark. When I had given them a short account of the origin of the stories as set forth by Dr. Cone, and asked them for their opinions, I

*GOSPEL CRITICISM AND HISTORICAL CHRISTIANITY: A Study of the Gospels and of the History of the Gospel Canon during the Second Century, with a Consideration of the Results of Modern Criticism. By Orello Cone, D.D. New York: G. P. Putnam's Sons.

found that they agreed. They were aroused, and they protested at the defence of the old views, but by these they were calmed. They confessed the substantial truthfulness of the gospel story now, while before they were quite disposed to look at it askance.

I mention these facts because they are significant. They show that a very radical change is going on, and that it is due not so much to argument and speculation as to our modern institutions. Mr. Lecky, in the introduction to his "Rise of Rationalism in Europe," says: "A change of speculative opinions does not imply an increase of the data upon which those opinions rest, but a change of the habits of thought and mind which they reflect. Definite arguments are the symptoms and pretexts, but seldom the causes, of the change. Their chief merit is to accelerate the inevitable crisis. Reasoning which in one age would make no impression whatever in the next age is received with enthusiastic applause." This result, Mr. Lecky goes on to show, is not due to any one cause or any one discovery, but to a combination of causes, moral, intellectual, and social, operating upon mankind through various channels, religious and industrial. The philosopher does most to give men correct mental habits; but the masses are compelled to acquire these, not from books, but from actual contact with an outer world. "It is probable that Watt and Stephenson will eventually modify the opinions of mankind almost as profoundly as Luther and Voltaire."

Dr. Cone's book is eminently fitted to accelerate the inevitable crisis. It is clear and concise. It gives the reader just what he desires to know, no more, no less. It is fair and honest, always close to the more recent history of the questions at issue, and never, therefore, merely speculative. The book will assist many to believe in regard to the gospel tradition with clearness where before they believed with certainty. I have not myself read a clearer and more satisfactory exposition of the Synoptic problem, or more gratifying words upon the several Gospels themselves. The author's fairness is conspicuous. Rival theories are not slurred nor passed over in silence. The opposing views are given, sometimes in detail; and the author gives the reasons why they are not to him of sufficient weight to establish the rival hypothesis. "The true critic," says Dr. Cone, "cannot be restricted by a mechanical method, but must move freely among his materials, under the direction of principle, indeed, but not the less of judgment and insight." Another indication of fairness, and, I believe, of a sympathetic treatment of Biblical tradition, is the author's avowed attitude toward the supernatural. In the chapter on the Canon, the author states at the outset that his opinions will not be controlled by an effort to establish that the Gospels either were or were not written by express divine aid. "Whether their authors were inspired or wrote as ordinary men are questions with which this study is not concerned." It is, the rather, occupied with an effort to trace all early traditions regarding the Gospels to their sources, and to ascertain, if possible, their value and importance. Again, in more explicit terms, the same attitude toward some of the miracles is disclosed. They are called legendary, "not from a prejudice against the supernatural as such, but partly because they offend the historical and critical judgment, which, when unbiassed, cannot but pronounce some of them to be of the nature of legendary stories, which in apocryphal Christian writings would be unhesitatingly set aside as such, and partly because of internal difficulties." I believe that this is the true method by which to reach the truth in regard to the Bible miracles.

While the *a priori* argument is to many conclusive, the great body of men that need most to be reached by the Higher Criticism are prejudiced against it by what they denominate its rationalistic method. Men whom the author of "Supernatural Religion" cannot touch will be convinced at once by Dr. Cone.

Lack of space forbids my calling attention to many striking arguments throughout the book,—arguments that ought to be on the tongue's end of every liberal defender of the faith. Ignorance of facts alone can account for the irrational and superstitious views of the New Testament that still prevail, and will continue to hold sway for some time to come, in spite of books that herald better and more helpful views.

I turn aside, therefore, to note one of our author's omissions. To many the omission is one that will change the whole point of

view as to the authenticity and integrity of the Fourth Gospel. I refer to the recent discovery of Tatian's "Diatessaron." For years conjecture has been busy in the effort to ascertain what this work of Tatian's might be. He was a contemporary of Justin Martyr, and left an "Oration to the Greeks," which was thought to have been written about the year 170. The "Diatessaron" was supposed to be lost. Eusebius states that Tatian wrote a Harmony of the Four Gospels, which he called a "Diatessaron." Epiphanius also bears testimony to the same effect. But neither of these writers seems to have been acquainted with this Harmony. The absence of any reference to it in the Western Church argues that it was not known in the West. It seems to have been written in Syriac, for the use of the Oriental churches. Much evidence is at hand that goes to show that large use was at one time made of this "fourfold gospel," and that the Gospels as separate works were comparatively unknown. Theodoret, Bishop of Cyrrhus, near the Euphrates, says that he found more than two hundred of these in use, and he put them away and introduced our Gospels in their place. This was about 450 A.D. In the twelfth century an Armenian bishop makes mention of a commentary written upon this "Diatessaron." The commentary was itself published in 1836; but it attracted little attention. Recently Dr. Zahn, with the help of this commentary and the quotations made from it by early writers, attempted to restore the text. His work was eminently successful, as has been shown by the sequel, and is a vivid confirmation of the substantial accuracy of the Higher Criticism. Zahn's investigations called forth the comment that an Arabic version of the "Diatessaron" was known to exist in the Vatican library. In 1883 Father Ciasca gave an account of this manuscript, and promised that he might be able to edit it. Meanwhile the work delays; and a stranger, being shown the treasures of the Vatican, and especially the Arabic manuscript of the "Diatessaron," remembered that he had seen a similar one in Egypt. Upon his return, this was forwarded to Rome, and it proved to be so legibly written that in 1888 the "Diatessaron" of Tatian was finally published at Rome. I have not seen this book, nor have I seen any account of it that sets at rest all my doubts. H. W. Watkins, the Bampton Lecturer for 1890, says that the work is a harmony of four Gospels, "practically identical with our own." So, then, the Fourth Gospel was known to Justin Martyr in its present form, and Dr. Cone was not writing in the light of most recent discovery when he doubted whether Tatian's Fourth Gospel was identical with ours, and, again, when he said, "Tatian, too, a pupil of Justin, appears to have been acquainted with the [Fourth] Gospel, *although he does not expressly refer to it.*"

That the discovery of the "Diatessaron" has forever set aside the date assigned by Baur and his school we may admit. We may even go a mite farther and admit, with Matthew Arnold, that Basilides, quoted by Hippolytus (?) in the Philosophumena, "about the year 125 of our era, had before him the Fourth Gospel"; but why, on the basis of this discovery, or of any facts I have yet met with, we should go all the way with the Bampton lecturer above referred to, and believe that John wrote the Gospel which bears his name I cannot conceive. I do not, at present, incline to admit that Dr. Cone's conclusions as to the Fourth Gospel have been vitiated in the least by Father Ciasca's remarkable discovery. Dr. Watkins in his course of lectures is manifestly unfair. Those who reject the Johannine authorship of the Gospel are ruthlessly set aside because they agree not among themselves in the details. Those who maintain the Johannine authorship are, on the other hand, giants in authority, no matter how they may quarrel over minor points, no matter though some are strongly negative and rationalistic everywhere but here. We are coming to have a deep-set dislike for books written in this spirit.

I am never driven from the field by a conservative critic of "John's Gospel" but a moment's reading of its pages will restore me to the "heretical views." The metaphysical tendencies, the manifest approach from primitive simplicity toward Nicean dogmatism, the omission of every reference to the second coming which overflowed in all the earlier thought, the contradiction between John's own opinion and that of his (?) Gospel as to the time of the crucifixion, —these and many other facts, which Dr.

Cone has marshalled before the reader, drive away the thought that John wrote the Gospel that bears his name.

Dr. Cone has added some valuable essays to his book, and by many these will be read with most interest. They are suggestive and helpful, and insist upon the truth, which needs often to be emphasized, that criticism does not "invalidate historical Christianity." Dr. Cone believes in the message of the gospel, and he writes that he may lift it out of its bondage to time and sense. A. B. C.

SOME POETS' GRAVES AT FLORENCE.

On July 1, 1891, thirty years will have passed since the little group of mourners stood around the open grave of Elizabeth Barrett Browning in the beautiful cemetery at Florence, where the wooded Apennines looked down in the calm sunset light, and Robert Browning himself recited his dead wife's well-known lines,—

"He giveth his beloved sleep."

The Protestant burial-ground lies just beyond the old gate of the Borgo Pinti, only removed in 1870, with a portion of the city wall, to make room for the new boulevard, Principe Amedeo. From the centre of this broad *viale*, the cemetery rises up like an island, many feet higher than the public way, encircled by a stone wall surmounted by an iron railing, its sloping, grassy summit fringed by a row of tall cypresses. Passing through the entrance gate, close to the dwelling of the *custode*, whose plump, fair, blue-eyed wife, reminding one of Tessa in "Romola," was accustomed to admit strangers without difficulty, a thoughtful traveller, visiting it, like the present writer, in the days ere it was closed to farther burials, might pleasantly linger for hours in this city of the dead from many lands, since it would seem that all who had no right to rest in Roman Catholic consecrated earth had found shelter here. Tombs with French, German, Italian, even Russian and Hungarian inscriptions may be seen, while English and American graves meet the eye on every side. A wide gravel walk leads up to the higher part of the long slope, marked by a tall, white column, bearing a marble cross, beneath which is an inscription in French, saying that it was erected in 1858 by King Frederick William IV. of Prussia, and the words, "I am the resurrection and the life." A narrower path leads at right angles to the first across the cemetery, then (1874) so crowded that it was difficult to walk between the graves, while fresh ones were being opened along the low gravel walk running round the base of the enclosure. From porter's lodge to distant wall, monuments in every style of exquisite or vulgar taste appear in a confused crowd, leaving scarcely room for the flowers that grow between. The tomb of Mrs. Browning, usually the goal for all pilgrims who have no nearer interest in this lovely spot, stands on the left of the central walk, about half-way to the cross, close to the narrow flower-bed with its edge of box. A heavy sarcophagus, resting upon six low, ungainly pillars, with no record save

"E. B. B. Ob. 1861"

on one side of the ponderous structure, and a small female head in bas-relief, which some call a medallion of Mrs. Browning, but others maintain to represent the Genius of Poetry, is the inappropriate and disappointing monument of the great poetess, seemingly unworthy of the fame of its designer, Sir Frederick Leighton; and the traveller turns for relief to the many touching epitaphs of the humbler dead on either hand.

The humbler dead! Each one of those crowded graves was designated by a number deeply cut into the marble, the highest being over twelve hundred. Most sad and touching sight of all,—on every side, wedged in between the tall, white slabs that headed mounds carefully tended and overgrown with flowers, leaning against the sides of costly monuments, or lying sunken and half-hidden in the long grass, one saw the plain *pietrino*, or "little stone," of a coarse gray, nameless, unmarked save by the ever-present number and a cross rudely cut in relief upon the flat, narrow top, which alone showed the resting-place of those who had died in the foreign land with none to honor the spot where they were laid save by this.

All know how Robert Browning, who had had a double grave made for himself

and his wife, was not permitted to be laid beside her, but was worthily buried in Westminster Abbey, whither, it is to be hoped, her ashes may one day be taken to rejoin his. The flowery resting-place in fair Florence, where upon the left hand we catch a glimpse of Giotto's campanile beyond the houses, while on the right the long, sunlit Apennines smile over toward the cypresses lifting their dark peaks into the clear sky, is more beautiful than the gray and quiet gloom of the Poets' Corner beside Spenser's grave. Yet who can doubt that the choice of the great poetess's own heart would have been to be placed forever by the side of him who, as she said, in other words, at the time of her marriage, had given her—

"Earth's three best gifts,—life, love, and Italy,"

or that there would have been a true poetic fitness in the tomb of these two English singers, who both loved Italy so well, being made the central goal of interest for the feet of pilgrims to the cemetery at Florence?

The grave next to "E. B. B." is that of Holman Hunt's first wife, a step or two farther back from the walk.

Most persons have heard of the strange blunder upon Landor's gravestone, where the inscription, setting forth that it had been erected by "his wife," has been carven "his *coife*," and never corrected. His own slab is unpretending; but his son's tomb is surmounted—one had better say weighed down—by a life-size marble figure of *his coife* kneeling in a disconsolate attitude on a heavy *prie-dieu*, her left hand, with the wedding-ring displayed, shading her grieving face, and the whole thing both disgusting and ridiculous, and in the worst taste of modern Italian funereal art. One may add that the latter attains what we may hope is its high-water mark in the otherwise beautiful and interesting rural cemetery, "Lo Staglieno," near Genoa, in whose crypts the embalmed body of Mazzini is buried. Some of the many monuments filling the cloister running round the open space are beautiful and pathetic; while others, for example, represent the fair young widow of the tenant of the vault in full size, as if quitting her husband's tomb, with marble tears pearling down her cheeks, from beneath her marble eyelashes, while she daintily and coquettishly holds up a richly embroidered skirt to display the ruffles on her marble petticoat; and one sighs for the simplicity of a Moravian or even a Quaker burial-ground rather than such sights as these.

Yet, though their monuments may be sometimes hideous, the Italians as a rule excel in the wording of epitaphs, usually in perfect taste, simple, and touching, such as meet the eye in every church, on every cloister wall, and often strike with only too full a pathos on the hearts of those who are far away from home. As Dickens expresses it, "The Italians are dramatic: the French are theatrical." And one may feel, if not absolutely analyze, the difference at every turn.

Theodore Parker lies somewhere among these Florentine graves, and the gifted wife of T. Adolphus Trollope, and his mother.

Not very far from Landor's tomb is that of Arthur Hugh Clough, on the right hand side, as you enter, near the lower part of the gentle slope. It is a simple white headstone, "erected by his wife and sister"; and Matthew Arnold refers to his friend's grave when he apostrophizes him:—

"From thy broad, lucid Arno vale,
Where still thine earth-forgetting eyelids keep
Their morningless and unawakening sleep
Under the flowery oleanders pale."

Clough is not considered Arnold's equal as a poet: he is, indeed, inferior to him in smoothness, melody, and the *technique* of the poet's art. And yet, for strength, and vigorous presentation of truths new and old, in vivid lines which we fall back upon for counsel and comfort in hours of weariness, he seems, to some of us, fit to rank alongside of the musical singer whose mournful philosophy, however tenderly and kindly meant, might too well be epitomized in his own words,—

"Weary of myself, and sick of asking
What I am, and what I ought to be."

Clough died when nearly forty-three; yet he appeared scarcely to have attained his full maturity of powers, and will never be a poet for the crowd. He is hardly to be judged by his longest poem, "The Bothie of Tober-na-vuolich," whose lengthy hexameters are sometimes wearisome, in spite of its

many fine, scattered lines, and the stirring battle-cry of—

"Sound, thou trumpet of God! come forth, great cause, to array us!
King and leader, appear, thy soldiers sorrowing seek thee."

Rather is he to be best known and loved through the study of his minor poems, such as "Qui Laborat, Orat," "The New Sinai," and the justly celebrated "Qua Cursum Ventus." It is to be regretted that so many of these have no titles, except the opening lines, since they contain a brave philosophy that well deserves to "pass into the mental organization like iron globules," as Robertson of Brighton said certain of Carlyle's writings had done to himself. The world stands in need of such.

His other long poem, "Amours de Voyage," interests one chiefly on account of its description of the siege of Rome in 1849. Clough was there during the whole, in full sympathy with the liberal movement in politics, as in religion, and enjoying the friendship of the leaders of the Italian cause.

Regarding his own faith, vague yet strong, Clough appears to be one of those seekers after truth, more numerous in the present generation than in his own, whose reaction from an early Orthodoxy has brought them into a hand-to-hand struggle with the soul's deep problems, not ever ended, not wholly victorious,—can such struggles ever be?—yet enabling him to conquer sufficiently to say, as he says in "The New Sinai":—

"Take better part, with manlier heart,
Thine adult spirit can;
No God, no truth, receive it ne'er,—
Believe it ne'er,—O man!
But turn not, then, to seek again
What first the ill began.
No God, it saith. Ah, wait in faith
God's self-completing plan."

Clear, bold, and statuesque rather than pictorial, this poem, too long to quote entirely, may well stand for the epitome of Clough's philosophy, and the spiritual level he had won at the age of twenty-six, when it was written, in 1845. There are doubtless many yet living who remember him during the eight months he spent at Cambridge, Mass., from November, 1852, to July, 1853, expanding healthily amid our Western world's new, freshening life, more congenial to him than the older civilization he had left behind, and returned to not without reluctance. His outward life, after his brilliant early career at Rugby, was uneventful. He held an office in the Educational Department of the Privy Council from the time of his marriage in 1853 until his death of a malarial disorder while at Florence in search of health, Nov. 13, 1861.

He was the second of the three great English poets buried in the cemetery, following Mrs. Browning within a few months, and preceding Walter Savage Landor by nearly three years. Italy might well say to him,—

"Strong singer, laid in Tuscan earth at rest,
Whose manly music helps with hymns of cheer
All seeking souls like thine, who hold thee dear,
That ground was hallowed for the pilgrim's quest
When Florence heaped her flowers o'er the breast
Of Browning's 'lyric love,' left sleeping ere
Thy singing ceased when autumn woods were sere.
A poet-presence and a guardian-guest—
Though England call, "I claim her laurelled head,"
And bid yon grave yield up its sacred trust
To Browning's abbey-tomb beyond the sea—
That quiet, crowded city of the dead,
Where Landor lies so near thy peaceful dust,
Shall fondly find, for England's sake, in thee!"

URSULA TANNENFORST.

Philadelphia, Pa.

THE LIBERAL FAITH.

It is constantly charged that we of the liberal faith do not believe in revivals and missions; that we hold an emasculated faith; that we substitute ethics for religion, rationalism for faith, and a new theology for the old gospel. If this were deliberate misrepresentation, it might be passed by in silence: it is more generally misapprehension, therefore it calls for continual correction. It is because we do believe in the old gospel, in missions, in revivals, that we believe in the liberal faith. We believe that this faith truly interprets the gospel, and promotes revivals and inspires the missionary spirit.

We believe that the inspiration of hope and love is far more efficacious to promote

righteousness than the deterrent power of law and penalty. We believe that the world is to be saved by hope, not by fear, that love is the only true obedience, and that love begets love. We carry this faith out consistently in the family and the State, as well as in our theology. We believe the best place for the rod is in the fire, not on the mantel, and that in the home where hope broods purity and love are nested. We believe that all prisons should be penitentiaries, all punishments reformatory, and that to every criminal entering a prison hope should show an open door to liberty through repentance and reformation. Our penology and theology are in spirit identical.

We believe in God, and in a God who is wholly love. We have read John Stuart Mill's declaration of his faith in a God "who desires and pays some regard to the happiness of his creatures, but who seems to have other motives of action which he cares more for"; and we have seen substantially the same statement more ambiguously phrased by more orthodox authors. We do not believe this. We believe that God is love; that love expresses the sum of all his moral attributes; that justice is love working out the good of the all; that mercy is love working out the good of the one; that, however these seem to conflict in human governments, they are consistent and cooperative in God's government; that his mercy endureth forever; that his government is a government of mercy; that all his laws are framed and administered for healing and redemption. We do not believe that he does all things "for his own glory." The glory of the mother is her love; but she does not love for her own glory, could not love for her own glory, for self-seeking is not and never can be love. We believe that God loves because God is God; and, if we could conceive him as ceasing to love, we should cease to worship him, for what we worship is not his power nor his wisdom, but the love that directs them both.

We believe in man, in man as the child of God, in man as made in God's image and of kin to him. We believe, with Bushnell, that depravity is not natural, but against nature. Sin is an overlay, a foreign element, a disease, a morbid growth. We believe, with our critics, that humanity is lost; but we turn to the fifteenth chapter of Luke to find out what Christ meant by lost, for we mean what he meant. And he meant by lost not yet found. The lost coin is still gold with the image of the king upon it; the lost sheep, a sheep still, no wolf; the lost son has still the blood of the father in his veins. We appeal to men accordingly. You are gold, we say: you do not belong in the muck-heap. You are the Shepherd's own sheep, your place is in the fold, your inheritance peace. You are your Father's own son: you are out of place in the far country, and with harlots for your companions.

We believe that the world has been found of God. Our Bible contains no such text as "Behold the Lamb of God who is taking away some sins from some men!" It points us to the Lamb of God who is taking away *the* sin from *the* world. This is the divine unriddling of history. The whole process of life, reaching, we have no reason to doubt, out into the other life as well, since this life is so fragmentary and broken, is a process of redemption. Everything is a means of grace, if we will make it so. Our message is therefore the message of the angels on the first Christmas morn,—a message of "good tidings of great joy to all people." It is the message which Christ came bringing to hearers thronging to hear his hopeful words, "The kingdom of God is at hand." It is the message of Paul, "The night is far spent: the day is at hand."

We believe in evolution. We believe in redemption: science gives us the one spelling, religion the other. Redemption is God's evolution of a perfect manhood out of very imperfect material. We rejoice with joy unspeakable and full of glory to be in his hands and become his workmanship.

To the prodigal son, as he journeys, footsore and weary, across the country to his father's house, our message is not: Perhaps your father will receive you, perhaps not. He owes you nothing: you have no claim upon him. You are not fit even to be his hired servant, for you are not fit to do his work; and it is certain that, if you do not make haste and get there before the going down of the sun, the door of his house will be closed against you. No. This is our word to him: Your father loves you, has always loved you, will always love you. He

is waiting to receive you. Though you have forgotten that you are his son, he has not forgotten that he is your father. Our message is Christ's message to Zaccheus, to the paralytic, to the woman that was a sinner. It is the medicine of hope for the disease of despair.

And we believe this message has a power to quicken the lagging footsteps already turned toward the Father, and to turn toward the Father the feet of those now in the wilderness, such as no message of law and penalty and limited mercy and imperfect love ever has had or ever can have. And we willingly accept the test of the Master, "By their fruits ye shall know them," and leave the value of this liberal faith to be tested by its power to equip men for life's battle, to furnish them unto all righteousness, and make them worthy to be called the children of God.—*The Christian Union.*

HEARING CANON LIDDON AT ST. PAUL'S.

When in London, two years ago, I was so fortunate as to hear on the same day the greatest preacher of the Established Church (generally so regarded), Canon Liddon, and the greatest preacher among the English dissenters, Spurgeon,—the one in St. Paul's Cathedral, under the great dome, and the other in the Metropolitan Tabernacle. The death of Canon Liddon has added new interest to the recollections of the day, especially as the discourse to which I listened must have been among the very last that the distinguished orator delivered in the cathedral so long associated with his name and fame. I have thought that the readers of the *Unitarian* may like to accompany me to this service.

Where is St. Paul's? It is located perhaps a third of a mile north of the Thames, in the very heart of London, in almost the centre of the oldest, the most solidly built, the best known business section of the great metropolis. Straight east, a short mile away, are the Bank of England, the Royal Exchange, and the Mansion House. A mile west are the Temple and the New Law Courts. A quarter of a mile north-east and north-west are the general post-office and Newgate Prison. Close by is Paternoster Row, in the past as in the present the headquarters of the book-trade. The great thoroughfare,—the greatest in London,—running parallel with the river, from the Bank to Charing Cross and the Parliament Houses, goes past St. Paul's, or, rather, divides and goes both sides of it, being called, in its different sections, Cornhill, the Poultry, Cheapside, St. Paul's Churchyard, Ludgate Hill, Fleet Street, the Strand, and the West Strand,—all the same street, but bearing in its different parts these different names.

St. Paul's is badly shut in by buildings. To give the full effect to its magnitude and its noble architecture, it ought to stand by itself, in a broad, open space. In one way, however, this want of clear space around it is partly compensated for. The building is so lofty that it rises like a giant above everything else anywhere in its region, so that its great dome is a landmark visible from many parts of London, by means of which one can "orient" himself. It is almost as hard to get out of sight of the dome of St. Paul's as out of the sound of its ponderous bell, "Big Paul," which strikes the hours of day and night.

St. Paul's is the cathedral church of London,—St. Paul's, and not Westminster, though Westminster is quite as historic. St. Paul's has, also, the distinction of being the largest Protestant church in the world, and is exceeded among Catholic churches only by St. Peter's at Rome. Its length exceeds five hundred feet, and its breadth is half as great. Thus it would cover about two of our ordinary American city blocks. The height to the top of the cross above the dome is 370 feet. The glory of the building is its magnificent dome, which is generally considered the finest in the world. To me it seemed a work of perfect art. I should never tire of gazing on it. But I must confess it seemed to me somewhat to dwarf the *rest* of the church, vast as the proportions of the whole building are. The four structures that I saw in the Old World that perfectly met my expectation as architectural creations, that satisfied and filled all my desires, and sent me away from them awed, that expressed all that it seemed to me art at its finest ought to be capable of expressing of grandeur, power, beauty, and grace, —yes, and of mystery, too,—were the cathe-

dral at Cologne, the interior of St. George's Church in Windsor Castle, the exterior of the Parliament Houses in London, and the dome of St. Paul's.

We arrive at the cathedral three-quarters of an hour too early for the service; but let us enter the great building. Early as it is, two or three thousand people are already present, and the number is swelled later to five or six thousand; for, when Canon Liddon preaches, which he does only about twelve times a year, it is a great event, and of course, in so famous a church and so large a city, the audience is sure always to be large.

The pulpit and most of the congregation are under the great dome. The seats are mainly chairs or other light, movable structures, as in all European cathedrals.

We have time to look around us before the service begins. We are struck immediately with the grand scale of everything. Think of columns forty feet in diameter, and eight of them to support the dome alone. Soon we notice that the interior of the cathedral is not finished,—a characteristic of many cathedrals of the Old World. As our eyes wander up toward the dome and along the vast walls and ceilings, we observe many spaces that are bare, which were evidently designed by the architect to be filled with paintings. Indeed, before several spaces scaffolds are suspended, and the work of painting is now actually in process.

Nothing about St. Paul's is more impressive than its monuments and memorials of the dead. Of course, as a mausoleum, it does not compare with Westminster; yet one must have a very unsusceptible nature who does not tread softly and with reverent feeling amid the memorials and over the ashes of so many of England's most illustrious sons. For myself I felt something of an inward protest that so large a proportion of those honored here were warriors: it seemed to me to indicate that even England, with all her boasted civilization and Christianity, is only a little way removed from barbarism. There are monuments to the Duke of Wellington, Lord Nelson, the three Napiers (the admiral and the two generals), and Gen. Gordon, and statues of Lord Cornwallis, who commanded the British forces at the close of our Revolutionary War, Sir John Moore, Sir Ralph Abercrombie, and many others who won fame in England's various wars by land and sea.

But more interesting than these are the monuments and statues that commemorate England's peace heroes. Conspicuous is a statue of John Howard, who immortalized himself and glorified our common humanity by a life of almost unparalleled devotion to the welfare of his wronged and suffering fellow-men. The statue represents him as holding in his hand a bunch of keys, symbolical of his opening prison-doors, and bringing justice and mercy and hope to those who were bound and in despair.

There are also statues or other memorials of Dr. Samuel Johnson, the literary autocrat of the last century, Sir William Jones, the learned Orientalist, Bishop Heber, the missionary and poet, Sir Astley Cooper, the great surgeon, Henry Hallam, the historian of the Middle Ages, Dean Milman, the historian of the Christian Church, the distinguished painters, Sir Joshua Reynolds, Barry, Opie, West, Fuseli, Lawrence, J. M. W. Turner, and others.

Sir Christopher Wren, the architect of the cathedral, as is fitting, lies buried here: and his is incomparably the noblest monument of all, for over the north door, in letters of gold, we read the inscription in Latin: "Subtus conditur hujus ecclesiae et urbis conditor Ch. Wren qui vixit annos ultra nonaginta, non sibi sed bono publico. Lector, si monumentum requiris, circumspice": "Beneath is buried Christopher Wren, architect of this church and city, who lived for more than ninety years, not for himself, but for the public good. Reader, if you seek his monument, look around."

But it is time for us to turn from the dead to the living. The great congregation, drawn together by the fame of Canon Liddon's name, has assembled, and the hour for the service has arrived. Every seat under the great dome is filled, and the throng extends far away toward the west door. The proportion of men is noticeably large. On the whole, the company is a most respectable one; but it is singularly conglomerate. There are Churchmen and Nonconformists. There are Londoners and people from all other parts of England. There are foreigners from many lands,—

among them many Americans; for is not one of the great ecclesiastical lions of England and the world to be seen and heard to-day? The majority present, however, are Englishmen and good Churchmen, as we shall soon see by the way they will follow the service, and bow their heads when the name of Christ is uttered, as good Churchmen are taught to do. And, by the way, it strikes an outsider as very curious that men should think it necessary to make an obeisance at the name of Christ, but not at the name of God. Has the worship of Jesus with many Protestants, as the worship of Mary with many Catholics, become exalted above the worship of God? So it would seem.

For some time before the service proper begins, we are treated to music on the organ. And, oh, such music as it is! The instrument is one of the largest and finest in the world; and, plainly, the player is a master! One is paid for coming just by this glorious music. What an instrument is the organ! As one sits here, held entranced by its marvellous power, he is tempted to ask if it was made on earth or if it came down out of heaven.

Never, until I heard the organ in its real home in the great cathedrals of the Old World, did I realize the range and wealth of its harmonies, the glory of its possibilities, the depth of its pathos. The organ and the cathedral, especially the Gothic cathedral, are made for each other. They are sisters: nay, they are mother and child. The Gothic cathedral has been called "frozen music." It should be called frozen *organ* music; for the music which, freezing, took those glorious forms of arch and buttress and pinnacle and spire and carving infinite, must have been the outbreathed soul of the organ. No other music on earth is rich enough.

The regular Church of England service, the same essentially as our Episcopal service here, was gone through, taking about an hour. The clergyman conducting it was not Liddon, but some one of less note. Instead of reading the prayers and liturgies, he intoned them,—that is, rendered them in a high and strangely unnatural voice, a sort of falsetto, which was neither reading nor singing,—giving to the whole performance an artificial character. But the choir was a fine one, and its responses were beautiful, which helped one to forget somewhat the distraction of the priest's intonings. Just as the long service drew to a close, a figure appeared in front and to the right, advanced rapidly to the pulpit steps, and ascended to the small pulpit. It was the preacher we had come to hear.

Before we go further, let us pause a moment to inquire, Who is Canon Liddon, and what is his place in the English Church?

A cathedral city is the city in which a bishop of a diocese has his "seat." A cathedral church is the church in which he has his "throne," or place from which he speaks *ex cathedra*, or with "ecclesiastical authority." Each cathedral in England is governed by a dean and several canons. To be a canon of a cathedral like St. Paul's is, of course, regarded as a high ecclesiastical dignity.

But Liddon is more than a canon of St. Paul's.

He was exactly sixty years old when I heard him. He graduated at Oxford forty years ago. Since his graduation, the University has conferred upon him her highest honors, the degrees of D.D. and D.C.L., in recognition of his scholarship, and especially of his ability as a preacher. For some years he preached at Oxford, in the Church of St. Mary's, the same church in which Newman preached with such power before he went over to Catholicism. And, since Newman's day, no preacher has had such popularity in that city as Liddon. For several years he held the Chair of Scripture Exegesis at Oxford. He published a number of books, the most popular of which was his Bampton Lectures on "The Divinity of Jesus Christ," delivered at Oxford in 1866.

Theologically, he was a conservative of the conservatives. Ecclesiastically, he was a High Churchman. The English Established Church is divided pretty definitely into three parties, called the High Church, the Broad, and the Low. The Low Church is evangelical; the Broad Church is liberal; the High Church is ritualistic, and devoted, above all things, to forms. Liddon, perhaps quite as much as any one, during the years of his later life, was the leader of the High Church party. He was especially op-

posed to liberalism in all its forms, using his tongue and pen against it more than almost any other preacher of the English Church.

Such, then, is the man whom we have come to St. Paul's to hear. As he rises in his pulpit, we see he is of medium size and height, with a pale face, somewhat stooping shoulders, and not a particularly intellectual look. He has not spoken many sentences before we perceive that he has a clear, strong voice and an articulation that is remarkably perfect. We are so far away that we expect to hear little or nothing of what he says. But, to our agreeable surprise, we find we can hear everything. And we have reason to believe that he is heard by nearly or quite all the great throng; that is, by persons nearly twice as far away as ourselves. I think he can be heard quite as far as Spurgeon, though his voice is not nearly so pleasant and winning as Spurgeon's.

His text is those verses of the first chapter of Luke, known as the Magnificat, or the utterance of Mary in her interview with Elizabeth: "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour. For he hath regarded the low estate of his hand-maiden; for, behold, from henceforth all generations shall call me blessed." His subject is the exaltation of Mary (and, through her, of woman-kind) in the fact of her being chosen to be the mother of the incarnate God, the Saviour of the world.

Every unbiassed scholar knows that this text is to be classed among the most questionable parts of the Gospels. Around the birth of Jesus there arose by degrees, half a century or more after his death, a group of legends ascribing a miraculous character to that birth which at first was represented as natural and like other men's. But of all this Canon Liddon gives us not a hint. Every word of his text is treated as historical and unquestioned, the absolute utterance of Almighty God through the lips of Mary.

His sermon is more than an hour long, but it holds the audience perfectly to the end.

The preacher's style is elaborate and finished. It is as far as possible from the conversational style. He plunges almost at the beginning into a rushing tide of impassioned speech, which he maintains to the end of the discourse. All is written out and read, but it is read well. Liddon is an orator of the old school; but he is an orator. He holds his audience with great power.

Yet how meagre and mediæval is his thought! His type of mind is that of a born advocate, a pleader, a partisan, an apologist. There is nothing of the judge in his nature. There is nothing of the spiritual seer, nothing of the prophet, the leader into paths of reform, the man who

> "Dares to be
> In the right with two or three."

He opens no new springs of truth. He draws all his thought from cisterns,—cisterns constructed long ago, according to patterns approved by the Church. He is a backward-looker, a man who has spent his life inculcating the observance of old forms in religion, and defending a system of doctrines that is passing away.

The service closes. We pass from the great church, glad to get once more into the sunshine and the sweet air, and out from under the shadow of views of God and man so cramping, so depressing, so little in harmony with nature or what is best in modern thought.

Canon Liddon's death occurred last autumn. We are told that the later years of his life were much shadowed by pain at the signs, everywhere appearing, of decline of faith in the old dogmas which to him were so dear, and the general advance of the thinking world toward larger and more reasonable views of religious truth. To him this change meant scepticism. He believed in no progress of religious doctrine. In other things we may seek for the new, but not in religion. Here the truth has been given to us once for all, and we should accept that without question. The newer Biblical scholarship, which shows that our Scriptures came into existence in purely human and natural ways, he fought with all his might. The doctrine of Evolution he antagonized at every step of its advance. On the subject of the origin of the world and of man he held that the one eternal authority is the book of Genesis: by this must all science be measured. Especially was he troubled by the appearance of the new religious thought (the new scepticism, as he

regarded it) in Oxford. His dear Oxford, the home of Newman and Pusey, the stronghold of High-Churchism, he had especially relied on as a bulwark against the new tendencies. But for many years before his end came he had been noting with pain that Oxford was loosening from her old moorings. Broad-Churchism, scientific tendencies, the new Bible criticism, were all making their appearance there. She was hoisting anchor and spreading sail, and beginning unmistakably to move out toward the open sea of the freer and larger thought of the modern world.

No wonder, therefore, that his later life was saddened. He was fighting a losing battle. The world moves: truth advances. He who would not be left behind must ally himself with those who dare face the future and question the past and throw open all their windows to the light.

J. T. SUNDERLAND.

Ann Arbor, Mich.

PRESIDENT CONE'S NEW BOOK.

The important work on "Gospel Criticism" which has just appeared from the pen of President Cone of Buchtel College is reviewed by a competent hand on another page. What is said there is perhaps enough; yet the book seems to us of so much value and significance that we cannot refrain from adding an editorial word. Dr. Cone's work treats of the most important questions of New Testament criticism, under the following heads: The Text; The Canon; The Synoptic Problem; The Gospel according to Mark; The Gospel according to Matthew; The Gospel according to Luke; The Gospel according to John; The Eschatology of the Gospels; Dogmatic "Tendencies" in the Gospels; The Old Testament in the Gospels, or the Hermeneutics of the Evangelists; The Gospels as Histories; Criticism and Historical Christianity.

We know of no more candid and competent discussion of these themes within the same limits. The conclusions reached are generally those of the Tübingen School in its later developments,—pretty nearly those set forth briefly by Dr. Abbott in his article on the Gospels in the Encyclopædia Britannica; essentially those reached by Prof. Toy in his recent work on "Judaism and Christianity"; essentially those admirably summarized by Martineau in his "Seat of Authority in Religion." To name a few points, Dr. Cone holds that those who formed the New Testament canon had no infallible divine guidance; that the Fourth Gospel was not written earlier than the second quarter of the second century; that its author was not John, but that it probably contains *logia* from John; that the motive which called it into being was dogmatic rather than historic; that for historic data concerning Jesus we must go to the synoptic Gospels (Matthew, Mark, and Luke); that these were written from forty to sixty years after the death of Christ; that they contain legendary elements; that they were written not wholly without a theological purpose, yet that there is in them an undeniable historical element which makes us sure of the general character and teaching of Jesus.

He sums up many of his conclusions in these words: "The results of the critical study of the synoptic problem and the synoptic Gospels go to show that these writings are precisely such attempts at historical composition as one would look for under the existing conditions, which were an original Gospel and a logia-document, an abundant and varying oral tradition, writers with different points of view, Messianic beliefs, tendencies, Apocalyptic expectations, a predilection for æsthetic and poetic representations, and a disinclination to critical and historical investigation. Writings so produced could not but present agreements and contradictions, correct statements and inaccuracies, historical and unhistorical elements, loose connections, transpositions, and a want of chronological arrangement. They might also be expected to contain the essential historical facts of the tradition of the life and teaching of Jesus, if we assume, as we must, the sincerity, good sense, and earnest purpose of their writers." *

Further, he says: "Criticism appears on its own grounds and by its own methods to contribute to the confirmation of historical Christianity, if to establish the general credibility of the synoptic Gospels as to the essential teachings and the character of Jesus be to do this. It must be acknowledged, however, that, if by historical Christianity

* p. 347.

is meant the whole body of doctrines, or a certain considerable number of them, which have been and are taught in the name of Christianity, then Christianity does not give it support. If it is made to include such doctrines as the infallibility of the record, original sin, total depravity, the trinity, imputed righteousness, a vicarious atonement, and endless punishment, then so far criticism is unfriendly to it. If, however, it means that Jesus lived; that he was a personality of unsurpassed moral and spiritual greatness; that he taught a morality and religion founded upon the doctrine that God is the Father of men, and all men are brothers, the central, practical precept of which was love to God and man; that he lived a blameless, worshipful life of consecration and service, in which his great teachings were eminently illustrated; that he performed some works which in his age were regarded as wonders; that, after an amazing and brilliant career of a few months in Galilee, he was crucified at Jerusalem, and that he was thereupon in some way manifested to those who had loved and followed him as victorious over death,—if these are the essential contents of historical Christianity, then it finds in criticism not an opposing and destructive agent, but a helpful ally."*

Thus it is seen that, while Dr. Cone's book is uncompromisingly radical in its methods and its conclusions, its outcome is thoroughly constructive and Christian, in the sense of giving us a solid basis for the Christianity, not, indeed, of the creeds, but of Christ. It is a book of rare strength and poise. The intelligence with which its author takes his positions, the precision of his language, the candor and logic of his argumentation, the breadth and firmness of his grasp upon the almost bewildering mass of material to be handled, and his courage in announcing his conclusions, are worthy of the highest praise.

This book places its author clearly at the head of the Biblical scholarship of his church (Universalist) in this country, and, indeed, in the front rank of American Biblical scholars of whatever name. The Universalist body has not been rich in Bible scholarship in the past, and what it has had has too generally been of a narrowly textual kind, content to expend its energies in efforts to discover a textual basis for the doctrine of universal salvation. And to-day the general attitude of Universalists toward the Bible is perhaps more conservative and timid than that of the Broad Church Episcopalians or the Andover Congregationalists. This is an unnatural condition of things, and must pass away. This book of Dr. Cone is a clear note, announcing that something better is coming. It is so thorough and broad in its scholarship, so masterly in its handling of its subject, so fair and just in its spirit, and so constructive while so radical in its outcome that it can scarcely fail to create an epoch in the thinking of its denomination on Biblical subjects. By its own worth and weight it must become a standard. At least the younger men of the denomination will follow Dr. Cone's strong leadership. That a new Universalism is rising, broader, more free, better furnished, more progressive, and at the same time more religious, and destined to do a more living and a larger work in the world, this book is one of many signs. J. T. S.

* pp. 343, 344.

A CHILD OF TO-DAY.

To-day I hear the voice of God,
  As in earth's Eden, close to men;
I see, where saints of old have trod,
  Our feet can find pure paths again;
I look a moment at their grace,
  Admire their faith, their struggles sore,
Then turn determined, in my place,
  To reach the life so blest of yore!

Our God is still the God of men,
  Our hearts are still his hiding-place,
His word is writ by many a pen,
  His spirit breathes through all the race;
And in our upward striving now,
  Man's growth of thought and vast desire,
Love's crown is set upon our brow,
  Our souls aflame with sacred fire!

New knowledge comes,—it comes as truth;
  New duties dawn,—they are our day;
New inspirations thrill our youth,—
  They are to us the life, the way.
The Christ reveals himself once more,
  And walks with us to vanish not:
Poor fishermen beside the shore,
  He enters in our common lot.

He is behind each earnest hope,
  Each aim that light or comfort yields;
His gospel has a wider scope;
  He sows his seed in broader fields,
Till waste and wilds as gardens grow,
  Till deserts drear produce the rose;
While living rivers grandly flow
  From creedal mountains' melting snows

To sense how holy is this hour,—
  Yea, how sublime the needs we feel,—
Is to respond to prophet power,
  To have God's spirit o'er us steal.
Eternal in its consequence,
  Decision well and wise we give
To conquer wrong, to shame pretence,
  And aid fair truth and love to live!

I would be faithful to my day,
  Count every movement as my own;
My sword shall flash to help its fray,
  My loyalty in deeds be shown.
God leads us on to better thought,—
  To love divine, to goodness great;
To serve my time my life is brought,
  To live to-day is highest fate.

WILLIAM BRUNTON.

Malden, Mass.

WHAT HAS SPIRITUALISM TAUGHT AND DONE?

The following statement relating to the teachings and achievements of Spiritualism was laid under the foundation-stone of the Spiritual Temple, Oldham, Lancashire, Eng., April 19, 1887. It is interesting in itself; and it is also interesting as showing how near Spiritualism in its best form comes to Unitarianism:—

1. Spiritualism proves man's immortality and the existence of a spiritual universe.

2. It destroys all fears of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

3. It sweeps away the idea of a personal devil, and locates the sources of evil in man's own imperfections.

4. It denies the doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits solemnly affirms that every guilty soul must arise and become its own Saviour.

5. It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal, and All-perfect Spirit,—an Alpha and Omega, all Love, Wisdom, and Law.

6. It demolishes the materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.

7. It is the friend and promoter of all reforms that tend to elevate and benefit humanity.

8. While Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinion, and teaches, but never forces, its belief on any one.

9. Concerning all spiritual life, state, and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

10. Its phenomena—being all based upon immutable principles of law—open up endless arenas of new research for science, its consensus of revelation—being founded upon facts—tends to place new religion on the basis of science and vitalize science with all that is true and practical in religion.

11. Spiritualism is a ceaseless incentive to practise good. It reunites the friends separated by death, strengthens the weak by the presence of angel guidance, cheers the afflicted with the certainty of another and better world, where justice will be done, every wrong righted. It is terrible only to the guilty, proving that spirit eyes read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation before any guilty soul can attain happiness hereafter.

12. Spiritualists have no creed, but may all unite in the following simple summary:—

I believe in the Fatherhood of God,
The Brotherhood of Man,
The Immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the good or evil deeds done here,
And a path of eternal progress and good open to every human soul that wills to tread it by the path of eternal good.

EMMA HARDINGE BRITTEN.

RELIGIOUS INTOLERANCE IN SOUTH CAROLINA.

We have once or twice mentioned the striking case of religious bigotry and intolerance which has lately come to light in South Carolina. Prof. W. J. Alexander, who for some years has filled with confessed ability the Chair of Logic and Rhetoric in the South Carolina College, has been dismissed from his place because of his Unitarian views.

At a recent meeting of the vestry of the

Unitarian church in Charleston, the following preamble and resolutions were unanimously adopted:—

Whereas the board of trustees of the South Carolina College, at its recent reorganization, has seen proper to deprive Prof. W. J. Alexander of the Chair of Logic and Rhetoric on account of his Unitarian views of religion; and

Whereas the South Carolina College is a State institution, non-sectarian in character, and committed to the teaching of no system of theology, and is supported, like other State institutions, by taxation imposed upon all citizens of the State, irrespective of their religious beliefs; and

Whereas being a Sta e institution, thus supported, it can admit of no religious test, or require its professors or candidates for professorships to conform to any standard of religious faith; and

Whereas the said board of trustees, by their aforesaid action regarding Prof. W. J. Alexander, have applied such religious test contrary to the rights of free citizenship under the law and Constitution of the country, and against the peace and dignity of the State of South Carolina; and

Whereas such action of the trustees unjustly discriminates between Unitarians and all other denominations of Christians by placing the former under civil disabilities so far as the holding of any office in the South Carolina College is concerned,—

Therefore, by the vestry of the Unitarian church of Charleston, S.C., a society chartered by act of the legislature of the State in 1817, be it

1. *Resolved*, That we deplore the action of the trustees of the South Carolina College, recited in the foregoing preamble, and regard it as subversive of the principles of religious freedom, and of those rights to the same which we, with others, have had guaranteed to us by the laws and Constitution of the country.

2. *Resolved*, That said action is an ill-advised interference with the private rights of conscience in matters of religion, for which no apology or excuse can be offered.

3. *Resolved*, That it applies without warrant or authority of any sort and in an unbecoming manner a religious test where none is admissible.

4. *Resolved*, That it not only discriminates unjustly against a people noted for Christian character and love of righteousness, but stands as a menace to all free and impartial inquiry after scientific truth in the chief institution of learning in our State.

5. *Resolved*, That, in the dismissal of Prof. Alexander for his religious views, not only has the South Carolina College lost one of its ablest and most distinguished professors, but the cause of religion has been injured more than it has been helped by those who profess to be its friends.

6. *Resolved*, That these resolutions be spread upon the church records, and that copies of them be given to the press of the State for publication.

A. H. PETSCH, *Secretary*.

ORGANIZATION AND LIMITATION.

It was a significant utterance of Mr. Crothers at one of the meetings of Anniversary Week in May last, when he said that we of the broader faith are likely to find ourselves saying to our fellow-workers, "I won't work with you unless you will fellowship everybody." We are, also, quite likely to forget that a platform may be exclusive by what it omits as well as by what it includes. No amount of freedom in fellowship would tempt a prohibitionist to join forces with a liquor league.

All organization exists as a means to an end. Whether that end be definitely expressed or not, it determines the scope and character of the organization, and acts as a principle of selection to attract advocates and exponents. If an organization *does* anything, its purpose and aim will somehow leak out, so that it is a saving of time and trouble to have that purpose definitely stated at the outset.

Organization necessarily implies limitation. So soon as I begin to act I begin to differentiate myself from my fellows. A bond of co-operation implies simply this: that we who thereby join ourselves together agree that, aside from the various things which we individually wish to do, there are certain things for which we will work in common. This common purpose constitutes the basis of our union. Without such common purpose, expressed or understood, no organization is possible.

It is marvellous that Unitarianism has done so much and preserved its organic integrity so well, when we consider the loose policy it has always maintained. But its past success is no argument for further laxity. The conditions of the religious world have changed since the first organization of Unitarianism. In these days of intellectual chaos, when the fountains of the great deep are broken up, we are likely to be overwhelmed in the floods of new thought, unless we take to some safe ark of refuge. It will no longer serve for each man to seek a plank

for himself. We must unite in the building of an ark for our common salvation. Let us not quarrel too much over plans and specifications, dimensions, and materials, but get to work on some definite plan, and discuss our minor differences afterward.

The great realities of faith are in imminent danger. God, immortality, prayer, worship,—these stars are like to be obscured by the clouds of our scientific doubts. Let us not be narrow or intolerant, but let us yield no jot or tittle of these central realities of religion in the interests of a fellowship and freedom which could serve no lofty end without them. When, as the price of union, we give up everything worth uniting and working for, what reason is there for our organic existence? It is to serve these great realities that churches and conferences are organized by men.

If there are any who object to the Christian name, for reasons good or bad, but who by some other name mean all that is implied in the term "liberal Christianity," we need not hesitate to give these hearty welcome among us; nor need they exclude themselves from our full fellowship, for it is not names, but the realities which dwell behind names, that we are working for. But, when any man, Christian or Jew, seeks to ignore those great realities which are the very spirit of the Church, he has no place among the servants of God, and should not wish to come in to be an element of weakness in the organic structure; nor ought he to enter, with agnosticism in his heart, and his sword of faith rusted in its scabbard, though he pronounce seven times the shibboleth of a name.

As Unitarians, let our purpose be large, and our method as broad as possible; but let us have both a purpose and a method, and let us, moreover, be not too much afraid of making them definitely known among our fellow-men. Timidity and nebulousness are not great virtues. Honest outspokenness and courage are not qualities that need be apologized for or hidden under a bushel. Great aims, clearly discerned, profoundly believed in, earnestly striven for, and held up distinctly and without apology in the sight of all men,—these are the indispensable conditions of success for the religious movement in which we are engaged.

GERONE.

THE EMANCIPATION OF CHRIST.

Go back in imagination to the year 1501, and see a young monk in the University of Erfurt turning over the rolls of manuscripts. Suddenly he comes across the Holy Scriptures, which he has never seen before. Reading them with care and avidity, a new light breaks upon his mind, and he sees everything in a new aspect.

In ancient times, when parchment was expensive, scholars wrote over the writings of former generations, using the same parchment often for four or five successive manuscripts. This we call a palimpsest. We have now discovered a way of erasing one after another of these writings until the first or lowest becomes visible.

On the 1st of June, 1886, in the presence of the Khedive of Egypt and representatives of all civilized nations, the wooden case from the mummy 5233 was removed, then winding-sheet after winding-sheet, bandage after bandage, was unwrapped, until at last there was the fine linen covering the face. This, too, was taken away, and men were face to face with the great Rameses II., the Pharaoh of the Oppression, the mighty Sesostris of secular history.

These three seemingly unconnected things are illustrations of what is going on at the present day in religion.

For the last twenty years men have been finding the Scriptures. Like Luther, they are reading them for the first time, and a great light is making its way. The Bible, in its glory and integrity, was unknown to our fathers' fathers, and its divine light of truth is only breaking forth now.

It has been like a palimpsest. Over the first writing wrote Augustine and Athanasius and Origen, Calvin and Edwards and others; and only in the present time are the Scriptures, in their original and undefiled integrity, becoming visible. Writing after writing has been rubbed off until the words of Peter and Paul, of John and Jesus, stand forth in the radiant light of truth, calling men to life.

There are ten great religions, of which Christianity is the last. It had become a mummy, and, swathed in bandages and wrappings, was shelved away in the museum of time as No. 10. It has been brought into the light: the wooden cover and winding-

sheet and bandage and fine linen are removed, and men see at last the face of Christ.

Compare for a moment the Sermon on the Mount with the Thirty-nine Articles. Was ever a religion, its founder and his real teachings, so strangely obliterated? Compare Jesus as pictured in the limpid stories of these Gospels, in his daily life among men and women in the fields and by the lake, with the Christ in the Assembly Confession, —a Judge implacable, a King with triple crown, a Conqueror, stern, relentless. Compare the pictures, statues, and carvings of Christ, the bloody torture and sacrifice by which the walls of Europe's galleries are red, with Doré's nineteenth-century "Christ leaving the Prætorium." The trial before Pilate is ended. The final journey to the cross begins; but we feel instinctively that he who there descends the steps in the majesty of his divine presence is our Master and Guide, who, tempted as we are, withstood the temptations and trials of life, making God's will his will,—truest and highest example of that manhood we should all strive after.

Like Mary that morning at the sepulchre, the centuries have been searching in vain for the body of the Lord. Oriental mystery, the Nicene Creed, and the Athanasian Creed with its curses, have been weaving and wrapping the bandages about Christ. The logic of the Middle Ages added its cases and coverings in the Thirty-nine Articles and the Westminster Confession until the wooden case seemed naught but dead, impenetrable wood.

But the new age has begun. It is not what Drs. Briggs and Newton say. They are mere straws in the march of time. The emancipation of Christianity is taking place, the proclamation of the good tidings can be heard. Everywhere we see the unveiling of the face and form of the divine Man, who, sharing our humanity, did not yield to its trials and temptations, thus showing us what we can do if we but follow in his footsteps.

CHARLES R. WELD.

Baltimore, Md.

I think the great main doctrine of Christ is that truth is light, and they who love the light come to it.—*F. W. Robertson.*

AN APPEAL FOR MEADVILLE.

To the Editor of the Unitarian:—

The enclosed "Appeal" in behalf of Meadville was written by Miss M. Adelaide Bird of Brooklyn, the secretary of the Post-office Mission work for the Church of the Saviour. It has the approval of Mrs. Sarah E. Hooper, Chairman of the Meadville Endowment Fund Committee, and some of the women hereabout who are most interested in our work. At their request, I forward it to you for publication in the *Unitarian;* and I trust you will give it a place in your columns at an early date.

D. W. MOREHOUSE.

FOR ALL UNITARIAN WOMEN.

To all careful readers of the *Unitarian* magazine, and to all Unitarians, readers or not readers, careful or careless, the Meadville Theological School is known,—how well known is sufficiently doubtful to make the few following remarks reasonable, if not rhythmical.

The most interesting facts about this school are that it is distinctively Unitarian; that its tuition, library, and text-books are free to all; that it is in a quiet country town, where living expenses may be kept down to $120 a year; and that it is poor and needs professors, books, and, therefore, *money.*

Poverty is not often graceful, tender, beautiful; but at Meadville it is all three, and something else besides,—inspiring. Let any one doubting the assertion visit Meadville at any part of the school year, but most wisely at Commencement in leafy mid-June. Then can be seen the joy, ardor, and manly anticipation of the graduates, men and women, without prospects, without money, eager to set out and fight their battles for "the truth that has made them free." Equally impressive are the determination and subdued impatience of the undergraduates, who, after a hard year's work, long for a "summer opening" which will give them experience and possibly the wherewithal for the next year's living.

In the presence of so much earnestness, so much self-denial, such forgetfulness of money and position, one overpoweringly feels the nobility of this single-hearted search for truth and the supreme usefulness

of this Theological School, which gathers within its wide-open gates the poor,—perhaps, the rich,—but always the ardent-souled man or woman who is determined to learn and teach the truth.

Pleasant, indeed, is this Meadville spirit! It is worthy of being increased, it is capable of being extended, if the school is given more money. And now to come directly to the end for which all this has been said. Why should not we women of the Unitarian stronghold co-operate and supply these needed funds? Co-operation has made our greatest public benefits possible,—schools, bridges, universities, and countless others. Cannot another instance of its vast results be assured to Meadville?

The men of our denomination may give their most,—it is hoped they will; but the women must give their mite,—it is all they usually have to give. Some one who is an authority has said, "If every Unitarian woman in the country should give twenty-five cents, Meadville would be handsomely endowed."

The women of our denomination are an unknown number, for many who are of us, from circumstances cannot be with us. In addition, the widest publicity given to an appeal could not insure its reaching the notice of all. Therefore, it remains that those whose eye it meets should give, if possible, more than twenty-five cents. Undoubtedly, there is not one of us who could not in true Meadville spirit, by self-denial, contribute something toward this cause, thereby joining that all too small company of students who in Pennsylvania are doing without now so as to be gloriously doing in the future.

Appeals are difficult to make appealing. Yet there is a fine frenzy rolling between these lines, if only all could feel it, caught by a visit to Meadville. Twenty-four hours in that choice atmosphere, which is purified by the earnestness and good will of students and professors alike, who are in very truth friends and brothers,—twenty-four hours there, and the most indifferent spirit would return to the busy haunts of life, determined to stir up interest in and raise money for the Meadville Theological School.

This is the writer's apologetic excuse, if any be needed, for adding to those eloquent and dignified appeals which have already gone forth from the American Unitarian Association in behalf of Meadville.

Contributions in answer to this appeal may be sent to the Rev. William L. Chaffin, North Easton, Mass., Treasurer of the Meadville Endowment Fund.

M. A. B.

Brooklyn, N.Y.

ONE UPWARD LOOK EACH DAY.

Sunday.

Outer and Inner Sunshine.

The day with light its genial self engirds;
The trees are glad, with fluty voices dear.
"*Thou art my God!*" When I say o'er those words,
I see a light beyond the day, and hear
Voices far richer than the songs of birds.

Mine eyes with happy tears then overswim;
The thoughts I have are sweetest that can be;
My mind's a cup, with love above the brim;
Fine incense circles around all I see;
In every sound I hear a holy hymn.

"Thou art my God! thou, Father, thou, my Friend!
My Saviour thou, the eternal Lord of all!"
O thought which doth all deepest thoughts transcend,
Beneath whose painful stress I well may fall,
In love and wonder which shall know no end!

—*H. S. Sutton.*

Monday.

Be Like the Birds.

Be like the bird that, halting in her flight
Awhile on boughs too slight,
Feels them give way beneath her, and yet sings,
Knowing that she hath wings.

—*Victor Hugo.*

O wise little birds, how do ye know
The way to go
Southward and northward, to and fro?
Far up in the ether piped they:
"We but obey
One who calleth us far away.

"He calleth and calleth, year by year,
Now there, now here:
Ever he maketh the way appear."

Dear little birds! He calleth me
Who calleth ye:
Would that I might as trusting be!

—*Harriet McEwen Kimball.*

Tuesday.

Consider the Lilies.

Lily, fair and pure and cool,
Floating on yon miry pool,
Is the sweetness all of you?
Has the mire from whence you grew

Naught of virtue,—building up,
Leaf by leaf, your perfect cup,
By some strange, transmuting skill
Moulding, shaping you at will?

Certes, many a flowering shoot,
With the wholesome earth at root,
Well may envy you, my queen,
Blooming from such depths unclean.

Yet is wrought no occult spell.
Nature but disposes well
All her forces: then she grows
Here a lily, there a rose.

One she tends with dew and sun,
Cribs in finest mould; and one
Buries 'neath the dark and slime,
Bidding each to bide its time,

Till, arrived at blossoming growth,
She is justified of both,
Since which sweetest is, who knows,—
Or the lily or the rose?

Therefore, O ye darkened souls,
Struggling upward unto goals
Ye must reach 'gainst bitter odds,
Courage! Nature's ways are God's.

What though he withhold from you,
For a season, sun and dew?
Where you cannot understand,
Trust to his transmuting hand.

—*Caroline A. Mason.*

WEDNESDAY.

Sparrows.

Little birds sit on the telegraph wires,
And chitter and flitter and fold their wings.
Maybe they think that for them and their sires
Stretched always on purpose those wonderful strings;
And perhaps the Thought that the world inspires
Did plan for the birds, among other things.

Little birds sit on the slender lines,
And the news of the world runs under their feet,—
How value rises, and now declines;
How kings with their armies in battle meet,—
And all the while, 'mid the soundless signs,
They chirp their small gossipings, foolish and sweet.

Little things light on the lines of our lives,—
Hopes and joys and acts of to-day;
And we think that in these the Lord contrives,
Nor catch what the hidden lightnings say.
Yet from end to end his meaning arrives,
And his word runs underneath all the way.

Is life only wires and lightning, then,
Apart from that which about it clings?
Are the thoughts and the works and the prayers of men
Only sparrows that light on God's telegraph strings,
Holding a moment and gone again?
Nay: he planned for the birds with the larger things!

—*Mrs. A. D. T. Whitney.*

THURSDAY.

Nature's Worship.

The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made and praise is given
By all things near and far;
The ocean looketh up to heaven,
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea!

They pour their glittering treasures forth,
Their gifts of pearl they bring,
And all the listening hills on earth
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mists above the morning rills
Rise white as wings of prayer;
The altar curtains of the hills
Are sunset's purple air.

With drooping head and branches crossed,
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves.

The blue sky is the temple's arch;
Its transept, earth and air;
The music of its starry march,
The chorus of a prayer.

So Nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.

John G. Whittier.

FRIDAY.

The Robin.

My old Welsh neighbor over the way
Crept slowly out in the sun of spring,
Pushed from her ears the locks of gray,
And listened to hear the robin sing.

Her grandson, playing at marbles, stopped,
And, cruel in sport as boys will be,
Tossed a stone at the bird, who hopped
From bough to bough in the apple-tree.

"Nay!" said the grandmother: "have you not heard,
My poor, bad boy! of the fiery pit,
And how, drop by drop, this merciful bird
Carries the water that quenches it?

"He brings cool dew in his little bill,
And lets it fall on the souls of sin:
You can see the mark on his red breast still
Of fires that scorch as he drops it in.

"My poor Bron rhuddyn! my breast-burned bird,
  Singing so sweetly from limb to limb,
Very dear to the heart of our Lord
  Is he who pities the lost like Him!"

"Amen!" I said to the beautiful myth;
  "Sing, bird of God, in my heart as well;
Each good thought is a drop wherewith
  To cool and lessen the fires of hell.

"Prayers of love like raindrops fall,
  Tears of pity are cooling dew,
And dear to the heart of our Lord are all
  Who suffer like him in the good they do!"

—*John G. Whittier.*

SATURDAY.

Trust.

Searching for strawberries ready to eat,
Finding them crimson and large and sweet,
What do you think I found at my feet,
  Deep in the green hillside?
Four brown sparrows, the cunning things,
Feathered on back and breast and wings,
Proud with the dignity plumage brings,
  Opening their four mouths wide.

Stooping low to scan my prize,
Watching the motions with curious eyes,
Dropping my berries in glad surprise,
  A plaintive sound I heard.
And, looking up at the mournful call,
I spied on a beech near the old stone wall,
Trembling and twittering, ready to fall,
  The poor little mother-bird.

With grief and terror her heart was wrung;
And, while to the slender bough she clung,
She felt that the lives of her birdlings hung
  On a still more slender thread.
"Ah, birdie!" I said, "if you only knew
My heart was tender and warm and true!"
But the thought that I loved the birdlings, too,
  Never entered her small brown head.

And so through this world of ours we go,
Bearing our burdens of needless woe,
Many a heart beating heavy and slow
  Under its load of care.
But, oh, if we only, only knew
That God was tender, warm, and true,
And that he loved us through and through,
  Our hearts would be lighter than air!

WHAT DOES UNITARIANISM SEEK TO BE AND DO?

It seeks to be a religion of life, a religion of reason, a religion of the spirit, a religion of beauty and good deeds and love, of worship and undying hope.

It seeks to be a religion that shall go hand in hand with scholarship and science and the free mind.

It seeks to foster education, to aid philanthropies, to be a mainspring of reforms.

It seeks to perfect individual lives, to sanctify homes, to lift up business into honesty and honor, to strengthen the State by giving it foundations of virtue.

It seeks to purify Christianity, to rid it of its unchristian and hurtful elements, and to make it once more the religion of the Golden Rule, the Beatitudes, the Two Great Commands, and the Lord's Prayer.

With Jesus as leader, with all great prophets of the soul as teachers, and with the Bible and all inspiring books as sacred Scriptures, it seeks to establish a Church in which all truth shall be sacred and all men brothers.

It seeks to build up the Kingdom of Heaven on earth,—that is, by love and helpfulness, to make earth a heaven.

It seeks to teach men, as Jesus did, to listen to the deepest voices of their consciences and souls as the voice of God;

To open human eyes to see in the universe a Father's house, and in the earthly life only a vestibule to something more glorious beyond;

To inspire men to do faithfully and joyfully the work given them to do while the day lasts, and, when the night comes, to lie down with perfect trust in the arms of Infinite Love and Care.

Did ever religion have aims loftier or more inspiring, more honoring to God or more useful to man, than these?

Then help us to disseminate the gospel of such a Christianity; to lay the foundation and build the walls of such a church.

J. T. S.

EDITORIAL NOTES.

This issue of the *Unitarian* will follow many of our readers to their summer homes. We hope the increased leisure of the resting season will add to the enjoyment of the many good things contained in this number. There is no sense in letting vacation become synonymous with vacuity. New thought, brighter hope, and larger faith are the real tonics. When Moses got discouraged under the continual strain of trying to nationalize the wandering Israelites, he wisely took a vacation and went up on to Mount Sinai; but, when he returned to the tents of his people, he held the Ten Commandments in his hand, the initiative of a new movement in civilization and righteousness.

If orthodox Congregationalism in America is to maintain any of the nation-forming influence claimed for it by the American speakers at the first World's Assembly of Congregationalists, just held in London, Eng., its leaders must bestir themselves. The Congregational denomination, it was asserted, "stands in America for self-government and freedom in the faith." It is "the denomination which educates." It "proclaims liberty throughout the land." The same audience which heard these eulogies listened on the same day to a paper upon "Doctrinal Conditions of Church Membership," by Dr. A. H. Bradford, in which it was pointed out that the Congregational denomination of America is far behind nearly all other denominations, and is in opposition to the enlightenment and liberty of the age, in still maintaining doctrinal conditions as test of church membership. The Baptist churches everywhere receive members who give evidence of having experienced the "new birth." The Methodist Church receives members upon evidence of "a change of heart." The Presbyterian Church, even, has no doctrinal test for membership, though it requires acceptance of such conditions from its officers. The Episcopal Church confirms all who are willing to submit to its regulations. The English Congregationalists have absolutely no doctrinal test whatever, but assume people will not seek church membership unless they are Christians. The American Congregationalists should hasten to remove the embarrassment which their eulogists must have felt in the face of these cold statistics by an immediate reform in church usage, in order, if not still to lead, at least to be abreast of the times.

The change necessitated would be no new innovation. Church usage, like theological creed, has been overlaid with *recent* tradition: it is only necessary to revert to the simpler, earlier methods. Cotton Mather said, "The churches of New England make vital piety the only terms of communion. They rejoice to see Congregationalists, Presbyterians, anti-Pedo-Baptists, and Lutherans, all members of the same church." It is doctrinal test of membership that is the real innovation. The first church known to have demanded this test was the church at Fitchburg, Mass., in 1808, followed by the Park Street Church in Boston, 1809.

As far as we can learn, no Unitarian was invited to participate, even by his presence, in this World's Council, although special seats were reserved for Methodists, Baptists, Presbyterians, and representatives of other denominations. We wonder if any sense of impropriety will disturb the Congregational conscience in accepting the recently announced subscription of $10,000 toward the building of the new Mount Vernon Congregational Church, Boston, *by a Unitarian.*

The largest religious convention ever held has been the recent Christian Endeavor gathering at Minneapolis, Minn. It is said the hall in which the delegates assembled seated nearly 12,000, and at the evening meetings hundreds were unable to find standing-room. The convention was both international and inter-denominational. A speaker from the Sandwich Islands was followed by one from South Carolina, and another from Canada. Thirty Christian sects were represented. Such an assembly could not fail to give a certain breadth and catholicity to the words of those addressing it. But such vast gatherings present a dangerous temptation toward mere display, and "Who shall bear the banner?" seems at times to be the most anxious question. New York State won it this year, with a report of 2,354 organized societies. The greatest applause followed the secretary's announcement that the total membership now exceeded one million. We doubt if President Clark has stated his ultimate expectations; but it is to be hoped this immense corporeal power will be guided by its leaders toward some really practical activity before the weight of its phenomenal growth exceeds its spiritual impulse, or the tendency to mere emotionalism saps its manhood.

The article contributed by Dr. Briggs to the July *North American*, though distinctly aggressive, is absolutely free from all personalities and bitterness, and is additional proof that tolerance is perfectly compatible with the strongest convictions. On the other hand, the editorial summary in the July

Andover of the General Assembly's proceedings brings out very plainly the personal prejudice and irritation which—actually encouraged by the presiding officer, Dr. Patton, the "adroit ecclesiastic"—led the Assembly to forget its supreme judicial character, and act upon the petulant impulse of the moment. This leads us to reflect further that tolerance is intimately connected with a firm confidence in the ultimate prevalence of truth.

The decided and probably final defeat of Mr. Parnell at the Carlow election, is another striking illustration of that profoundly religious and blessedly true saying of Emerson's: "While a man seeks good ends, he is strong by the whole strength of his nature; but, in so far as he roves from those ends, he bereaves himself of power."

TEMPERANCE NOTES.

The Boston *Traveller* recently published a symposium upon "Temperance in Sunday-schools," from which the following sentences by Unitarians are taken:—

Mrs. C. G. Ames: "It has been the custom in the Church of the Disciples for both old and young to sign a temperance pledge, which is binding for a limited time, and renewed as a consecration. Both by temperance lessons and by stories the children have been interested in temperance principles. The children themselves have been much helped in many Unitarian Sunday-schools in adopting a pledge prepared by Rev. William Gannett, by which the girls signed, 'For their Sake,' and the boys, 'On Honor.'"

Rev. Stopford W. Brooke: "I most certainly believe in total abstinence in the Sunday-school, and think the best way to teach it, especially with boys, is to have good teachers who have an influence over and command the respect of their scholars. I would not have children take a pledge, except possibly for a term of years, but would have them decide for themselves when they get older. I think that at least one Sunday in the year should be set apart for the discussion of the whole subject."

Rev. George H. Hosmer said that, first and foremost, he was a total abstinence man, and he believed that the greater part of his congregation felt the same way. In his church they have a total abstinence society with a membership of fifty. They hold meetings once a month. His church is always open for the Woman's Christian Temperance Union.

Mrs. Ellen M. Everett: "Children should be taught such lessons of morality from the beginning as will include total abstinence from drink and tobacco. Object-lessons from real life form the most comprehensive teaching for little ones, and they soon learn that 'clean hands and a pure heart' cannot be associated with unclean and polluting things."

Mr. H. B. Blackwell and Mrs. Blackwell: "We believe the most effective way is to arouse the sympathies of the pupils for those who suffer from the effects of liquor,—to show by anecdotes and examples the miseries of the wives and children of drunkards, and thus create a feeling of hatred for the cause of so much suffering and disgrace."

Rev. S. H. Winkley: "If you truly teach Sunday-school, temperance must be included in the results; for, if a man learns to love God, his vices disappear. In my Sunday-school, we have one session devoted to the discussion of temperance each year, but, outside of that, do not consider this important question except incidentally."

Rev. C. R. Eliot: "Temperance lies do not help the cause. Exaggerated statements do harm, turning those against the cause whom we would most like to win. Hence, above all things, let teachers be careful as to their facts. Appeal to children from the motive, 'For their Sake.' The personal safety argument is a strong one, but often fails to stir the higher chivalric and Christian spirit of self-denial and self-forgetfulness. If you have a special temperance society, let it be also a charitable or helpful society. A few object-lessons of misery brought about by intemperance may do more to teach the wisdom and duty of total abstinence than a hundred sermons. Finally, do not talk temperance all the time. Live it all the time, and talk it on occasions."

At a reception recently given in London to Mr. J. N. Stearns, Secretary of the National Temperance Society of New York, Dr. B. W. Richardson paid a tribute to the "Temperance Work of America." Among other great names, he referred to that of Channing, saying, "Dr. Channing's sermons did a work quite without parallel." In his reply, Mr. Stearns told the following story in regard to one of Dr. Richardson's temperance books: "A local doctor, going into one of their reading-rooms, took up the book, and, after glancing at it for a moment or two, threw it down, with the remark, 'That man's a fool.' A few days after he came in again, took up the book, read on a little farther, and said, 'That man's a fool—or I am.' The next time he came he read right through to the end, then looked up, and said quietly, 'Well, *I'm* the fool, after all.'"

The R. W. G. Lodge of Good Templars has just held its thirty-fifth session at Edinburgh, Scotland. The order now numbers 410,000 adults and 160,000 juveniles. The first article of their platform is, "Total abstinence from all intoxicating liquors as a beverage."

The Free Church of Scotland Temperance Society has 286 branches, with 30,571 members, and 376 Bands of Hope, with 43,013 members.

Dr. A. Forel, said to be one of the ablest physicians on the continent, and a leader in the "Blue Cross" movement, a temperance organization in Switzerland now numbering 6,000, "has established a prohibition organization with sections in Zürich and Basel, with a growing membership, which is both total abstinence and in favor of the prohibition of the liquor traffic."

The United Kingdom Temperance and General Provident Institution held its fiftieth annual meeting in London, May 26. It has two sections, the General Section and the Temperance Section. In the General Section, moderate drinkers, of the reputable sort, are accepted as risks; in the Temperance Section, abstainers only. In the period from 1866 to 1890 there were in the General Section a total of 7,277 expected deaths and of 7,034 actual deaths; while in the same period, from 1866 to 1890, there were in the Temperance Section a total of 4,856 expected deaths and of actual deaths but 3,423. That is, in the Temperance Section there were 1,433 deaths fewer than were expected, according to the basis of life insurance tables; while in the General Section the actual deaths were but 243 fewer than were expected. The lesson of these figures is obvious, and it is a striking proof of the great advantage of total abstinence as a basis for longevity.—*Temperance Advocate.*

GUILD DEPARTMENT.

We read of a flourishing guild in Milford, N.H., started only a few months ago, called the "Livermore Young People's Guild." The average age is about sixteen. It meets every Sunday evening three-quarters of an hour before the regular service. It numbers over thirty. It is broadly religious, giving a pleasant assistance to the church in the furnishing of flowers for the services and in the doing of charitable works. It is expected that a confirmation class will be formed from the guild.

The Guild of St. Christopher in Revere, Mass., held its anniversary on June 28, in the evening. There was an account of what the guild had done by Mr. Spavin. Addresses were read by Rev. George M. Bodge and Rev. B. R. Bulkeley. Closing remarks were made by the pastor, Rev. E. R. Butler.

As an instance of what a guild can do, it is pleasant to record the following item: In the church at Medfield, Mass., the subject chosen for the guild meeting of June 24 was "Helping the Minister." The minister was sick; and, as token of regard and sympathy, a note was sent to him, accompanied by some flowers. More than this, one who had been president of the guild for two years offered to take the minister's place in the regular church service. This he did, giving Mr. Savage's sermon on "Helping the Minister." How his example must have brought home the sermon to many minds! And, surely, there are many churches where this could be done. The guild is a powerful agent in developing the talent for such assistance in the church.

B. R. BULKELEY, *President.*

UNIVERSALIST NOTES.

DR. MINER'S GIFT TO TUFTS.

We have all been thinking and talking of Dr. Miner's splendid gift announced on Commencement Day at Tufts, by which he builds a new hall for the use of the Divinity School. For many years the school has been quartered in one-half of one of the dormitories, in small, inconvenient, and altogether unsuitable rooms, which have been greatly needed by the college for the accommodations of its undergraduates. By this noble endowment from the hands of the honored ex-president, the school will have a beautiful building of its own, planned with reference to its especial needs, located as the beginning of a new group, of which the second building will be a dormitory, no doubt soon to follow the new hall. The scene at the Commencement dinner when the president made public Dr. Miner's generosity and thoughtfulness was one of the most lively and enthusiastic ever seen on College Hill. Mr. James D. Perkins of Brooklyn and Hon. Charles Robinson of Boston added gifts of $1,000 each toward the new dormitory, and the gymnasium rang with the cheers and applause of the delighted assembly. Tufts is sure of the largest class in its history for next year, and the Divinity School is growing proportionately with the college.

In fact, all our educational institutions are most prosperous and efficient. Goddard and Dean graduated this year their largest classes. Clinton Liberal Institute is about to add a military department, with an army officer detailed for instruction of the cadets. Buchtel is to have a new scientific building. Lombard is rejoicing in the permanent endowment of a chair of theology by Hon. A. G. Throop, and they are even discussing the possibility of a theological chair at Akron. The good work of the last twenty-five years is bearing fruit, and we have a cluster of schools and colleges of which we feel justly proud.

DR. CONE'S BOOK.

The appearance of Dr. Cone's volume on "Gospel Criticism" is an event of more than denominational significance. It is of serious interest to all students of the great issues involved in the new criticism and its

verdicts upon the nature of the Bible and its various component books. It is not a book to be skimmed, not to be dismissed in a hasty paragraph. Dr. Cone's temper is admirable, his spirit irenic, his scholarship adequate, and his conclusions honest and conscientious. His positions in the main are those to which all thoughtful men are rapidly coming. His book is a genuine contribution to the resources of those who are anxious to know the feeling and judgment of the men who have explored the field of gospel criticism for the last quarter-century, and have made up a verdict as to the real status of affairs.

A MILITARY SCHOOL.

The enterprising principal of the Clinton Liberal Institute has accomplished an end which will be most gratifying to the young men who come within his constituency in securing the appointment by the government of an army officer as military instructor, and the establishment of military drill and the study of tactics as part of the regular curriculum for the young men. There were only one or two opportunities left within the limits of the act of Congress for the establishment of these posts under government supervision, and Mr. Pursell's success in obtaining the selection of Clinton is very creditable to his energy and skill.

JOHN COLEMAN ADAMS.

LITERARY NOTES.

Mr. Geo. H. Ellis is making an effort to get some first-class religious reading into the hands of summer travellers. To this end he has published a handsome pamphlet of ninety pages, entitled "Four Great Questions," by Rev. M. J. Savage, which will be sold in the railway stations and on the news-stands at 25 cents per copy. The pamphlet contains four sermons, entitled Can We Think God? Can We Trust God? May We Pray to God? May We Worship God?

We know of no nobler or more heroic life lived in this century than that of Dorothea Dix; nor do we know of any noble life the story of which has been more worthily told than that of Miss Dix. Her biography by Rev. Francis Tiffany is a work of rare interest and value. Let women read it to see what one frail woman can be and do. Let men read it to see what noble living means. We are glad to print Mr. Savage's sermon, which well epitomizes the thrilling history of her who "lived an epic and left others to sing it."

The late Charles Bradlaugh left behind him a book nearly finished entitled "Labor and Law." It is to be published soon.

We are glad to see the announcement that a biography is in preparation of Rev. W. H. Ryder, D.D., who was for so many years pastor of St. Paul's Universalist Church, Chicago, and so influential a leader in his denomination. The biographer is Dr. Hanson.

Harper & Brothers have issued a pocket edition of Matthew Arnold's "Selections from the Poems of Wordsworth," so familiar to all the lovers of the "Golden Treasury Series." The little book is admirably dressed, and it is hardly necessary to say that it contains some of the finest of modern verse.

Houghton, Mifflin & Co. will soon publish, under the title "Practical Morals," the two manuscripts which recently divided the prize of $1,000 offered by the American Secular Union for the best work calculated to aid teachers in the important matter of moral instruction on a scientific basis. One, "The Laws of Daily Conduct," is by Nicholas P. Gilman: the other, "Character-building: A Series of Talks between a Master and his Pupils," is by Edward P. Jackson.

Intimations of Eternal Life. By Caroline C. Leighton. Boston: Lee & Shepard.—This is a suggestive little book, rather scrappy, but containing many excellent thoughts upon The Reality of Things Unseen, The Indestructibility of Matter, The Convertibility of Forces, The Brain, Luminiferous Ether, The Psychic Body, Nature's Hints, The Nature of Death, Other Worlds Like Ours, Our Relations to the Dead, etc.

The *Pacific Magazine* is a vigorous monthly published at Seattle, Wash. Its editor is Rev. Lee Fairchild, a Universalist minister who has written from time to time for the *Unitarian.* It is brimful of the youthful, hopeful spirit of the new West, and is determined that literature as well as agriculture, manufactures, and commerce shall be represented in that West. A recent number contains portraits of the more prominent members of the Seattle bar, among which we are glad to see the face of our friend, Joseph Shippen, for many years an attorney in St. Louis and Chicago, and president of the Western Unitarian Conference, but now located in the Chicago of the Pacific North-west.

The *Conqueror* is the name of a small new monthly of the "Deva Dharma Mission" at Lahore, India, the object of which is the elevation of the moral and spiritual life of the Hindu people, somewhat in the line of the Brahmo Somaj. The Deva Dharma Mission movement seems to differ from that of the Brahmo Somaj, and yet to have a general character somewhat like it.

The number of students graduated at the University of Michigan at its last Commencement was five hundred and twenty, the largest number ever graduated from any university in America.

Cornell University is soon to make provision for the study of the Semitic languages by the appointment of a professor in this department.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

Atlantic Monthly (July).

Underground Christian Rome. By Rodolfo Lanciani.

The Neutrality of Switzerland. By W. D. McCrackan.

College Examinations. By N. S. Shaler.

The Forum (July).

The Emperor William II.: his Character and his Policy. By F. Heinrich Geffcken.

University Extension in America. By Herbert B. Adams.

The Operation of the Interstate Commerce Law. By Aldace F. Walker.

Are our Immigrants to Blame? By Oswald Ottendorfer.

North American Review (July).

My Views on Philanthropy. By M. de Hirsch.

The Farmers' Discontent. By L. L. Polk.

The Inheritance of Property. By Richard T. Ely.

English Universities and Colleges. By Edward A. Freeman.

Industrial and Financial Co-operation. By F. B. Thurber.

The Arena (July).

Oliver Wendell Holmes. By George Stewart.

Plutocracy and Snobbery in New York. By Edgar Fawcett.

The Tyranny of All the People. By Francis Bellamy.

The Negro Question. By W. S. Scarborough.

New England Magazine (July).

The Municipal Threat in National Politics. By John Coleman Adams.

Schliemann's Discoveries in Hellas. By J. L. Ewell.

Emerson's Views on Reform. By W. M. Salter.

The Natural Bridge of Virginia. By Katherine L. Parsons.

Scribner's Magazine (July).

Starting a Parliament in Japan. By John H. Wigmore.

Outlawry on the Mexican Border. By James E. Pilcher.

International Journal of Ethics (July).

The Modern Conception of the Science of Religion. By Edward Caird.

The Functions of Ethical Theory. By James H. Hyslop.

The Morality of Nations. By W. R. Sorley.

J. S. Mill's Science of Ethology. By James Ward.

Vice and Immorality. By R. W. Black.

The Progress of Political Economy since Adam Smith. By Francis W. Newman.

HANNIBAL HAMLIN.

Hannibal Hamlin, Vice-President of the United States from 1861 to 1865, passed away, like John Adams and Thomas Jefferson, on the 4th of July, full of years and honors. Despite his age, Mr. Hamlin had been in excellent health this year; and at the time of his death he was enjoying the society of friends at the Bangor Club. He had attended several public receptions lately, visiting the family of his youngest son, Frank Hamlin, in Chicago, some months ago, and in one or two places *en route* made public speeches, his last public appearance being in New York.

No American statesman has left a more exemplary record than Mr. Hamlin. The memory of his distinguished public services will be proudly cherished by his native State. Among all the illustrious sons of Maine, Hannibal Hamlin ranked with the foremost and the best.—*The Graphic, Chicago.*

In religious faith Mr. Hamlin was a Unitarian. For many years he had been an active and honored member of the Bangor Unitarian church; and at the time of his death he was president of the Maine Unitarian Association. The funeral was strictly private, the religious services being conducted by Rev. S. C. Beach.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *or* ANN ARBOR, MICH., *before the 18th of the month.*]

Rev. Rollo Ogden of Rye, N.Y., formerly a minister of the Presbyterian Church, having asked to be admitted to the Unitarian fellowship, and having furnished satisfactory proof that he is well fitted to do good service in our ministry, and is eminently worthy of our recognition, is hereby cordially commended to the confidence of our churches and the fellowship of our ministers.

D. W. MOREHOUSE,
S. H. CAMP,
GEO. L. CARY,
Committee of Fellowship for Middle States.

New York, July 10.

The Fourteenth Biennial Meeting of the National Conference of Unitarian and Other Christian Churches will be held at Saratoga Springs, September 21-24.

The Fourteenth Annual Unitarian Grove Meeting is to be held at Weirs, N.H., July 25 to August 3. The following is a condensed program:—

Sunday, July 26: sermon, Rev. E. L. Rexford, D.D., of Boston; sermon in the afternoon, Rev. James E. Wright of Montpelier, Vt.

Monday, July 27: sermon, Rev. G. M. Bodge of East Boston.

Tuesday, July 28: Sunday-school session in the afternoon under the direction of the Unitarian Sunday School Society. Rev. E. A. Horton of Boston will speak on "The Sunday-school: Its Relations to Modern Life." Lecture on "Shakspere as a Moral and Religious Teacher," Rev. H. G. Spaulding.

Wednesday, July 29: lecture on "Robert Browning, the Poet of Art and Religion," Rev. John Cuckson of Springfield, Mass.

Thursday, July 30: sermon, Rev. John Cuckson of Springfield, Mass.; lecture on "Two Kinds of Christian Socialism," Rev. N. P. Gilman of West Newton, Mass.

Friday, July 31: lecture on "John Wesley and his Work," Rev. James Kay Applebee.

Saturday, August 1: sermon, Rev. S. C. Beane of Newburyport, Mass.

Sunday, August 2: sermon, Rev. Joseph May of Philadelphia; sermon in the evening, Rev. James Kay Applebee.

Monday, August 3: excursion to Mount Washington.

There will be conference meetings every day, when discussions of special interest will be opened by well-known speakers.

Andover, N.H.—The Principal of Proctor Academy, Prof. T. W. White, and Mrs. White have resigned. They have rendered valuable service to the academy and to the community during the two years past. The fall term of the academy will open on September 7.

Baltimore, Md.—The First Independent Christ's Church of Baltimore is kept open as usual through the summer. Carefully selected sermons are read by different members of the congregation in the absence of the minister.

Boston and Vicinity.—An air of undisturbed tranquillity pervades the American Unitarian Association rooms. The secretary-in-chief has relaxed his vigilant attention, and sought for a brief period a happy retreat from interrogation. It is hoped no question-mark will find him out, either along the rail, or through the mail, or over the wires. Where is he? Ah! there he comes, you see. But no: we shall not tell. The absence of the usual merry groups of hand-shaking, news-exchanging, questioning, and congratulating brother ministers, reminds one of what a cheery centre of hearty good fellowship and encouragement "the rooms" represent through all the months of steady work and effort. But now our ministers are scattered far and wide, seeking, on ocean, mountain, lake, and stream, to fill full again the drained nerve-batteries. Of our twenty-one Boston churches five only will continue services through August. Two of these are Mission Chapels, another is the old church on Meeting-house Hill, Dorchester, which always supplies its pulpit during the minister's vacation, and the other two are Union Services held at the Second Church (Copley Square) and the New South (Tremont Street).

Among ministers who are taking their vacation in Europe, we hear of Rev. S. W. Brooke and Rev. C. B. Elder.

Rev. Minot J. Savage spends the summer at North Woodstock, N.H. Rev. E. E. Hale, D.D., is buried in literary work at his summer home at Matunuck, R.I. Rev. Brooke Herford, D.D., will enjoy the perfect quiet of his thoroughly rural cottage home at Wayland, Mass. Rev. E. A. Horton stays at Centre Harbor, N.H., being announced as one of the prominent speakers at the Weirs Grove Meeting. Rev. James De Normandie is at Dublin, N.H., Rev. C. F. Dole at Mount Desert, Rev. Howard N. Brown at Cataumet, Mass., Rev. George H. Young has been the guest of Mrs. Kate Gannett Wells at her perfectly charming residence at Campobello, near Eastport. Rev. B. R. Bulkeley takes his vacation in rendering friendly services among his neighbors. We hear of him as supplying several pulpits, and also carrying on the regular summer services at Lincoln, Mass. Rev. George D. Latimer visits his old home in Chicago. Rev. W. W. Locke goes to make a personal study of the Montana Indian School.

There is talk of a new church building for our Unitarian society at Brighton; and Rev. Albert Walkeley, the indefatigable minister there, is a likely man to conduct such an undertaking to a successful issue. It is thought the society in Harrison Square will also build a new church home, their present building needing expensive repairs, and not occupying the most desirable site. It is suggested that the church be moved toward Ashmont, where a considerable gain in membership might be confidently expected.

Brattleboro, Vt.—The Unitarian society, of which Rev. Frank L. Phalen has been the minister for three years, has just purchased a building and lot adjacent to the church. It is expected that a parish house will be the outcome of this step, in which there shall be parlors, study, Sunday-school, and work-rooms, and other needed conveniences for the work of a modern church. This movement is due to the growth and activity of the society and to the personal efforts and noble consecration of the late Miss Sarah Wells.

Kalamazoo, Mich.—Rev. Marion Murdock has resigned the pastorate of the Unitarian church, and may spend next year in advanced study at Meadville.

Lowell, Mass.—At the annual meeting of the Channing Fraternity held in the vestry of the Unitarian church, the president, Rev. George Batchelor, in a brief address, outlined the work of the society in the past and the lines on which it might hope to continue its usefulness. It was the duty of Unitarians to be foremost in all philanthropic work; and he hoped the Channing Fraternity, through its various committees, would continue, as in the past, to furnish agencies through which people of all denominations might aid those in need and mitigate suffering. He suggested as a work which the Fraternity might well undertake the opening of a place which should offer attractions rivalling those of the liquor saloons, in the hope of furnishing a safe place of resort for young men who find in the glitter and sociability of the drinking-saloons a temptation they find it hard to withstand. The place should be large enough to give room for young men to meet socially, as they do in liquor saloons. It should supply all kinds of temperance drinks for quenching thirst and to enable men to gratify the instinct to "treat" which seems ingrained in human nature. It should furnish tea and coffee and lunch, and should be so provided that the poor and invalids could here obtain nourishing soups. The plan and scope of the undertaking might be left to the Committee on Benevolence and Hospitality.

At a subsequent stage of the meeting the suggestion was talked over and referred to the newly elected committee of the Fraternity, with instructions to report at a meeting to be held two weeks later, with the understanding that the Fraternity would back up any plan that was considered feasible. Among the various committee reports, that of the Culture Committee was the principal. The course of lectures, while not profitable financially, had been of exceptional merit, and had stimulated the intellectual activities of those who had attended, so that a mental profit might be considered certain. The Committee on Country Week reported that last season the resources of the committee had been $775, of which $190 was raised by a children's fair held at the house of Mr. Ludlam. 158 persons had been given a week or more in the country, of whom 111 were children. The expenditure was $535. Mr. Batchelor called attention to the fact that several denominations had contributed to the work of this committee, showing the true spirit of charity.

The Flower Mission reported 2,026 bouquets made up and distributed among the sick in hospitals, homes, and private houses,— 1,000 more than any previous season.

Milford, N.H.—The four arms of the Unitarian church here are: (1) The Unity Club; (2) The Emerson Class; (3) Livermore Young People's Guild; (4) Pillsbury Band of Mercy. They have been the means of increasing largely the number of young people connected with the church. The club numbers 112. The Emerson Class has been led by the pastor, Rev. A. J. Rich, and has roused a general interest in the reading of instructive and thoughtful books. The guild has conducted Sunday evening services, led by some one of the young people each week. The Band of Mercy is for philanthropic activities, at its first meeting considering "Kindness to Animals." A flower mission is to be part of its regular work. This branching out of church work has awakened considerable interest among the townspeople, irrespective of their church relations.

Mount Pleasant, Mich.—Miss Mary A. Tucker, a student of the Meadville Theological School, is preaching here during her vacation, and is giving excellent sermons. While the attendance is not large, it is, for the time of year, encouraging.

Newburyport, Mass.—On a recent Sunday a class of twenty-one young men and women received confirmation in the Unitarian church. The class, which was the result of a spontaneous movement on the part of the members, was organized for study last January, and has from the beginning evinced a deep interest in religion.

Plainfield, N.J.—Rev. Hobart Clark preached a very able and a very timely sermon a few weeks ago on "The Heretics in the Pews." It was so much liked that it has been repeated by request, and printed in the Plainfield *Press*.

Salt Lake City, Utah.—The Unitarian cause here prospers. We shall print a letter from Rev. Mr. Utter in our next.

Seattle, Wash.—Mr. William G. Eliot, the son of Dr. Thomas L. Eliot of Portland, Ore., has accepted a call to the Unitarian church here for one year. He lacks one year of completing his theological studies at Harvard Divinity School, and expects to return to his studies there at the close of his year's engagement here.

—Seattle is to have a Harvard Club. There are in the city about seventy-five Harvard graduates, some of them in positions of much influence. Mr. Joseph Shippen is at the head of a movement to establish the new club.

Sioux City, Iowa.—Thirty-six new members have been welcomed into the Unitarian church since the 1st of January.

Toledo, Ohio.—Mrs. Jennings's Emerson Class shows no abatement of interest. A full outline of study for the next year has just been printed. There will be eighteen meetings, held every other Monday.

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THE OWNERSHIP OF LIFE.

A SERMON BY REV. H. PRICE COLLIER, BROOKLYN, N.Y.

"Wist ye not that I must be about my Father's business?"—LUKE ii. 49.

The years go by in a boy's life with little thought on his part, usually, that there is any demand to be made upon him for serious business. Youth gallops through those sunny, irresponsible years of play and study, when he is guarded and provided for; and only occasionally he hears an indefinite whisper of duty, saying, "Lo, thou must!" And then, all at once, to some men early, to some men late, there comes this phrase of my text: "I must be about my Father's business." Life steadies down and settles itself, and the engine goes to work to do some serious task. This dreamy boy, Jesus, working, probably, in his father's shop, goes to Jerusalem. He sees and hears much that is new and unknown to him. The opportunities of life swing open their doors to him, and he looks in at one and another. While he was talking with these doctors of the law, it came over him that there was a place for him, a duty for him: he discovers in himself a new power; he feels himself qualified to take a certain place in the world. And the more he talks and questions and listens to these men of the world, the more clearly his task defines itself. His mother and father come back in search of him, and bid him, as they used to do, to go with them. Whereupon he turns to them, and says: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" He is so full of his new experience and his new plans that he can hardly realize that his determination is not known already to them. He has come into possession of his own life now. He is no longer to go hither and thither at any one's bidding. He is his own king, and he must be about his own business. I can fancy that it was hard for that mother to be obliged to realize that what had been her boy was now his own man. It is one of the greatest pleasures in life to guard and protect another life, and to feel that it is a rudderless life without our hand upon it; and therefore it is a shock to one's affection when the life awakens to its own powers and demands to do its own steering. "I love you just as much," the man says, "but now I have arrived at a certain birthday of experience: I am of age, and must be about my own business." It is a fine thing to see youth coming gradually, but surely, to this conclusion. The young man sloughs off his follies, loses his interest in the former pastimes, declines any longer to be led by them or to be engrossed by them, will have no more coddling and petting, and sets out alone. I say it is a fine thing to do; and yet it is strange how little the world appreciates it, and how often it attempts to hinder the man from starting out on his own business. The world seems loath to let a man have his own life to himself, and only the strongest can turn and say: "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

And first of all, in preaching to you from these words, let me warn you against this tendency of the world to take and to try to keep possession of you. There are all sorts of ways of doing this. Many young men try to get out of the net of the past, out of the meshes of old companionships, out of the tightly drawn cords of former habits, and they are held fast. The world comes to seek them, and begs them to go back, and seems almost, as did Mary and Joseph in the case of Jesus, to have a claim upon them. But a man should never forget that no life is in the least valuable that has not

this sacred element of ownership. You, not your father and mother; you, not your old friends and companions; you, not your former habits; you, not even those who love you most and think they are wisest in caring for you,—you, not any of these, must go before your God with the life he gave you, and answer for what you did with it.

The world comes and whispers, "You used to do so and so: why not do it now?" and there is but one manly answer: "I must be about my Father's business now." Your companions smile, sneer even at your new plans and the new direction, and they tell you, you are eccentric or foolish or what not; and there is only one answer,—"I must be about my Father's business."

Even love, if it be foolish enough, will sometimes attempt to prevail with a man, and coo to him that it matters not about this or about that, and this may go undone and that be left; and then, hardest of all is it to say, "I must be about my Father's business."

I find in this city life hundreds of currents setting strongly against the man who is trying to possess his own life. Fashion and precedent and the experience of other men and the general easy-going carelessness which prevail where hundreds and thousands of men and women are huddled together, and the sense of responsibility is lost in the crowd,—these all tempt and even clutch and pull a man into allowing his life to be frittered away. Are you not continually being told, not by those who wish you ill, but even by those who wish you well: "No need of doing that. Other men do not do it. Or you must do this or that because others do the same"?

When a man chooses his profession or his business, are there not always those ready to offer objections, ready to tell him how hard it is, or how little he seems fitted for it, or how much better it were for him to do this, that, or the other, instead of what he purposes doing? I do not refer here to the necessary clashing of purposes and plans, the necessary friction among so many doing so many things that I recognize as fair and as being inevitable; but I am speaking of the inclination the world has to swallow a man, to distract him from his own affairs, and to bid him to follow along in its ways and customs.

It is so in the higher realms of life, too. Carlyle appears on the literary horizon, and the world of critics demands that he write as they do. Ruskin takes up his life into his own keeping, and couches his lance against the shams and superficialties of art, and the crowd sneers and laughs, and tries to beat him back. Rossetti paints or Whistler draws or Browning sings, and the world bemoans their eccentricities and would put them in the familiar strait-jacket. It is very true—at least, I believe it is so—that all three of those men have allowed eccentricity to fall into morbid unconventionality that is neither helpful nor good, if it be even honest. But they were doing their Father's business as it was given them to do, and in their work there was and is much to be applauded.

No man can know another's capacities or weaknesses. I believe many a man has been so cowed and dejected by ignorant criticism, which knew nothing of his real motives, that he has failed of doing even what he was well fitted to do. I believe this is often due to the fact that in so much rubbing against people we lose the sense of the mystery of life. We forget that each man and woman carries about burdens and hopes, joys and sorrows, that are unknown to us, and yet which make for that person the motive power of all actions and all speech. You meet a man some morning, and his demeanor is the same as yesterday, his "good-morning" has no dramatic ring, his eyes show no sign of tears, and yet within the last few hours he has lost a hope he once had, an ambition has died, a dream has burst like a cloud to pour down a rain of sorrow upon him, his soul is in sackcloth, and a choking despair is making it hard for him to greet you. You know nothing of all this. You go to him with the business of the day, with its gossip or its problem, you go to him perhaps to complain or to criticise, and he seems so strange and indifferent, and, if you only knew the funeral in his heart, you would slink away abashed and ashamed; but, as you know not this, you are only hurt when he intimates that he must be about his Father's business, that he must have his life to himself.

You go to another man with your happy wishes and congratulations. You take for granted that you know just how he must

feel, but he feels quite differently. He is not proud of what you think ought to make him proud; he is not happy over what you think ought to make him happy; he cares not a straw for the success which makes your face flush with pleasure for him,—and you wonder, and are puzzled, and often enough you pass judgment upon him, when, if he could take you by the hand and lead you into the house of his life, and show you all that has been and is there, you would come out white and still, and whisper to your neighbors that he must be allowed to be about his Father's business, and that it is best as it is.

I never come to know another man or woman well, thoroughly well,—and the overwhelming payment and the all-compensating gift of my profession is that one is allowed to know so many people thoroughly well,—I never come to know other persons well, but what I am shocked by the superficial judgments passed upon them and by the idle talk about them. It reminds me always of the story of the beautiful Eastern lady who was killed at Constantinople by the falling of the great amphitheatre during the royal games. She was the envied of all who knew her. Beautiful, rich, seemingly happy, women wished themselves like her, men thought of her as without a pang or pain, all Constantinople was wont to refer to her good luck and her happiness as almost a proverb; and, when they picked her up crushed and lifeless that day, they found beneath the silk and softness a tightly drawn girdle, studded with tiny spikes, that left their marks upon her with every movement. She had her sin or her sorrow or her terrible tragedy,—who knows what? —and, while that crowd were smiling at her beauty and envying her happiness, she was scourged by her sorrow.

"I cannot tell you why," the man or woman is saying, "but I must be about my Father's business. You think me proud: I am not proud, but sorrowful. You think me rich: I am not rich, but poor. You think I have much: it seems so paltry, this that you call much, beside what I am longing for. You think me cold or indifferent: I am not that, but only shy and fearful, I have been hurt so often. You think I ought to do this or that: I cannot, but I may not give you the reasons." This is what men and women are saying all round you every day. They have their Father's business of which you know not, and they must attend to that.

It even becomes pitiable when a man demands that he be permitted his own beliefs, his own faith, his own sorrows, and others step in jauntily to persuade him that something else is better. A man's belief even is not often a clear, cold, passionless thing; but it is shot through and through with memory, with hopes, with disappointments that are all his own. He has his own calendar of sacred days, his own saints' days, his own Good Friday, and his own Easter. The Christ was born for him one day, for you another. His Christ rose into reality for him one day, for you another. The day that is all sunshine for you is all dark for him, and the day that seems like any other to you gleams and glitters and sparkles with happiness for him. No man of serious life goes from belief to belief, from creed to creed, from prayer to prayer, from church to church, without tremendous wrenching and tearing. He may not be able to answer your logic, but neither can you answer for his experiences. The prayer that sounds so dull in your ears speaks with a score of voices to his experiences. The barren church that has no echo for your ears resounds with angels' voices and re-echoes with pathetic memories to him. The creed that is so unpalatable to you may have numberless suggestions for him. The empty space may be peopled for him. How will you, then, undertake to provide belief, or prayer, or ritual, or house of worship for him? I long to have other men love my belief, my simple creed, my prayers, my church; but I am loath with careless hand to touch these things, knowing so well that one is apt to get one's fingers in another's heart-strings, and then do harm one cannot repair. Yes, even here in matters of belief, in questions of theology, we wonder sometimes that men are not persuaded by the invincible logic of truth; and I find the reason there. Life is not logic: a man is not loving a certain form of words alone, he is not caring much for the particular regulations of his church, —caring very little nowadays, indeed,—but all his experiences, his most pathetic reminiscences, his moments of rare exaltation, are entwined with these, and he cannot cut the

strings, and break loose and snap all the threads, and leave his life without a past. You argue and press truths upon him, and he answers not; for higher truths of love and loyalty and sadness and gladness, which embrace and include all you say, hold him still. It is his own and his Father's business, and his only defence for himself is one about which he must keep silence. And I, for one, am slow to insist upon breaking in upon the silences of others' lives. I would much rather believe about other men that God has his way with them as with me, and that beyond a certain point I have no right to go. When a man knows what he is doing and is glad to take the consequences, then that is a personal business between him and his Father; and it is neither your place nor mine to meddle therewith. I hope I am not misunderstood, I hope I am not leading you to believe that you have no responsibility for your brother's life, and that every man is to be allowed without warning to go wrong, horribly wrong. But I hope you know the difference between gossip and wise counsel; between helping the weak and trying to coerce the strong; between the desire to have your hand in the important affair and lending a hand to the fallen; between making it your business to give comfort and succor and interfering in the business between a man and his God. It was a cold and cruel thing of Jesus to say to his mother: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" if it were not that in that reply we see the light of a new purpose, and the determination of a man to be a man. I am not preaching for the right of a man to be let alone; but I am preaching for the sacredness of every man's serious purpose and business in life, and at the same time insisting that a man is indeed rudderless and helpless, and to be pitied, if he have not in his life an understanding between himself and his God. If you have any business that is worth doing, then you ought to demand the right to do it without interference; if you have a sorrow that is serious, then you should be allowed the privacy of it; if you love anything or anybody with your whole life, then give yourself to it, come what will; if you have determined what is right for you, then cherish that right through storm and stress; if your life is possessed by a great purpose,—and surely life is a very paltry and unhappy affair when it is not so possessed,—then turn and say: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Allow no trifling, no coquetting, no interference with the God element in you, and God himself will guard and help you.

THE PRESBYTERIAN CHURCH.

Presbyterianism as a concrete organization is recent in the world. If its fountain was in Judea, in the first century, for more than a thousand years it was an underground stream. Its friends say that it appeared above ground for a short time before the great Reformation, among the Waldenses, but it was only a slight stream,—only enough to flash in the sunlight for an instant, or to mirror a single star, and then it disappeared again. It was only a little over three hundred years ago that it became one of the unmistakable facts of the world.

To introduce another form of speech concerning it, it was one of the islands suddenly pushed up from the tumultuous sea of the sixteenth century by the gigantic forces which were raging beneath it. A certain volcanic creation, it became in a sense the first solid ground upon which all those who were afloat and struggling in the weltering sea of ecclesiastical anarchy could find a resting-place. Not an inviting spot, as viewed from this distance,—gaunt and naked rocks for the most part; rude, inhospitable cliffs, against which the waves were dashing; inland, awful fastness and peaks reaching skyward; not so much as a palm-tree for protection from sun or storm; no grass, nor flower, nor bird-song to greet the comer, and to his gratitude for his escape from death add gladness over the refuge he had found. Yet all agreed that it was better than drifting about on the raging sea, and better, so all who landed upon it thought, than any of the other islands that were beginning to appear above the surface.

Appearing in troublous times, it has always had something of the storm in its character. It has always borne traces of the wild, elemental forces which produced it. Its rude outlines have felt the touches of time, and have been softened by them.

Many of its rocks have been pulverized into fruitful soil. Forest trees have fringed its mountains, hiding all their grim deformities. Orchards and fields and grassy nooks abound where once was a cold and barren waste. Nevertheless, beneath all this graceful drapery is the same stern, unbending form, as defiant as at the beginning. The velvet glove conceals, but does not change, the mailed hand.

To speak in more sensible forms of speech, Presbyterianism first began to attract attention in Geneva. It was at once a system of doctrine and a form of church government. In each case, it was a protest against the existing order of things. It is associated in its origin there with the name of John Calvin, who has been more praised and more damned than any other of the reformers. He has been called "incomparably the wisest man that ever" the Protestant movement produced; and again, by the Anglicans in the eighteenth century, he has been regarded as a perfect incarnation of spite and mischief; about whom we shall say nothing more here,—although much might be said,—except that, after his ups and downs in the course of history, he stands now before the world in many ways a great man, but by no means perfect: with blots on his character which it were foolish to deny, and yet as worthy of the halo round his head as any of his contemporaries. If not the wisest and noblest, he is not the meanest of mankind.

In Scotland, a few years later, Presbyterianism became established under the leadership of the stern John Knox. He also was called during his lifetime "a man of God; the comfort of the church, the mirror of godliness; an example to all of purity of life and soundness of doctrine." In the eighteenth century he had suffered a relapse. He was called "a monster who delighted to practise on the tender feelings of Mary Stuart the cruelty which inquisitors inflicted on men's bodies." Then another change came in the public estimate of him. Carlyle ranks him among the great heroes of the world; and Froude says of him that he not only reformed the church in Scotland, but he made Scotland a nation.

Wherever the truth may be found by some more impartial historians, concerning these men, it is evident that they had in them the qualities of conquest; and through them more than through any others Presbyterianism assumed a definite and irrefragable character. From Geneva as a centre, it spread in every direction. Not usually by peaceful methods, but it stormed along for a century or more; battling with Catholicism, with Independency, with Episcopacy; often defeated, but never conquered; now the object of persecution, again itself the persecutor. It got itself finally established in Switzerland, France, Holland, Scotland, England, Ireland. It was brought by the Dutch to New York in 1619, by the Scotch to Virginia in 1680, by the French to Carolina in 1685. The first Presbytery in America was formed in 1705; the first Synod, formed of four Presbyteries, in 1717; and the first General Assembly, in 1789, or one hundred and two years ago.

Through these hundred years of its American career, true to its character, there has been much of storm and stress. Separations and reunions, and separations without reunions, have occurred. The Cumberland schism came in 1810, and still continues. In 1873 came the separation into the old and new schools, lasting a generation. During the war, the separation arose between the church North and South, which still continues, presenting the inexplicable but not uncommon phenomenon in the world, of theological passions existing much longer than political passions, and remaining persistently long after the causes which produced them have disappeared. Thus, through all the changes in the Old World and the New, this form of religion for three hundred years has held a place, doing, as it thinks, God's will on the earth, and never unable to give what it deems a sufficient reason for its existence. Now there are in the United States, of all forms of Presbyterians, running from the deepest blue by imperceptible gradations out into purple and violet, and even into tints so neutral as to be almost indistinguishable, nearly a million and a half of communicants, many of whom are noble men and women and enrich our country by their presence. Every year they give over ten millions of dollars for church work. They are a great fact in the world. With them rests an immense power. Upon them rests an immense responsibility.

If we were to tarry for a moment longer over the historic aspect of this church, we would see that it is worthy of much praise, and that it can make a valid claim to the loyalty of its adherents. Its influence in the Anglo-Saxon civilization has been very great. As an historic faith, it is doubtful if there is one which has been grander. Its influence upon character can be known by the great names which are allied with it. It has always striven to make the moral law the measure of all conduct. It has inculcated fearlessness and taught that the conviction must become a deed. Its history is all ablaze with the names of men who were devoid of fear, and who with a certain iron-like strength have battled for what seemed to them to be the cause of God on earth.

It has stood unmistakably for freedom and popular government, both in church and state. The Waldenses were the free men of their day. In Switzerland the Republic and the Presbytery were born in the same period. The Hollanders, under the guidance of William the Silent, performed deeds of heroism in behalf of freedom against tyranny, which makes them sublime. The French Huguenots, the Scotch Covenanters, and the English Puritans, who, if they had not the Presbyterian form of government, had the Presbyterian form of doctrine, have all been undaunted champions of liberty among men. Bancroft says that the modern impulse to republican liberty in this country came from Geneva with its Presbyterian theology. There are those who think that the Declaration of Independence was partially copied from the Mecklenburg Declaration, which was the first public voice in favor of independence. It was made more than a year before the Philadelphia Declaration, and, of the twenty-seven delegates who signed it, nine were ruling elders of the Presbyterian church, and one was a Presbyterian minister. The representative form of government, running from the county to the state, and from the state to the general government, with a certain self-governing power in each, but forming a nation, is too similar to the session and the Presbytery and the General Assembly of the Presbyterian church to be mere accident. If there is to be ecclesiastical government at all, it would seem that the Presbyterian form, combining as it does the freedom of the individual and centralized authority, would be the most agreeable to Americans.

There can be no doubt of the historic attitude of this church toward education. The Calvinists of France sustained three great schools. The Huguenots were the best educated people in the kingdom. The peasantry of Scotland was raised far above that of any other European country by the unusual education which the parish schools afforded. The school system of New England, founded by Calvinistic influences, opened a new era in the world.

If it is said that their doctrine is fatal to all effort, the logic of events is sufficient answer to the charge. If it is said that their doctrine of fatalism relieves of all personal responsibility and tends to moral indifference, the biography of their heroes is a complete refutation of such argument. If they were sometimes arrogant over the fact of their election, they were always careful to make the divine decree and the human act correspond. Their deeds were of such character as to approve the wisdom of God in choosing them. If they were elected, it was not that they might become careless in thought and lax in deed. This election placed them under obligation. God expected great things of them, and they were determined not to disappoint him. And so always they are found in their place meeting the case squarely; asking no odds, doing for their cause, which they thought was God's cause, and, if need be, dying for it. In the convention, on a hundred battle-fields, in the wilderness, in prison, in the flames, they may be seen undismayed, testifying their allegiance to their doctrines; upheld by a steady trust in the all-powerful sovereignty of God; winning the admiration even of their enemies, when they could not win their mercy; earning praise from historians who despise their doctrines.

It is not strange that with such a history back of them there should be many now who look upon their traditions as a sacred heritage, which they must defend to the very last against all encroachments of the modern spirit, which is hostile to so many things once accounted sacred. It is not strange that the creed, which to us seems so distorted and such a travesty of the nature of man and of God's methods of dealing with the world, should to them seem the

sum of all excellence,—to be a transcript of the very innermost purpose of God. What to us is only at best a moon—a worn-out world, upon which no life can be found, what light it has being borrowed, a reflection of more refulgent worlds—is to many a sincere heart a central star, capable of nourishing life and flinging its beams far into outlying space of darkness. What we may see as total blackness, to them only appears as spots upon the sun.

Thus far, as must needs be if we are faithful to history and event, our words have been largely loaded with praise. But, if we are faithful to the present as well as the past, if we believe that God is in the new fact as well as in the old, we must move forward in a more qualified way. On his island the old mystic heard a voice saying of the church: "I know thy works and faith and patience. Notwithstanding, I have a few things against thee."

A similar voice may be heard in this age.

"To the Presbyterian church in America write: I know thy past, thy bravery, thy freedom, thy integrity, thy zeal. Notwithstanding, I have some things against thee. Thou hast refused to flow along in the channels which Providence has cut through this century. Thou art backward-looking, and art hindering the coming of the divine kingdom of the future. Thou art not a friend of science; thou despisest reason. Man is much nobler than thou thinkest. God is not the cruel tyrant that thou hast pictured him. The future is not a place of hopeless misery for all except a few, as thy doctrines teach. Behold, I give thee space to repent. If thou repentest, I will give thee new power over the nations of the earth. Thou shalt go on from strength to strength, and the star of the morning shall be thy guide. He that hath an ear to hear, let him hear what the Spirit saith unto the church."

This voice came to the church in other places, and was partially heeded. It came to the churches of France and Holland and Switzerland, and they left behind them all those doctrines which degrade man and dishonor God. It came to the Presbyterians in Scotland, and caused a change of front. The volume of "Scotch Sermons" is much nearer Channing than it is Calvin. The established church changed its terms of subscription to the creed. The Free church has heard the voice, and obeyed. The United Presbyterians openly declare that they do not believe certain doctrines of the creed. In England a new confession has been made. Even the Presbyterians of far-away Japan have revised the doctrines. Now, at last, the Spirit is speaking to the Presbyterian church in America.

Prophecy is a form of speech which mortals ought to use sparingly. It is very easy to make mistakes, when so engaged. But the indications all seem to point in the direction of a theological crisis. We seem to be on the verge of a readjustment. It, of course, cannot be brought about without much more debate. Zeal can easily become anger; and anger can pass into hatred. Already personalities and sarcastic replies are appearing. Friends will become enemies. Both sides in the great struggle are deeply in earnest. A divided church is one of the possibilities in the issue involved. It is not a war between the world and the church; it is not a war between atheism and faith. All the parties are in the church and all are believers in God. It is a strange condition of affairs, when the Confession of Faith has to be defended against its friends. The arguments which are used against it are not being urged by Mr. Ingersoll nor by the disciples of the late Mr. Bradlaugh, but by Doctors of Divinity, who have solemnly affirmed that they believe it and will uphold it. Dr. Briggs solemnly subscribes to it, and then denies three of its cardinal principles. It teaches that the Bible is the sole revealer of God: he maintains that God also has been found by reason. It teaches that the Bible is infallible: he teaches that it has many errors in it. It teaches that "the souls of believers are at their death made perfect in holiness, and do immediately pass into glory": he teaches that sanctification goes on after death. The next few months will decide whether the creed will bend to meet these views of the learned professor, or he will be made to bend to meet them, or else be cast wholly outside of the church. In the past the method has been to, as far as possible, break the spirit of the heretic and then, with the stamp of the church's disapproval upon him, cast him forth into the world, making him an exiled Ishmaelite for the rest of his days. It may be we are on the verge of the time when

this order will be reversed,—the doctrine will be broken and cast out and the heretic retained. As re-enforcing this rational hope, hear these words from an old Presbyterian clergyman:—

"It is evident that a change has taken place in the general tone and feeling of the church, which demands some readjustment of the doctrinal statements that were made by the Calvinists of the seventeenth century, in the midst of the uncharitable and bitter controversies of that less enlightened period. The creeds, or portions of the creeds, made from unscholarly interpretations and doubtful expositions, should be left to the history of the past. And if, as some fear, one revision should be followed by another, let it be so, if the advancing church shall demand it. Let the creed faithfully express the doctrines actually held by the living church, and not the abandoned dogmas of buried ages."

These are words not of an atheist, but of a Presbyterian. They are not the words of destruction, but of upbuilding and strengthening the temple of God and man. This gray-haired old saint is uttering words which not only adorn the closing days of his long and noble life, but which become the expression of a million hearts who look still to the church as one of the great agents whose mighty task is to lift the earth toward the sky. They are the confession that each age has its work to do. If it have more light, it has an increase of obligation.

As the men of science and art and government all hasten to gather up what the age can bring them, so should the men of religion be as wise.

Coming to the seashore after a storm has swept the waves far up the beach, many new and beautiful shells can be found sprinkling the beach. The thoughtful traveller walking there will be impressed by the majesty and the riches which the sea contains. For half a century a storm has been sweeping over the sea which lies all around us. Never have the waves of thought risen so high within the memory of man. Walking there now, we are all dull if we are not impressed by the majesty of the ocean and the forces which it obeys; ignorant, if we do not know what riches have been cast at our feet; foolish, if we do not gather these treasures of science and learning and art, fairer and more valuable than any pearls which the moaning sea ever cast upon its yellow sands, and with them adorn anew the temple of religion.

When new Germany began to manifest itself, many things combined to arrest its progress. But there came some men to the front whom opposition only made strong. When the great Chancellor was told that directly in the path which he had chosen were all the sacred traditions of European diplomacy, which could not be overcome and which could not be overpassed, it is told that his only reply was a quiet laugh. He knew his strength and that of those who were with him. Nay, he knew the resistless strength of those elemental spiritual forces which Providence had set loose like a tempest in the nineteenth century, which would finally impel all things in one direction.

These forces are now at work here in the great Presbyterian church. Many sacred traditions are in the way, trying to block the path along which they are sweeping. When reminded of this, our friends in that church, who are dreaming and planning a new era for their church and the world, if they have like confidence in the strength of these mighty forces and see the way they are trending, may indulge in quiet laughter in the face of all obstacles.

In Europe to-day are a few noble souls who, while they may love the great past for what it has been, love more the great present for what it is, and the mighty future for what it shall be, and amid the ruin which is overtaking the old dynasties can see rising slowly the foundations of better governments, in which man shall come forth in greater freedom and greater majesty.

So our friends may see out of the past a new future emerging. If they are constant and true to the high purpose which seems to have found a lodgment in their hearts, do not temporize, do not compromise, but hold on a high and sustained course, they will prevail in the end. Their beloved church will justify its existence. Rich in its history, it will be richer and more glorious in the coming days. Those who labor for it will find that they are in league with Providence. Though they may receive the hatred of men to-day and be called destroyers of religion, to-morrow will hail them as the builders and preservers of the true altars of

worship. If God will, in the great quiet hereafter, when all things assume their true place and proportion, they may cheer themselves with the thought that during these troublous earth-days they did what they could to upbuild the church whose beams are the earth, whose dome is the spangled sky, whose Bible is the laws of the universe, whose liturgy is woven out of the prayers and hymns, out of the love and wonder which, like the mists from the ocean, have risen from the universal heart,—the Church of Man and of God.

REED STUART.

Detroit, Mich.

THE EARTH-CHILD'S PRAYER.

O mother earth, I lean my head
Upon thy warm and sheltering breast;
I feel the pulsing of the heart
That beats forever, changeless, strong,
And thrills response to every fear
And hope and joy of all who bear
Their life derived a branch from thine.
Oh, thou hast many children borne!
Yet hast thou food and joy for all;
About them all thine arms are thrown,
And thou hast love alike for all.

Oh, thou art filled with light and warmth,
Instinct with spirit and with life;
Thine every atom stored with power,
Thou bringest forth unceasingly
This teeming swarm of living things,
This surging life of bud and leaf,
This flowering beauty and delight.
And thou art beautiful, O earth,—
My mother,— as Juno art thou fair!
Thy form is bathed in loveliness,
And all thy garments' folds breathe balm.

And thou art good! I feel thee good
And kind in all thy ordered ways.
Yea, thou art charged with virtue and
With wisdom fixed which may not err.
And thou dost speak to me, thy child,—
Thy voice comes musical to me
In soft wind's sigh, in ocean's surge,
In all thy sounds and silences.
Yea, thou dost sing to me and fold
Me in thy gentle arms to sleep.

To thee I come when vexed with care,
Or tempest-tost by doubt and fear;
Against thy true maternal heart
I find my rest, and ease my soul
Of every load and care and smart.

I am thy child: thy life is mine,
And thine is one with that which sits
Enthroned in glory at the heart
Of things above and things below.
So resting here upon thy breast,
And sheltered thus within thine arms,
I feel the peace at Nature's heart,
I deeper drink from life's full stream.

F. O. EGLESTON.

Hubbardston, Mass.

PUBLIC PURITY: ITS PERILS; ITS DEFENCE.

There are at present in this country conditions and influences that are unfavorable to public purity, and therefore to public safety.

Democracy sets free, in a new degree, the bad as well as the good. This is a source of constant danger.

Then during the past fifty years we have had an enormous infusion of foreign elements into our population, bringing with them the social ideas and personal principles of their former home, and these seldom of so wholesome a moral quality as those we inherit from our English ancestry.

But especially the sudden *congestion* of our population in these closely packed communities, the cities, is having, necessarily, a very profound, if partly a temporary, effect on all social questions.

Just at present we can but note with pain, offence, and anxiety tokens of a demoralization of taste and principle, which, if it were to go on, must be deleterious to the point of destruction. That it chiefly, at present, pervades the lower strata of our population, the less educated classes, we must hope. But there is no such barrier between classes as shall confine it there; and its influence is already exerted, beyond question, upon all, and especially upon our youth. If it were radical, we should have to judge that a real laxity of morals had set in among us. This is not yet the case, we know. But that a degree of tolerance is just now exercised toward public offences against decency is an obvious fact; and it is certain that such tolerance is an insidious subjective influence for evil, demoralizing those who indulge it, as its overt results in several most important departments of life are most pernicious.

The chief points at which we see the effects of this vicious tolerance are obvious. The most serious is the character of our newspapers. There are honorable exceptions in every city, and some in this. But the general standard of newspaper morals is such as to constitute a standing reproach to our communities and a menace to our future. It is not merely that our common papers teem with accounts of crimes, horrors, vicious facts of all sorts: it is that these things are

treated with levity, and in such a manner as to excite an unhealthy, prurient interest in vice and crime. No incident of life is too depraved or too remote from all genuine interest to the public at large to be glaringly reflected in these "abstracts and chronicles of the time." They search every most unwholesome corner of society, wantonly to drag to light, and expose before the community, indiscriminately, all that is vile, unhallowed, and debauching. Some of them are almost unblushing panders to vice. Papers are sold on our streets openly which are corrupt in their whole intention, depraving in their whole influence. But not only these almost confessed ministers of corruption, but many which make a pretence to respectability, whose publishers and editors would bristle with offence if placed in the same category with the others I have referred to, are stuffed with material intellectually most vulgar, and alike debasing to taste and injurious to fine morality.

Especially, and most unfortunately, is that true of that still modern class of papers, the Sunday ones.

Scan the contents of the next you take up; see how vulgar, half impure, they largely are; how full of the lowest concerns of society; how little calculated to minister to good taste, good morals, useful instruction, elevation of purpose, improvement of social life; how it hovers constantly about the border-land of vice, and is filled with an atmosphere of low suggestion. I noted the advertisement of one of the leading ones of this city yesterday. I would not here repeat its topics. I dare say that this paper lies already on some of your tables. I ask you conscientiously to scan its contents, and to confess to yourselves what sort of an influence such a paper is exerting, what principles it ministers to. How the men who make the papers can consent to make them such as they are, is not less a mystery and wonder than that others can keep grog-shops.

I am astonished at the indifference or thoughtlessness of the heads of families who can tolerate in their homes agencies so noxious. They would not knowingly, I presume, invite men of well-known vicious or vulgar character; but they bring in all the influences such men could exert when they lay on the home table any one of a great number of flourishing papers.

It is this tolerance, friends, I would point out, which is the dangerous thing for us. The forces for good, to hold their own against the bad ones, need at least be in earnest, united, and indeed aggressive. In large measure, the respectable elements in our society ignore, or do not care for, these things which make for evil, which are surely, somewhere, leaving their mark on the character of the generation which is to follow us.

And what is true of our newspapers is true very extensively of our general literature.

We have come much under the influence of foreign schools of literature, which are themselves permeated with debasing influences. It seems to be held by some, contrary to the old maxim, that, if you can give a thing a name, you justify it. In literature, what is called "realism" attempts to justify its existence by the mere fidelity and technical skill with which it depicts the incidents of social life. But there are many of those incidents which are not justly to be depicted for the contemplation of society generally.

A similar tolerance, the spirit of which is imbibed largely abroad, among people of distinctly lower moral tone than ours has yet become, is beginning to appear in respect to the products of art. The distinctions which have to be drawn here are delicate, but they are perfectly obvious and recognizable. It is a question almost, if not quite always, of treatment, of spirit, of intention. Of the things which God has made, none is essentially more lovely and pure than the human form. It has been the legitimate subject of art since art began. A man commits a crime against it when he debases its portraiture to be the minister of unworthy sentiments and emotions. But its representations may be made such as elevate and refine or debase and corrupt.

I think they are always the latter when they do not subserve some idealistic purpose, the presentation of some ideal truth.

But a school has arisen in recent years which absolves itself from all idealistic limitations, and revels in what is merely physical and sensual.

Again, the term "realism" is brought for-

ward to justify unbridled license in the choice of subjects and modes of representation. Skill in technical execution is pleaded as sufficient excuse from all discrimination or reserve.

It is vain to say that any such plea has the least validity. Nothing in social life has any right to be which is injurious to morality, for morality is the very vital principle of society.

He who impairs the morality of a generation strikes a blow at the existence of society.

But this kind of art is as bad art as it is bad morals. For art itself declines and perishes when it loses its moral and idealistic purpose.

But I must refer to one more place where, more than elsewhere possibly, evil influences are at work to sap the moral purity of our communities. I mean our public amusements. That some of these have within recent years dangerously advanced in the direction of immorality and impurity must be evident to every one.

But I have in mind now chiefly the quality of many of the theatrical exhibitions at present offered to the public. That they are debasing is freely acknowledged on all hands. It is sufficiently betokened by the character of the flaunting posters by which they are advertised.

These by the tolerance they secure are becoming daily more offensive, as none of us can escape observing. In themselves alone, they are at present a public nuisance, a perpetual source of debasing ideas and sentiments in the minds of our population, who see them displayed, with a degree of license never before permitted, on every wall. Remember, friends, that such things may shock us who are mature, as a novelty of evil. But the young, our children, our youth, the thousands and thousands of half-educated, ill-restrained young men and women, are growing up among them, as the normal concomitants of their amusements, the habitual associations of their daily walks.

The outcome, friends, of the observations I have made is, I think, about this. We are not yet a depraved people,—far from it. But we have the beginnings of a very bad state of things among us. If the sources of evil (of which I have named only some of the most patent) are not dried up soon, there must needs result a very serious depravation of tastes and morals. Influences for good are many, certainly; but I fear that in the classes in which the more flagrant evils chiefly work the influences for good are correspondingly ineffective. The vast laboring, mechanical, and operative classes in a great city like this are seriously disconnected from the influences of the churches, schools, and other agencies of education, refinement, religion.

What then, friends, shall we do? First of all, let me say, let us be sure, individually, that our standard and habits of thought and feeling are true and right. Free from anything that can be called vice, or any tendency to it, personally, we may yet, by that shuffling spirit of tolerance, be consenting to the upgrowth and consolidation of depraving influences all about us. We need, if not more individual sensitiveness to these, at least more frank and serious condemnation and reproof of them. We need a livelier apprehension of the injurious influences permeating our literature, our newspapers, our art, our amusements. We need more careful contemplation of the social destruction which sensual vice has brought upon the communities of former days. We need a more ardent love of purity, a higher reverence for the sanctities of human relations, a more generous public spirit, and a more commanding sense of individual responsibility for the public welfare.

Having these, we shall find the ways in which to work to defend our civilization from this insidious danger so plainly threatening it. I do not know that I have the wisdom to suggest any of these definitely now. Doubtless they must needs be determined by experiments, which may include many instances of failure. But I think one thing is clear,—in all these matters of social welfare, we are hereafter to work socially chiefly. That is, we are to accomplish the improvement of social conditions by organizations of good and earnest individual men and women, animated by unselfish devotion and aiming at specific moral results. This is the turn things are taking now, distinctively, in our country. Especially in our cities the condition of our political institutions is such we that can get nothing from our law-makers except what we wrest from

them by powerful pressure. Our executives (we may as well acknowledge it) will not at present enforce the best laws unless kept to their duty by vigilant and determined social agencies. The abettors of evil are as free citizens as ourselves, made more active and energetic by selfish interest in the promotion of a score of the forms in which vicious tendencies manifest themselves.

Our principal immediate reliance for public reform and improvement must therefore be a refined public opinion and efficient social organizations. And these, friends, we ought to be developing and promoting without delay. For the evils to which I have especially pointed you work in society like a contagion in the blood of an individual.

And, indeed, it is not alone direct agencies which will arrest and cure these evils. Their existence is largely due, as I intimated, to the novelty of our conditions, as great congested populations, which have grown up so suddenly that we have not yet created our institutions.

But we could do something, we could do much, immediately, if only the respectable element in our population were properly alive to the necessities of our time and honorably resolute in meeting these. The more flagrant of present abuses could be corrected. Our streets ought to be purged, promptly, of the licentious representations by which they are so extensively defiled. The trade even of a dealer in narcotics or stimulants ought not to be suffered to do a deadlier damage by vile moral concomitants. We ought to hold our papers to a far higher standard of decency—if we can find out how to do this! We ought to rebuke our artists when they desecrate the exquisite creations of God by a profane touch. Our shop windows ought to be expurgated. We ought, without delay, to institute a censorship of public exhibitions and plays, which, while permitting every element of amusement that is not debasing, should vigorously exclude all that is immoral and indelicate.

Will you not, at least, reflect on these things, and be ready to act as good citizens, as upright men and women, with whomsoever you may, for the correction of evils which are patent?

JOSEPH MAY.

Philadelphia, Pa.

THE RECALL.

High in the rocky pasture I lie within the shade.
And silently with half-shut eyes I watch the daylight fade
In the valley far below me, where closes in the night,
While here among the hilltops the sun shines warm and bright.
The shadows lengthen round me, I lie as if asleep;
But I hear a cow-bell tinkle; I see the browsing sheep,—
A gray-white flock, which half-way up the mountain side doth keep;
The phœbe-bird is calling from an alder-bush near by;
Above my head the soft white clouds in a bed of azure lie;
And the warm west wind comes, bringing its gift of health to me,—
It sighs within the spruce-tops, it stirs the old oak-tree,
And its green waves pass along the grass like the swell of a summer sea.

Dear spirit of the mountains, would I might always stay,
Breathing the breath of thy purple hills, free as I am to-day!
How sweet to rest upon thy breast and dream my life away!
But the thought of the crowded city is pressing on my heart,
And I ever hear sad voices bidding me depart,
And once again in a world of pain perform my needful part.

M. S. D.

Portland, Me.

UNIVERSALISM:

ITS HISTORY IN EUROPE.

Although Universalism, as embodied in an organization, is little more than a century old, as an idea it is coeval with Christian history. The early Church, in the first glow of its enthusiasm and in the largeness of its faith and love, had little sympathy with any doctrine of eternal evil in a universe governed by the heavenly Father of Jesus. Orthodox and heretic seem to have had that "longing for perfected harmony in the universe" which Olshausen says causes Universalism to be "deeply rooted in noble minds." Some of the most eminent of the Christian Fathers were prominent in teaching the final salvation of all; and it seems to have been the idea of destiny which during the first three centuries was generally advocated among the more eminent of the Christian teachers. Clement of Alexandria, in the second century, taught the final salvation of all, as also did Origen, who has

been called the greatest man of the Greek Church, and of whom Dr. Schaff says, in his Church History, that he "did more than all his enemies combined to advance the cause of sacred learning, to refute and convert heathens and heretics, and to make the Church respected in the eyes of the world." Diodorus, Theodore of Mopsuestia, Basil the Great, Gregory, and Gregory of Nyssa were some of the leaders of the early Church who taught the final salvation of all. Of the six theological schools of the first three centuries only one taught the doctrine of endless punishment. One taught the annihilation of the wicked, and the other four taught the doctrine of universal salvation.

These different ideas were taught in the same communion without disturbing its harmony. Their acceptance or rejection was not a test of fellowship. No one idea arrogated to itself the title of Orthodoxy. Dr. Edward Beecher, in his "History of the Doctrine of Retribution," says that these believers in the final restoration of all souls were the equals of any of their brethren in scholarship, in piety, and in missionary zeal; and Doederlein, in his "Institutes of Christian Theology," tells us that, "in proportion as any one was eminent in learning in Christian antiquity, the more did he cherish and defend the hope of the termination of future torments."

As the Church became tainted by alliance with political power and the dark ages came on, the doctrine of universal salvation declined and that of everlasting punishment became the prevailing creed; but the larger hope was not officially condemned by the Church until about the middle of the sixth century. There are occasional evidences of the existence of this faith, even in the darkest ages of Christian history, in writings and anathemas of the Church that were from time to time directed against it as well as in certain notable instances of its advocacy. It was taught by Maximus, the Confessor, in the seventh century; in the ninth century by John Scotus Erigena, the greatest scholar of his age; by the Albigeness, in the eleventh century, if we can trust the charges of their papal persecutors; by Solomon, Bishop of Bassora, in the thirteenth century; by the Lollards, in the fourteenth century; and in the fifteenth century by a sect called "Men of Understanding."

With that stimulus to thought which came with the revival of learning and the Reformation, the advocacy of Universalism became more frequent. While it was taught in the sixteenth century by some scholars and divines of the Reformed Church, it found the most of its adherents among the Anabaptists; and in the latter half of that century the article condemning Universalism was struck out of the articles of religion of the Church of England, so that the larger hope has been tolerated in that Church for more than three hundred years. In the theological controversies of the seventeenth, and still more of the eighteenth, century the final salvation of all was one of the fiercely disputed questions, and one which found many able defenders in both England and Germany, some of whom suffered persecution and were driven into exile because of their larger faith.

Universalism has no organization in Europe adopting the name except a few congregations in Scotland, but the idea has found a large acceptance there. It is especially prevalent in Germany and England. The English Unitarians have long been pronounced in their Universalist sentiments; and the larger hope has many advocates in the Church of England and among the Congregationalists, Baptists, and Presbyterians. Many of the prominent thinkers and writers of Europe have expressed their faith in the salvation of all, among whom may be mentioned Hugo Grotius, the great statesman and lawyer; Jung Stilling, whose work was so effective against German rationalism; Schleiermacher, one of the greatest minds that Germany has ever produced; Sir Henry Vane; Cudworth, philosopher and divine of the English Church; William Whiston; Sir Isaac Newton; William Law, author of the "Serious Call"; Dr. Samuel Johnson; Dr. Priestley; Oberlin, the German preacher and philanthropist; and Sir James Mackintosh. Moore, Wordsworth, Southey, Leigh Hunt, Coleridge, and most, if not all, of the poets contemporary with them, expressed their belief in Universalism. They were the John the Baptists of that larger faith which Kingsley, Maurice, Stanley, Brooke, and Farrar have since preached in the pulpits of the English Church. Among the more recent writers who have shown their sympathy with the faith of Universalism

are Dickens, Thackeray, George MacDonald, Tennyson, Browning, Mrs. Browning, Gerald Massey, Owen Meredith, and Robert Buchanan. Books advocating Universalist ideas, often written by clergymen of the established or dissenting evangelical churches, are frequently issued from the English press; and the indications are that faith in the final salvation of all is rapidly leavening the churches of England.

CHARLES L. WAITE.

Brunswick, Me.

THE MIRACLE CHURCH.

Twenty miles below Quebec is the little town of Ste. Anne de Beaupré. Here is the wonderful miracle church. At the entrance to the church tower on either side stacks of crutches and canes which have been thrown away by those believing souls, who have performed the pilgrimage and been visited by the favor of Ste. Anne.

One morning at The Florence—which now enjoys the favor shown the St. Louis of Howells's day—a neighboring lodger was endeavoring to arouse his wife to take the early boat for the Saguenay. It was four o'clock in the morning, and the boat left at seven. So one could hardly blame the good wife's reluctance to arise. The husband's efforts were not in vain, and more far-reaching than he imagined; for his persistence gave him another companion at the six o'clock breakfast. What should one do? Ste. Anne had been suggested for a trip, and the train left at 7.20 for the Miracle Church. Would not a pilgrimage to its holy shrine be a proper penance for the unspoken anathemas hurled at the head of that over-punctual husband? It was so decided; and down St. John Street, through the gate, and by the Gray Nuns one picked his way to the station. The second-class coaches were well filled,—but few travelling first class,—and almost all for the same destination. Baskets and boxes of food showed that the good pilgrims intended to look after their physical as well as their spiritual wants.

An hour's ride past the Falls of Montmorenci brought one to Beaupré, a little village of one or two streets along the bank of the St. Lawrence. It contained perhaps five or six hundred inhabitants; but to-day there were as many thousands. At the pier was the steamer from Montreal, and great crowds of pilgrims had come from this place and Joliette,—all now adorned with the brass badge and red ribbon, to show they were sharers in the pilgrimage. It was a most curious assemblage, composed almost entirely of French Canadians, though occasionally a bit of a brogue would show another branch of the Celtic race. All were sober and earnest,—young boys and girls as well as old men and women. There was nothing light in the whole scene.

The early mass was almost over, and in the basilica the announcement was made that a special service at 11 would be held for the benefit of the pilgrims from Montreal, and that at that time the sacred relics would be shown.

In the interval one has opportunity to pass about the various chapels on either side, filled with kneeling worshippers, who move their lips in prayer as they follow your movements with their eyes. In the centre of the church, directly in front of the altar, is an image of Ste. Anne, adorned with offerings of brass hearts, rosaries, pots of paper flowers, and lighted by the tapers. Around this is the largest throng. The whole cathedral seems to be in imitation of pink Italian marble. But out of doors there is a more interesting spectacle than the building. Here the hucksters are driving a brisk trade in sacred emblems. Are they Tetzels of the nineteenth century? Crucifixes, brass badges, paper flowers, rosaries, images of Ste. Anne in every conceivable form, are to be purchased at enormous profit—to the seller. Young boys are peddling bottles containing holy water that but a few days before had been filled with castoria, ale, or ginger. In short, the devout pilgrim could here purchase anything he desired to assist him in his holy services. Every house in the village seemed to combine the two offices of shop and boarding-house. The true pilgrims, indeed, were informed by posters that only two stores—one in the church basement, the other adjoining the entrance—gave their profits to the support of *la bonne Ste. Anne.*

The miserable heretic, however, approached the fakir with his baskets of holy wares, and priced the articles. "How much?" he asked in French, picking up a brass badge, stamped on the face with a cut of Ste. Anne holding the Virgin, and on the obverse

with a cut of the basilica. "Ten cents," replied the man. "And this?" showing a rosary. "The same." Then the heretic passed over a half-dollar, expecting change. It came, but only ten cents. After a half-hour's talk, during which the peasants thronged about and took sides, five ten-cent bits were placed in the tourist's hand, and from them two passed over to pay for the purchases. Then came a delightful shrug of the shoulders as the man declared, "I deceive myself." But the tourist is far away, avoiding all the tempting offers of cabmen to take him to the Falls, and passes up to a little wayside chapel, where, without service or priest, men and women were kneeling, beseeching the good Ste. Anne to pray for them.

Everywhere such sights were to be seen, and the multitudes being fed from their own baskets along the plank walks or at the tables arranged for their convenience. The fragments were carefully gathered to serve for other meals. Here was a woman trying to walk, while her friends surrounded her and carried her crutches. Her feet only slipped along the ground with great effort, but even this seemed encouraging. Here and there were pale, wan invalids, whose companions looked hopeful, if they did not.

All were now pouring into the church for the special service when the holy relics were to be shown. Besides the relics of numerous saints and martyrs, they have here the finger bone of Ste. Anne, the grandmother of Jesus. Perhaps it is this that causes the good Ste. Anne to look with special favor on this spot. Here are her bits, here her phalanges, to paraphrase Virgil's explanation of Juno's liking for Carthage. The church was packed with people,—all serious, devout, counting their rosaries, and moving their lips in prayer, while the priests and their attendants solemnly filed in and took their places by the main altar, and the solemn mass and procession began. The services were conducted in French. At one point a priest mounted the preacher's desk and gave directions for forming the procession. Ahead went a priest with a large crucifix, followed by women, then men, then children. So the long procession of pilgrims moved down the pier and back through the town, chanting the praises of *la bonne Ste. Anne* and praying for her favor.

Before the rear had left the church, the van of the line was back. Then the band of priests, with lighted tapers housed in gold, passed out of the church, and continued the service before the entrance. They bore in their midst on the shoulders of four acolytes, like another ark, the golden house that contained the sacred relics. All the time from the pilgrims arose the chant mingling with that of the priests. As one, shivering, viewed them, he could even question the benefit to be derived by the sick from facing that keen wind. Perchance the glow of the hope and faith in their hearts so warmed them that their bodies did not feel its penetrating sharpness. Again they sought the shelter of the church. Every nook and cranny was packed. The chapels were filled with kneeling, devout worshippers, the main body of the church with a congregation listening to the exhortation of the preacher, while around the main altar knelt those desiring especial favor. To these the priests were passing continually, performing the sacrament.

Were they cured? Who can tell? Marvellous stories are given to the world, and faith cures are not unknown elsewhere in certain cases. Why not here as well? If one could have such blind faith in the power of Ste. Anne, would it not revive hope, at least, in a despondent heart? And faith with hope may prove the turning-point in very many cases. A more difficult question to answer is, Do the priests believe in any miraculous cures? Was it imagination, or did one occasionally see on some of their faces the flicker of a smile of contempt, and yet pride at their own success? On the train returning to Quebec, one could but notice their ostentatious reading of missals, while others gave advice to relatives anxious for the welfare of their sick, strengthening their courage by mentioning incidents of cures.

However, if the people are helped by their own faith, what difference what their priests actually think? A rationalist at times has a desire for such faith, denied to his reason. But all such things as console the simple peasant seem to him absurd,—not satisfying to his awakened mind and intelligence. He could not find comfort in a pilgrimage to a holy shrine any more than he could in climbing toilsomely up steep Mount Royal in the

French cemetery at Montreal. Yet to a Catholic mind there may be consolation in passing there to the Stations of the Cross, kneeling with uncovered head in prayer at each, as he journeys up,—up to that frightfully realistic scene of the crucifixion on the summit. The lesson impressed upon his mind by those three high crosses, with life-size figures nailed to them, may recall to him only what He suffered for them. But to a rationalist the scene is all too gross, too painful; and he hurries away, leaving it with its devout pilgrims and its loving couples,—for even here, at the foot of the cross, one sees young men and maidens joking and making love, apparently forgetful of their surroundings.

C. CROCKER.

Salem, Mass.

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*SAINT BERNARD.**

I see thee in thy tear-washed cell,
A humble monk, with willing feet
Each task performing,—bitter-sweet,
Monotonous as cloister bell;
Ay, greatly doing lowliest things,
And nourishing thy mighty soul
With starry thoughts and deeds of love,
Feeding the most on that sweet bread
Thou giv'st to others in daily dole.
When duty calls, I see thee go
With step forthright and gaze above,—
Not doubting, go to counsel kings
And give the riven Church a Head.
In thy simplicity sublime,
Conscience of Europe of thy time
Wert thou, good Bernard of Clairvaux.

Above thy time's dark haggard ways,
Divine, I see thy manhood shine:
'Tis in such noble souls as thine
God keeps his beacon-fires ablaze
To let us know that all is well;
And though at times we may grow sad,
And look ahead with troubled breath,
And lift our childish pleas above,
No times nor men are wholly bad.

'Tis goodness keeps the world in awe.
The dark, mysterious Gates of Death,
The adamantine walls of hell,
Are builded all of infinite love;
And nought so great and nought so small
As to escape love's changeless thrall,
For through all things runs God and Law.

Oh, cowled monk of abbey small,
Thy life austere, thy power intense,
Show us the *force and excellence*
Of simple goodness,— that is all.

F. H. KNICKERBOCKER.

Fertile, Minn.

* Written on reading a sketch of his life.

HUMAN NATURE AS VIEWED BY LIBERAL CHRISTIANITY.

It would be difficult to estimate the beneficent effects of such protests as those of Channing and his fellow liberal Christians against the old degrading view of man. Intelligence and conscience were on their side; and, in a single generation, the Calvinistic sentiment of cultured New England was revolutionized. It would be a small thing to boast of, that Harvard College, through its board of government and its faculty, came over to the Unitarians, and that with scarcely an exception the Congregational churches of Boston and vicinity avowed Unitarianism as their faith,—a small thing to boast of, if the influence of the new teaching had ended there; but it did not end there. The new view of human nature at once invested man with a new dignity and interest, and lent profound earnestness to every movement which had his advancement in view. The cause of education was at once lifted into increased prominence, and invested almost—yes, quite—with a religious interest. Philanthropy sought new avenues for its blessed ministrations. Moral reforms were inaugurated upon many different lines. Especially temperance found advocates among the learned and cultured, while slavery came under the ban because of its practical degradation of the human soul. Surely, such results as these justify something of pride in our religious ancestry, while they afford striking comment upon the truth of the view of man which liberal Christians advanced. Had the influence of that view stopped with the matters we have mentioned, it would still constitute a unique chapter in human thought,—unique because of the quick response of so many who accepted the doctrine to the ethical responsibilities which it laid upon them; for I doubt if doctrine and practice were ever more in harmony than they were among the Unitarians of Dr. Channing's time. But the influence of the new view of man was felt emphatically in another field, the field of literature. Calvinism throws around the mind an atmosphere fatal to the general growth of genius in literature. A system of theology which puts nature and man under a blighting curse, and shrouds God in a cloud of wrath, can never *nourish* a

poet, a writer of romance, a true philosopher, or a true historian. If any of these arise and live in an atmosphere of Calvinism, it is because the fire of native genius is so strong that it burns in spite of the chilling influence of its surroundings. It was no matter of chance that, following the enthusiastic proclamation of the dignity and worth of human nature by the Unitarians, New England found itself the centre of the literary thought and activity of America. Doubtless, Longfellow and Holmes and Lowell and Whittier would have sung under any circumstances. And Emerson, with the concentrated genius and moral force of seven generations of earnest thinkers in his mind and soul, would have prophesied. And Hawthorne would have told his wonderful stories. And Sparks and Bancroft and Motley would have sought to revive the life of the past for the instruction of the present. But who that has the slightest apprehension of the necessity of a congenial atmosphere to the successful work of a literary artist, of the indispensability of a constituency in sympathy with his aims and appreciative of his efforts, can doubt for a moment that the splendidly prolific lives of the New England literary guild are to be attributed to the existence among cultured people of this new ideal of man, which had lifted his natural love of beauty and harmony, brightness and innocent delight, heavenly justice and heavenly truth, to the place of sacred intuitions? It is not to be doubted. The biographies of such men as Emerson, Longfellow, Lowell, and others, tell the story. Surrounded by friends whose admiration was a constant incentive to the best work, and encouraged and sustained by an ever-increasing, ever-widening constituency of readers, the men we have mentioned, and others with them,—yes, and a noble, talented group of women as well,—have made this nineteenth century from its second quarter a truly remarkable age of letters in America.

But what has the new view of man to say of his religious needs and responsibilities? It has much to say, and to say with emphasis. Some matters that were emphasized under the old view are emphasized as well under the new. Some things have been dropped. Some things have been amended, and the emphasis placed upon a line of thought, or faith, or duty which was subordinate before. Thus eternal torment is no longer an issue. The conviction is strong that it is not a "fearful" but a blessed thing "to fall into the hands of the living God." The cry, "What must I do to be saved?" finds its most practical answer when the soul has learned to ask earnestly, "What can I do to save?" The peril to the soul from external temptations and inward impulses to wrong and evil is recognized as real and deadly, and the guidance and control of the Holy Spirit are frankly acknowledged to be the only certain protection against their influence. The most stringent Orthodoxy cannot be more emphatic upon this point than Unitarianism is. Nowhere, however, in the outlook for man, is there despair. The new view has no place in it for such an apprehension. Hope and large anticipation are alone consistent with it. That man has steadily advanced since first he stood upon this planet is no feeble ground for believing that the advance will continue indefinitely. That the force of personality has gained with the rise of man intellectually, morally, and spiritually, until it is now practically immortal upon the earth, justifies the confidence that personality is undying, that the soul will live and grow in grace and power forever. The words of Paul to the Corinthians, "The first man is of the earth earthy: the second man is of heaven," agree in their deepest meaning with all that we know of the history of man, and all that we reasonably anticipate regarding his future.

As for the sins of man, they appeal to the judgment for what they are, not for what they are not. Unquestionably, they are looked upon with more of calmness and reason: I am sure they are not regarded with less regret. The great influences of heredity and environment in shaping character are clearly seen and frankly admitted; and pity for those who fall, being tempted mightily, mingles with abhorrence of their sin. If I read the gospel aright, this is the attitude of Christ toward the sinner and his sin.

The new view of man urges religion, not so much as a scheme of insurance for the future as a practical sweetener, a practical help and inspiration in the life of to-day. In reverence and worship it sees an attitude

natural to the human soul; in practical obedience to the requirements of the gospel, it sees that which can alone make life worth living. In fine, man, in the new light in which religion and life are viewed in consequence of the changed conception of human nature, may repeat as a fairly adequate expression of his faith those exceeding fine lines of Wordsworth's:—

"We live by admiration, hope, and love;
And, even as these are well and wisely fixed,
In dignity of being we ascend."

CHARLES E. PERKINS.

Athol, Mass.

A LITTLE FRENCH GIRL'S RELIGION.

Of all the sacred mysteries in the world none calls for more reverent treatment than the mind of a little child. There is so much hidden there which no eye can see, and only the tenderest sympathy can ever apprehend, there are such delicate buds of feeling there which are so easily bruised or crushed, there are such deep unspoken romances, lights, and shadows hidden away in the recesses, and withal there is such a simple truthfulness in the natural mind of a little child, and such a readiness for impressions which will work there for good or evil all through life, that the charge of one of these little minds by parent or teacher becomes the most solemn of all the charges that can possibly be laid on any of us.

It is, indeed, terrible to think how many myriads of these arks of sacred treasure are cast upon the world amid rough and unsympathetic usages, how many parents have no notion whatever of any child-training beyond the ancient "Spare the rod, and spoil the child," or the no less pernicious easy indulgence that never checks or guides at all, but only yields. It is wonderful that amid all this reckless and irresponsible fatherhood and motherhood human beings, on the whole, should grow up such a well-ordered set as they are. But, then, God is always there, and he has ways of finding out and training the child mind even when the parent is blind and heedless of all the delicate duty of parentage.

Early in the present century, beyond the silver streak, in that country which, on the whole, has done so much to corrode and destroy the ancient faith of Christendom, a little story enacted itself which reveals in a touching manner the spiritual instincts and the spiritual needs which often lie unsuspected in the bosom of a child. Aurore Dupin, afterwards very famous as the great George Sand, queen of the romance-writers of France, was the daughter of a simple *grisette*, ardent, imaginative, and full of undoubting faith in the religion of the priests and the mass. But her father's mother was a true daughter of the times,—an aristocratic old lady, but penetrated with the sceptic spirit of intellectual and revolutionary France. She was a disciple of Voltaire, a firm believer, that is, in God as the Creator of the world, but without any of the more tender touches of religion, and full of cynical contempt for the mysteries of the Catholic Church. From the mother with whom she lived in her earliest childhood Aurore caught some of the glow of her fervent piety. Then—I suppose at eight or ten years old—she passed into the care of proud old Madame Dupin; and the glow was chilled with the breath of her icy philosophy and unimpassioned Deism. The Voltairean dame noted with dismay the emotional ardor of the little girl, and set herself forthwith to uproot her religious tendencies.

But, if Madame Dupin was a sceptic, she was an aristocrat as well. And, if she set herself to destroy the germ of faith in her little grand-daughter by the processes of reason, she none the less desired that she should take part in such ecclesiastical observances as were essential to her position in the world of fashion. Now it was *de rigueur* that every young lady who was to move in fashionable circles should, at about thirteen, undergo her confirmation and take her first communion. And for this there must be the regular preparation. And so the poor little maiden, with her quick intelligence and her vivid imagination, was submitted at the same time to a systematic course of religious instruction from the priest and to the severest training in rational scepticism and contempt for the popular faith from her guardian.

A monstrous treatment truly for the tender bud of a human soul! And yet, even to-day and in England, how many bewildered little beings alternate between the church or the school where the whole Protestant

theology is pressed upon them as the very truth on which their salvation depends and the home where they hear the Bible itself slightingly spoken of, or more likely never hear it alluded to, never see a sign that it is felt to have any real bearing on life, from the beginning of the year to the end!

The mass, that awful miracle of the Christ ever crucified again according to Catholic faith, that grotesque fragment of a fanciful mythology according to Protestant polemics, seems under these mixed auspices to have found no place in the little girl's reverence. The curé, standing up before a big table and ever and anon turning round to utter incomprehensible things, seems to her comic rather than reverend. But, when it came to the reading of the Gospels and the learning of the life of Jesus, the little heart was touched, and the ready tears flowed freely. Madame Dupin infused as many drops of scepticism as she could into the reader's views of the person of the Master; but still Aurore ever after felt the solemn beauty and the moving pathos of the tale of Galilee, as all unspoiled hearts have always felt it.

The day of the confirmation and communion came, and Aurore, with the rest, was dressed up as for a pageant. Her guardian's word of preparation consisted of a warning to her not to think that she was "really going to eat her Creator." The child was sick at the hollowness of the whole thing, and would fain have backed out at the last. But it flashed on her that, after all, the words of Christ—"This is my body"—could be only metaphorical, and for the moment her bewildered soul took refuge in the purely spiritual interpretation of the communion which has made it a delight to so many of the world's best and wisest. And the little girl left the church that day at peace in mind and heart.

Thus as childhood was turning into youth, and mind and heart were taking on the first glow which by and by should ripen into the richness of womanhood, Aurore Dupin found herself a Catholic, stamped with the seal of the Church, yet a sceptic breathing the very air of the Revolution, a deep admirer of the story of the Man of Galilee, sensitive to all the gentle beauty of the Christian trust, yet penetrated by the logic of the unbeliever and wholly incredulous of the argument on which the Church built up the faith.

And so, while she was still but thirteen years old, the mind and heart turned in upon themselves, and began to weave a new religion that should be wholly free from the embarrassments of the historic church,—a new religion which should be her own and her own alone, and which no man—and no grandmother—should ever be able to disturb.

It was not that she believed that which she invented; but, as she wove together the threads of her imagination, it afforded a vent for her natural religious feeling, and she was able to absorb her affection and her reverence in the God of her own creation, and to feel the cravings of her spiritual nature satisfied. Since all religion is a fiction, thought the child, let me weave a religion of my own; and then when it was ready woven, and the crude, childish culture was set up, there came times when it did actually grow real to her,—a real religion,—and for a little while she could forget that all religion is fiction.

The name and shape of the new divinity came to her in a dream. The little idolater called her God "Corambé"; and this is how the woman, long afterwards recording the memories of her childhood, describes the deity whom her bright imagination had thus set up:—

"He was pure and charitable as Jesus, radiant and beautiful as Gabriel; but it was needful to add a little of the grace of the nymphs and the poetry of Orpheus. Accordingly, he had a less austere form than the God of the Christian, and a more spiritual feeling than those of Homer. And then I was obliged to complete him by investing him on occasion with the guise of a woman, for that which I had up to this time loved the best, and understood the best, was a woman,—my mother. And so it was often under the semblance of a woman that he appeared to me. In short, he had no sex, and assumed all sorts of aspects. . . . Corambé should have all the attributes of physical and moral beauty, the gift of eloquence, the omnipotent charm of the arts,—above all, the magic of musical improvisation. I wished to love him as a friend, as a sister, while revering him as a God. I would not be afraid of him, and to this end I desired that he should have some of our errors and weaknesses. I sought that one which could

be reconciled with his perfection, and I found it in an excess of indulgence and kindness."

Then Aurore composed, though she never wrote, her Veda, her Gospel, her Koran. At least a thousand sacred songs, she says, she made, describing the life of her divinity when he was in the flesh, and his contact with men and women. Like Jesus, like Gotama, the Buddha, Corambé always appears as the friend of man, helping and suffering, saving and persecuted, redeeming and martyred.

Then came the temple and the temple service. There was a thick copse in the grandmother's garden, and there, behind the thickest of the thicket, where no footstep ever came, and no eye could penetrate through the bountiful foliage, in a little natural glade carpeted with luxuriant moss, this little French girl — daughter of the Church and the Revolution — set up her altar against a tree, adorned it with shells and flowers, and then bethought herself what sacrifice should be made upon the altar to the good Corambé. She would not take life; for that would give the kindly God no pleasure. No: she would lay all the creatures she could find upon the altar, and there the holy sacrifice should be their restoration to liberty and life.

So bird or butterfly, lizard or small green frog, was gently captured, laid in a little box, and set upon that sylvan altar. Then the lid was raised and the captive liberated, to escape to bough or sward, while the young priestess invoked Corambé, the genius of freedom and protection.

In this mimic worship, amid the verdure and the fragrance and the solitude, while the birds sang and the gaudy butterflies hovered on the blossoms, Aurore felt the sweet influences of a religion of the heart stealing into her being; and, fiction though she knew it all was outwardly, yet inwardly it was to her not without its blessing and its sanctification.

It was a sad day when a boy companion found out the little sanctuary, and would have joined with her in the tender cultus of her god. He did not mock: he meant all sympathy and respect. But she felt that the tread of the stranger had defiled the shrine. It was no more her own. The presence of Corambé, with its sweet and soothing power, seemed no more to haunt the glade. She pulled down her altar, buried its garlands in the ground, and gave up the worship which had made that temple holy.

The story of Aurore Dupin's maturer childhood is not without its lessons either. Sent to a convent to complete her education, she headed through the first year all the more madcap girls within the seminary,—was leader of the group known as *les diables*, in distinction to the more docile pupils, who were called *les sages*. Then one evening, amid the solemn, mysterious lights of the convent chapel, the deep emotion of religion once more struck fire in her heart, and for a little while all her young soul was wrapped in the flame of a passionate devotion, till, in the last year of her pupilage, we find her with balanced mind and conscience, good and gentle, sincere and true in Christian worship, but the wilder storms of religious emotion hushed to the temper of a serene and quiet faith.

But it is the story of the young Aurore and her god Corambé, of the thousand devout songs and of the sylvan altar, that seems to me to have in it, grotesque though it be, a lesson so touching, an appeal to all parents of little children so powerful and persuasive. The writer of the article from whom I have drawn the account is impressed with the difficulty of wakening in children a response to the true religious ideas of the grown men and women in the world. He says that they materialize and anthropomorphize the spiritual conceptions of their elders,—that the story the elders have to tell of the divine Father and the rest has no direct contact with childish experience. I think he has drawn the wrong moral from his story. It is the elders, not the little ones, that most coarsely materialize and anthropomorphize the spiritual idea. It is the man of the world, not the little child, that fails to find in his heart any mirror of that divine Father whose appeal is to the conscience and the affections. Children are full of receptivity to spiritual ideas. If you find that your little child imagines God a big man, and clothes him in grotesque habiliments, be sure that it is you, or the teachers to whom you have submitted him, that have given the hint on which the coarse materialization is founded. Almost all children of eight or ten years old are able to

receive most spiritual thoughts. They have less difficulty in apprehending the unseen God, the loving Father who speaks to the heart without sound of voice, than the average man of fifty. The well of the religious life has not yet been defiled in them: the waters still flow fresh and sweet from their natural spring. Your task is not to impose a theology on the child, but, with very reverent and tender touch, to reveal to him his own inward life, and to teach him to recognize in the moral instincts and higher affections that move within him the actual speech of God striving to help him to be good and kind and true.

And be sure the story of Aurore Dupin is only exceptional because her powers of imagination and composition were exceptional, and because her training shaped her religious consciousness in peculiar forms. The deep inward sense of need was in no way exceptional. When Jesus laid his hand on the little children and likened the life that lay behind the sweet child-eyes to the life of spirits in the kingdom of God, he knew what he was talking about: he knew that the child-soul has fibres and tendrils that feel out for religious support; that the child to whom father or mother gives no religion is starved and wronged, a part of its nature as God made it left unfed, unsatisfied, and that part the most tender and the most sacred part of all. If you love God yourself, and talk to your child quite simply the truth that is true to you, you will not find it hard to lead your child to love God, too,—yes, not only to love Jesus, the kind teacher and friend of little boys and girls, but to love that Father, too, whose name was ever on the lips of Jesus, and whose love was ever in his heart. If you yourself do not love God, then, indeed, you cannot do it; but, if the trustful, reverent love be really in your own heart, then you can kindle it in your child's heart, too.

It is among the saddest of all sad things to me to see so many bright and frank lads and lasses in our time either taught a mythology in the name of Christianity against which intellect and conscience must revolt in a few short years, or else left quite untaught, unguided, amid the conflicting talk on many sides, unhelped by the father and mother to whose solemn charge God gave them, in that which is of more moment to them than all the education so freely showered on them. Schools and teachers are chosen wholly regardless of the greatest of all the needs of the little child. Religious impressions are left to the mere drift of chance. For the sake of a better French accent or a purer Latinity, the little mind is handed over to any religious influence that may chance; and the lights which God lit in the little soul are one by one put out, till the youth or maiden stands on the threshold of maturity without one sure, clear thought on the themes wherein lies all the lasting worth of human life.

Yes, you cannot, without unfaithfulness to the gravest of all human trusts, shirk the duty of teaching your child religion,—not, indeed, by dogma, but by wakening and quickening in him the natural instincts of the spirit, and in simplest language leading him to understand what those instincts mean. And, after all, perhaps, if lovingly you try to do this thing, your little child will teach you yet more than you teach him. You strive to make it clear to him what this is,—this love of God, of which the world's wisest and holiest have spoken,—and, lo! as you look into the innocent, eager eyes, you learn yourself to understand what it is that it all means, as you never understood before.

Rev. R. A. Armstrong, in the London Inquirer.

PARABLES FOR THE PEOPLE.

ALL ABOARD!

At a certain railroad station a train pulled up, with much ringing of bell and noise of escaping steam. "All aboard!" shouted the conductor. But this train was a special, not down on the time-card, and nobody knew where it was going to or at what stations it would stop. Some few thoughtless passengers jumped aboard; but the others began inquiring of the trainmen and of each other where the train was bound for. But nothing could be learned on this important point. The conductor vaguely hinted that they were going west, but would state nothing definitely, because, he said, he did not wish to discourage anybody from getting aboard who had a general desire to go west. He even thought it unadvisable to state the direction in which the train was going; but, as anybody could see it was headed that

way, perhaps that statement would do no harm. One passenger, who was very anxious to reach a certain point, insisted upon definite information. For his benefit, but not at all as a guarantee to ticket-buyers that the train would make that point, the conductor informed him privately that it was commonly believed among the trainmen, and even suspected by some of the passengers, that the train would stop at certain stations which he mentioned, including the one to which this insistent passenger wished to go. After much confusion and questioning and discussion among the assembled passengers, the train pulled out, leaving most of the passengers on the platform to wait for a regular train, whose destination and stopping-places should be regularly announced.

THE GERMS AND THE MOLECULES.

In a certain field were the germs of several trees, among them being the seeds of an elm, an oak, and an apple-tree. These germs cried out to the molecules in the soil around them, saying, "We wish to become trees: come and give us of your substance and strength, that we may grow and become strong." The molecules listened gladly, for they were not content with the homogeneous and passive life which they were living, but wished to rise into the dignity of organic existence, and so aid in the outworking of Creation's plan. A great many of them started at once for the several germs, each selecting the one to which it felt most attracted, and in whose ultimate organic form it most desired a place. Some chose the oak, because the oak is a sacred tree, and they hoped some time to be stirred by the breath of Jove, and to whisper his sacred oracles to the world. Some, because they loved graceful form and outline, chose the elm, wishing to become partakers of its beauty. Others said, "We will cast our lot with the apple-tree, and perchance may some time take our place in its rosy fruit, and cheer the farmer's table in the dreary winter."

But there were other molecules who said: "We would like to rise into organic existence, but we do not wish to subject ourselves to any limitation. You who join the apple-tree party cannot hope to have any fellowship with those who unite with the party of the oak; and you oak-ites must necessarily refuse fellowship with the elm-ites and the apple-ites. You are separating yourselves from the common brotherhood of molecules, and shutting yourselves up in the limitations of sect and creed. We believe in growth, when growth does not demand limitation of any kind. But we do not see any way to join any of your parties without abridging our freedom, and that must be preserved at any cost. When we find a germ that does not commit us to any particular kind of a tree, which will promise us growth and co-operation without the abridgment of our individual liberty, we will gladly join with it. Until then we will remain in our homogeneous condition, happy in the possession of unlimited freedom."

These latter molecules long waited in hopeful expectancy for the desired germ: while their wiser fellows, who saw in the limitations of organic existence a larger freedom than that of the chaotic life of the soil, were soon elevated into a beautiful life, where they were kissed by the daily sunshine, wooed by fragrant breezes, baptized by descending showers, and blessed by the God of Nature for lending themselves to the outworking of his mighty plan.

GERMS AND MOLECULES, CONTINUED.

Some time after the above incident there appeared in this field a most curious germ. which asked for the suffrage of the molecules. When asked what sort of tree it expected to become, it refused to tell, saying that it believed in an open, broad fellowship, which would conflict with no molecular prejudice or opinion. It declared it intended to become a tree, but it either did not fully know or would not exactly state what *kind* of a tree. At first the molecules which had refused to become of the apple-ites or the elm-ites or the oak-ites were rejoiced, and said one to another, "Here is the germ we have been waiting for: here is the opportunity for growth without limitation. Let us go with this germ, and become —something. We shall doubtless soon learn what." But, when they began to assemble together, it was found that they could not unite. They discovered that every tree has a definite form and a definite purpose; and that this germ, which promised so much freedom, had really a very definite purpose,

and was aiming to subject them all to the domination of its organic law. When they remonstrated, the germ said: "Friends, you cannot expect to act unless you do something. I am not different from these other germs in having no definite purpose, but only in calling myself by no definite name and in keeping my ultimate aim a secret." The molecules replied: "Then your promised freedom is a delusion. A rose by any other name would smell as sweet, and a rose with no name at all is still a rose. Perhaps we are all seeking something that does not exist. Tell us what sort of a tree you expect to become, and, if we like it, we will go with you; for we are determined to do something at once, and lie here in this fruitless dreaming no longer."

After this no more was heard of open and unlimited fellowship; but the molecules were soon distributed among the various trees and plants of the field, each going where its inclination led, and all together uniting under the great laws of growth. And then it was discovered that there was a vital fellowship among the various trees; that over their apparent diversity and individualism there brooded an all-embracing Unity, which, through the channels of organic growth, with its attendant and inevitable limitations, was outworking its own eternal purpose.

It was discovered that universal ends are achieved only by narrow and limited means, and that molecules and men have a larger, freer, and more fruitful life when united by definite, organic laws than when reposing in the seemingly boundless freedom of anarchy and chaos. SOLON LAUKR.

GEORGE WILLIAM CURTIS.

Among their many distinguished laymen there is none that American Unitarians more delight to honor than George William Curtis, who is one of the vice-presidents of the American Unitarian Association and also of the National Unitarian Conference. We are authorized to say that he will preside at the coming meeting of our National Conference at Saratoga. The following article, which we take from the *Christian Union*, will interest our readers. Says the *Union*:—

It would be unjust to George William Curtis, whose portrait we present to our readers with this week's issue of the *Christian Union*, to call him the American Addison; for this would deny him that individuality of character which is always the trait of a true man, distinguishing him from all masked imitations. It is said that the first impression which Jesus made upon the Nazarenes, when he spoke in their village synagogue, was that of grace; but he had not proceeded far before they discovered that grace is not inconsistent with great virility. Mr. Curtis is always graceful: he wears grace not as a garment, but it is bodied forth as the simple expression of a soul hat is gracious. But it always is, if it does not always appear, the grace of an athlete. His chosen sobriquet, 'The Easy Chair,' does him scant justice. Whether he wrestles or reposes, he is equally at ease; and he throws an antagonist in combat as gracefully as he chats with a friend. As an essayist, he is the lineal literary descendant of Addison and Steele and Lamb, though he is as little like either as they are like each other. As an orator, he is America's most finished and faultless speaker, with the perfect form of an Edward Everett or a Wendell Phillips, but inspired with a more intense earnestness than the former and restrained by a greater sobriety of judgment than the latter. His political editorials have put *Harper's Weekly* at the head of our political periodical literature by a strength without passion and a style without artifice.

"But it is as a man that George William Curtis will be remembered after his writings have been forgotten; for his pen has been so busy serving the present time that it has had no leisure to work for the future. His courageous honor has made him the leader and almost the creator of that body of Independents who have put national honor above party victory, and who, by daring to be independent of political platforms, have effectually rebuked those politicians who have dared to be independent of moral principles. As a political leader, his place should have been in the Senate of the United States, where, indeed, he might have been, had he been less worthy to be there. Though he can no longer be called a young man, whether life is measured by years or deeds, he is the leader of the young men, who gladly claim him as their own; for his heart never grows old. The same

manliness which he carries into literature and politics he carries also into religion, and has thought it no discredit to serve the little church near which he lives by reading to the congregation on Sabbath mornings other preachers' sermons, which he makes the expression of his own religious faith by an earnestness greater than some ministers put into their own productions.

It is not often safe to write the eulogy of the living. We believe it is entirely safe in the case of George William Curtis.

JAMES RUSSELL LOWELL.

For forty-five years the chair of *belles-lettres* in Harvard College had but two occupants; and they were poets whose genius has given them a fair fame on both sides of the Atlantic, whose works are read, indeed, wherever the English language is used. Mr. Longfellow received his appointment in 1835, and filled the chair for nineteen years, when his mantle fell upon Mr. Lowell, who for twenty-six years performed the duties of the post in such a way as to reflect honor upon the office and to train up hundreds of young men to a wise appreciation of the good, the true, and the beautiful in letters. The university has had no mean advantage from the fact that the department was thus presided over for so long a time. It has been of great value to many college generations of young men that they have had the privilege of mere association with poets whose genius the whole world acknowledges. A liberal education consists not less in the humanizing influences which come from such associations than in the accumulation of facts.

Mr. Lowell was descended from a long line of men who have stood high in the annals of their country for two centuries and a half. His father was Rev. Charles Lowell, for many years pastor of the West Church (Unitarian), Boston; and his grandfather was Hon. John Lowell, a lawyer of eminence and one of the framers of the Constitution of Massachusetts. The emigrant ancestor was Rev. Percival Lowell, who settled in Newbury in 1639. It was Hon. John Lowell who inserted in the Constitution of Massachusetts the words, "All men are created free and equal," and after the Constitution had been adopted, by offering to argue in the courts that under it no man could be held in bondage, led to the abolition of slavery in the Commonwealth. We shall see that under the law of heredity this fact is not an insignificant one.

James Russell Lowell was born on Washington's Birthday, Feb. 22, 1819, at his late home, Elmwood, in Cambridge. The house in which he first saw the light is a relic of Continental days, having been built by Lieut.-Gov. Thomas Oliver, between 1763 and 1767. It was purchased, after the death of Elbridge Gerry, one of the signers of the Declaration of Independence, its former owner and occupant, by the poet's father, who greatly improved it and the generous surrounding grounds. The situation is near Mount Auburn Cemetery, and the building commands a fine view of the river Charles, which is so often referred to in Mr. Lowell's writings.

At the age of nineteen young Lowell graduated from Harvard College, and was class poet. The promise of this poem was not immediately fulfilled; for the author, instead of entering upon a literary career, as might have been expected, or upon the ministry, in imitation of the example of his father, as it was supposed that he would, passed through the Harvard Law School, and afterwards opened a law office in Boston. His genius was not, however, to be thus turned from its natural channel; and it was not long before the young lawyer gave up his profession, and began to devote himself to letters. In 1841 the first-fruit of this change appeared in a volume entitled "A Year's Life." It showed a vivid imagination, and contained many beautiful and striking images, all of which gave promise of the future with which we are so familiar. Mr. Lowell's next literary venture was the publication of the *Pioneer*, a magazine of criticism and literature, which he began in company with Robert Carter. It was too good to last long; and, though it contained contributions from Poe, Hawthorne, and others of like ability, it died at the age of three months.

In 1844 Mr. Lowell's second volume of poems appeared, and was published in England the same year. It comprised "A Legend of Brittany," "Prometheus," some sonnets, and miscellaneous poems. These productions showed growth in thoughtful-

ness and improvement in expression; but there seemed to careful critics to be a want of compression. A year later Mr. Lowell gave the first marked evidence of the love which he has ever had for our early literature in his "Conversations on Some Old Poets," a volume that has been permitted to go out of print, probably because the later critical essays of the author seem to him to comprise in riper form all that he desires to say on these themes. In these papers we see the early expression of the critical faculty that has since become so familiar in Mr. Lowell's writings. American letters boasts no other critic of the same breadth of intellect, general scholarship, and acquaintance with the literature of other languages. This broad scholarship leads him to make some references and to use certain words and illustrations which are unfamiliar to ordinary readers, and he has been accused of pedantry by those who do not know how great is his familiarity with abstruse subjects.

The third collection of Mr. Lowell's poems appeared in 1848, which was a most prolific year; for in it he gave to the world the first series of his "Biglow Papers," the "Vision of Sir Launfal," and the "Fable for Critics." The "Vision of Sir Launfal" derives its interest from the Arthurian romances and the story of the search for the Holy Grail. It is a tender illustration of the Saviour's teachings of love and good will. In the "Biglow Papers" and the "Fable for Critics" Mr. Lowell appears as a humorist with a purpose and a satirist of acuteness. The "Fable for Critics" is a review article in verse; and so just are the estimates made in it of contemporary writers that it has not yet lost its interest to readers who are studying the growth of our literature. Both the "Fable" and the "Biglow Papers" were published without Mr. Lowell's name; but his identity was not long hidden. The "Biglow Papers" gave the author a wide reputation in England, where he seemed until lately to be known rather as a satirist than as the scholarly poet that he is. In the "Biglow Papers" he gave a free rein to his love of recondite humor, drew with unerring precision the Yankee character, depicted in "Parson Wilbur" the pedantic minister of former days, and held up to reproach the war with Mexico and the system of African slavery. In the last fact we see the influence of the character of his grandfather and of his action in regard to slavery in his native State. These papers, like those by "Petroleum V. Nasby," appeared in the newspapers at first.

Mr. Lowell spent 1851 and 1852 in travel on the continent of Europe, being for a considerable time in Italy. After his return, in 1854, he delivered a course of twelve lectures before the Lowell Institute in Boston, to large and enthusiastic audiences, on the subject of the British poets. These appear to have led to his selection as successor to Mr. Longfellow in the chair of *belles-lettres* at Harvard, to which he was appointed in 1855.

In 1857 Mr. Lowell accepted the position of editor of the *Atlantic*, which Phillips, Sampson & Co. were about to start. To his good judgment and editorial sagacity it owed its first success. Mr. Lowell refused to accept the new responsibility unless his friend Oliver Wendell Holmes would agree to support him by frequent contributions. This Dr. Holmes at first thought he could not do; but he was mistaken in considering that his season of literary productiveness had closed, and, when he began his series of "Autocrat" papers, the editor saw that the venture was to be a success. Mr. Lowell is wont to say that Dr. Holmes made the success of the *Atlantic*, and we shall not attempt to discriminate between the claims of the wise editor and the witty contributor. The success was made; and a stream of brilliant literature was set in motion that has not since stopped flowing, though a new generation of readers and writers has grown up. The publishers have changed several times; but never has it had more generous support than from the present proprietors, Houghton, Mifflin & Co. Mr. Lowell held the position of editor until the end of 1862, when he became editor of the *North American Review*, in connection with his friend, Charles Eliot Norton. Until 1872 he contributed to the *Review*, as he had done to the *Atlantic*, political and literary articles of a high order. Some of these, like the reviews of Chaucer, the "Library of Old English Authors," and White's "Shakspere," were afterwards collected in volumes.

In 1864 "Fireside Travels" appeared. This volume was composed of letters addressed to Story, the sculptor and poet, who

was but imperfectly veiled under the "Storg" of the book. One chapter was devoted to a description of the Cambridge of the poet's youth. Another was entitled "A Moosehead Journal," and recounted incidents of life in the Maine woods. The entire volume is marked by the poet's humor and practical philosophy, while it is not wanting in tokens of his love of nature.

Three collections of Mr. Lowell's essays have been published: "My Study Windows," in 1869; "Among my Books," in 1870; and a second series, entitled "Among my Books," issued in 1876. These are unequalled by any similar writings by an American author, displaying as they do all the scholarship, wit, humor, and acquaintance with general literature for which Mr. Lowell is noted. The style is charming; and the reader feels that he is not merely being pleased, but is getting information of a valuable kind.

Mr. Lowell's last published volume of collected poems appeared in 1868,—twenty years after the one which preceded it,—with the title "Under the Willows." In it was included his "Commemoration Ode," recited at the dedication of Memorial Hall, Cambridge, July 21, 1865. This has been considered Mr. Lowell's greatest poem, though the poem which he read beneath the "Washington Elm," July 3, 1875, is perhaps its superior. The "Commemoration Ode" contains a eulogy of President Lincoln, concluding,—

"The kindly, earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American."

The only volume by Mr. Lowell that has not been mentioned is "The Cathedral," a poem which appeared first in the *Atlantic* for January, 1870, and a second series of "Biglow Papers" published in the same magazine during the late war, which treated that subject in the same manner as the war with Mexico had been originally discussed in the former series.

Besides the works that have been mentioned, Mr. Lowell has written much for the press, and has edited the poetical works of Marvell, Donne, Keats, Wordsworth, and Shelley, for the collection of British poets published by Houghton, Mifflin & Co., which was under the general editorial supervision of Mr. Lowell's friend, Prof. Francis J. Child of Harvard University.

Reference has been made to two of Mr. Lowell's trips to Europe. He was there also from 1872 to 1874, and during that sojourn he received in person at Oxford University the degree of D.C.L. In 1876 President Hayes honored his administration by appointing Mr. Lowell minister to the Spanish court. In 1880 he was removed to the court of St. James, and in both positions he has added to his laurels. Mr. Lowell was socially the most successful minister by whom our country has ever had the good fortune to be represented in England.

Mr. Lowell was married in 1844 to Miss Maria White of Watertown, a lady whose poems have been printed. Her death in 1853, which occurred at the same time with a birth in Mr. Longfellow's family, gave rise to the senior poet's beautiful lines entitled "The Two Angels." In 1857 Mr. Lowell married Miss Frances Dunlap, niece of Ex-Gov. Dunlap of Maine.—*Arthur Gilman, in the Harvard Register for* 1880.

DR. HALE AND THE "NATION" UPON LOWELL.

Says Edward Everett Hale, in the *Commonwealth*: "The death of Mr. Lowell will be heard with sadness among all people who use the language which he used so well.

"In this neighborhood, however, which was his home, there is a world of personal recollections of the utmost tenderness, which are quickened by the announcement that we are not to see his face again or meet his cordial salutation. He was gifted with that greatest of gifts, the art of making friends; and in every circle which has known him there are pathetic remembrances of the friendships which he had formed and the steadiness with which he maintained them.

"The young men who were around Mr. Lowell in his college days knew, fifty years ago, that he was to be one of the greatest poets of the time as well as they know now that he has achieved that promise. The members of his own class, with perfect unanimity, appointed him their class poet: and this was not before he had written and

published poems the sweetness and tenderness of which are still remembered. There is, indeed, a touching anecdote, perfectly authenticated, of the half-plaintive way in which dear Dr. Lowell, his revered father, said to a friend that James had promised him that he would give up writing poetry and would take to study. There is hardly a father in the world who would not feel gratified if his son at the university made him such a promise. But, as one recalls the story now, it is simply to be thankful that Dr. Lowell misapprehended the precision of the promise or that the poet found it impossible for him to make good his words. The instinct of the poet was in him, and it was not to be trampled out by any firm resolution of the student.

"It is one of the finest illustrations of the readiness with which America submits her diplomatic business to men of conscience and character, without asking from them what is called a diplomatic education, that Mr. Lowell, in the missions to Spain and to England, discharged so admirably the duties which were intrusted to him. If anybody supposed that here was a mere man of letters, ignorant of the ways of action of men of affairs, Mr. Lowell's despatches undeceived them. He was appointed, as I suppose, to England simply because he was the most capable diplomatist whom we had abroad. He was sent to Spain under the influence of that happy tradition which had sent Alexander Everett there and Mr. Irving, with the view that a literary man well represented this country in that nation from whose archives half our history must be studied. In Spain, however, he showed that he was not merely a man of letters, but a man of affairs; and the authorities at Washington honored the administration when they transferred him to the post at London.

"Since his return to this country, Mr. Lowell has not been able to take a very active part either in literature or in public affairs. But whoever has met him has found the old cordiality and simplicity and the readiness to render service where service came within his power. From the inexhaustible stores of his reading he would always contribute to the necessities of any one who applied to him; and, with the freshness of youth added to the experience of manhood, he kept his eyes open to whatever was interesting in the literature of our time or in the study of our language. He felt the personal losses which are the severest penalty of advancing life. The last time I met him I congratulated him that he was at Elmwood, and he said, with his tender smile, 'Yes, it is good to be there; but the house is full of ghosts.' And so indeed it was. But he could not be morose: he would not oppress his friends with the story of any of his own regrets; and the last and earliest memories which we have of him are of his cordiality, affection, and tender sympathy."

The *Nation* closes a long and excellent article upon Lowell as follows:—

"It is too early to anticipate the judgment of posterity on Lowell's position in literature. All will now admit him to have been the author of the finest single poem yet produced in this country, the 'Commemoration Ode'; to have reached in his 'Biglow Papers' the high-water mark of American humor; to have been unquestionably, despite all necessary allowances, our foremost critic; and to have done more, probably, than any man to command for our institutions, in all their aspects, the respect of the English-speaking world. His fame was not—like that of his friend Longfellow or even like that of Cooper, Mrs. Stowe, and Bret Harte—international: few of his writings, if any, were translated into other languages than his own. But this is, after all, a very uncertain test of merit; and it is probable that no American author, unless it be Emerson, has achieved a securer hold upon a lasting fame. In his political aspect, nothing can be more certain than that his reputation will grow with time, and that, to say nothing of the vigor and originality of his thought, his independence, which of late years brought down upon him a shower of partisan abuse hardly to be matched in any country or in any age for indecency, will be rated among his crowning glories."

The best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love.

—*Wordsworth.*

Wouldst thou that thy flesh obey thy spirit, then let thy spirit obey thy God. Thou must be governed that thou mayest govern.—*Saint Augustine.*

A MOST SIGNIFICANT WORD FROM JAPAN.

We are disposed to think that the most significant word that has yet come from Japan touching the interest of liberal Christianity there and at home is the following from Rev. G. L. Perin, who is in charge of the Universalist mission in Tokio. The August number of the *Universalist Monthly* contains a letter of considerable length from Mr. Perin, in which he speaks of the ill effects of orthodox Christian sectarianism in Japan and the disposition that is appearing among the broader-minded orthodox missionaries, and especially among the native churches and ministers, to do away with it as much as possible, and to unite upon the basis of the simple faith at the heart of all. This tendency is alarming to the conservative orthodox leaders, but it is a cause of most sincere rejoicing to Universalists, Unitarians, and all liberals. How much will come of it of course cannot yet be told; but the tendency is unmistakably good.

From describing this Mr. Perin turns to distinctive liberal Christianity, and inquires, What ought its course in Japan to be? Shall we consent to let it make the mistake of Orthodoxy, and go forward to build up and perpetuate sects and sectarianisms within its own ranks; that is, shall we have in Japan three weak liberal Christian sects,—Unitarian, Universalist, and German Evangelical? Or shall we do the more sensible, the broader, the nobler, the more Christian thing,—of uniting all three to form *one* strong and efficient church? All three teach essentially the same views of truth; all are aiming at essentially the same ends. Why, then, should we weaken ourselves, cripple our work, and confuse the minds of the Japanese people by standing apart, maintaining three separate sets of denominational machinery, and trying to build up three separate denominations?

We quote Mr. Perin's strong words:—

"Why should there be three liberal churches [sects] in Japan? I see no possible reason for it, provided there could be one with the strength of three. There is every reason *if* the united church could not be as strong as the three, for there is ample need of all that can be done by us all. But, unless the laws of business are wholly different, when applied to religious organization, to their application in all other enterprises, then one needs but a glance to see that there would be vast economy of strength if the three liberal missions of Japan could unite on satisfactory terms to form one church. Here we are, German Liberals, Unitarians, and Universalists side by side, with distinct differences in thought, but broadly in sympathy. Each one, if it succeeds denominationally, *must* have a theological school and press of its own. To sustain a united theological school or a united press would require but a small sum additional to that now used for any one. While as to the general mission enterprises, it goes without saying that a single committee having oversight of the whole field could plan more wisely than three separate committees working at random or each seeking to cover the entire ground. If it be said that there are shades of difference of opinion between the bodies, I anwer, Yes; but those differences are being expressed now: they would continue to be expressed so far as they are real, and not fictitious, under a union work. But how much better to have a union of effort, with whatever differences of opinion, than to have the same differences and a division of effort which enfeebles the whole and leaves the impression among the people whom we would convert that there is no common standing-ground among Christians!

"There was and is [*is* there?] ample reason for the Unitarian and Universalist churches in America, where they had a different historical development; but it is a serious question whether there is ample reason for us to go about it deliberately to plant the two churches side by side in a new country. I do not know if my opinions are shared by even one Unitarian minister or one other Universalist minister; but the conviction grows upon me that, if we had sufficient grace of God in our hearts and sufficient business sense in our heads, we should at least try to join hands and use our combined means and working forces to plant *one strong* church in this empire which should be a credit to us all.

"But now let no one who may happen to think such a plan unfeasible or undesirable

be alarmed. No one has even so much as hinted at such a proposition. Our mission force was not sent to Japan with instructions to this end. We were sent here with instructions to plant the faith of the Universalist church in the hearts of the Japanese people. To this end we are working with tireless energy, and are encouraged by some signs of success. And, besides, it is more than likely that union could not be made to order, no matter how many people should be agreed. Such results are attained only by growth. Those who think it desirable can do little more than remove artificial barriers.

"I only suggest that, if—and if—and if—and if,—then a union of forces, an economy of money and labor, is a consummation devoutly to be desired."

What are these "if—and if—and if" that would open the door to this most desirable consummation? They are such wisdom and grace on the part of each of our liberal denominations as would enable us to prefer the large to the small, the Christian to the sectarian, the deep things we have in common to the superficial things that now keep us apart.

This word that comes to us from Dr. Perin applies to more than Japan. If we are not greatly mistaken, it is a solemn message from God to liberal Christianity in America. It has been written, "A little child shall lead them." Is the far-away Japan mission the little child that is to lead the Unitarians and Universalists of the United States to see the wastefulness and wrong, not only of introducing their sectarian differences into Japan, but of maintaining them at home?

Here in America we have two denominations to do the work of one. We are at the expense of maintaining two sets of denominational machinery, from national organizations down. We have two sets of theological schools and other educational institutions, neither set half endowed. We have two sets of periodicals, both crippled for means to pay writers, and consequently neither one-half as strong or useful as it might be. In many places where there are liberal Christians enough to form one and only one strong and efficient church, we cling to our narrow sectarianism, and insist on two churches,—a Unitarian and a Universalist,—each of which is doomed to drag out a precarious and well-nigh useless existence. In our local conferences and conventions we insist on each going our different way, and thus we have gatherings that are small and discouraging, when they might be twice as large and far more than twice as influential and inspiring. Our Unitarian Sunday-school literature goes to Unitarians, and stops there; our Universalist Sunday-school literature goes to Universalists, and stops there. Why do we not all have the benefit of it all?

And now we are setting out to carry the same scheme of division, weakness, and wastefulness into the foreign mission field.

Is it not time for somebody to call a halt? Has Dr. Perin spoken out any too soon?

Is there anything more important before either denomination than this great question of how we can bring into closer fraternization and more practical co-operation the two great branches of our liberal Christian household?

Nor should it be overlooked that, as soon as Universalists and Unitarians get together, there will be a third company also to come. The independent liberal churches of the country—a growing number—earnestly desire a religious fellowship. So long as Universalists and Unitarians stand apart, they hesitate to come to either. But let us draw together into practical unity, not necessarily of name, but of hearty co-operation, and these independent churches will be only too glad to cast in their lot with us. This was conclusively proved by the effort made in Chicago a year ago to draw all together into a Liberal Christian Alliance.

Here is a matter that should come before our National Unitarian Conference at Saratoga. Nothing announced for consideration there is of so great importance. The general thought of a closer union among liberal Christians has been in the minds of individuals a long time,—individual Unitarians as well as individual Universalists and Independents. It is time for the Unitarian and Universalist bodies as such to take hold of it.

Nobody contemplates or wishes anything precipitate. But there is no time to be lost. In Japan matters press. Shall we have there three liberal theological schools or one? Shall we have three periodicals or

one? Shall we put into operation there the machinery of three different liberal Christian sects? These questions ask for an answer; and an answer of some kind must be given without much delay. Of course, the Unitarian body in America must take its share in shaping that answer, as must the Universalist body. It will be two years before our National Conference will meet again. As the most immediately pressing matter is the Japan mission, should not the Conference give expression at its coming meeting in Saratoga to the wish of American Unitarians to co-operate in all ways in their power with the two other liberal Christian bodies represented in that country?

Still more, should not the Conference utter a distinct voice in favor of closer fraternization and co-operation between all liberal Christians in this country, especially between Universalists and Unitarians, and appoint a strong committee to consult with our Universalist brethren, and perhaps others, regarding the matter?

Finally, as for ourselves, we should be glad if the Conference saw fit to vote instructing its Council, in place of the regular meeting of the Conference in two years, to endeavor to arrange for a General Liberal Christian Convention, international in its scope, to be held at that time in Chicago, in connection with the World's Fair. We are fully convinced that there should be such a convention. If we are right, is it not high time to begin making plans? And is not the National Conference of Unitarian and Other Christian Churches the organization from which the initiative should come?

J. T. S.

SALT LAKE CITY.

"Beautiful for situation is Zion," was my exclamation as I looked for the first time upon the circle of mountains that enclose this valley of the Great Salt Lake in the early dawn of the morning after my arrival last January. The valley is from fifteen to twenty miles wide, and some fifty miles of its length are visible from the sloping bench or tableland upon which the city is built. Behind us the mountains rise up directly, not to snowy summits in summer, but to picturesquely rounded points and ridges, green now to the very top, treeless, and in places craggy; and before us smiles the valley; and the blue hem to the north-west against the darker blue mountain wall is the great lake. The city is on the eastern side of the valley, and the land on which it is built slopes toward the west and north and south. A very narrow valley or cañon opens just back of the city, and through it comes City Creek, from which our water supply is chiefly derived. The city is about as large as Boston, territorially considered; for, when the Saints arrived here in 1848, they each took a whole block in the new city, and they left the streets too wide for talking across. Each block contains ten acres, and so we have to walk only about six blocks to count a mile. On each side of these great streets is an irrigation ditch, flowing with pure cold water. In the centre is generally a line of telegraph poles, carrying the wires for the electric cars that are run on each side of the centre. This electric centre to the street gives it the appearance of two streets with a double track railroad between them. Beside the streams of water there is always a line of trees, and often two lines, so that the city seen from the hill-tops now looks like a great forest.

There are fifty-five thousand people here, more than half Mormons, or of Mormon parentage or apostates. The influx of Gentiles for the last few years has been great, and the improvements tending to modernize the city have gone forward rapidly; and yet the eye of the stranger catches something at every turn to remind him that he is in Zion, the city of the Saints. The stranger distinguishes the Mormon of either sex at a glance, and the Mormon infallibly knows the Gentile; and only a small proportion of all that we meet are indistinguishable.

Many of the houses are of adobe bricks. The rest, with few exceptions, are of burned bricks, as lumber has always been very expensive here. The adobe houses are often plastered on the outside, and painted or whitewashed, so that they present a very neat appearance. The intended centre of the city is the temple block, where the great temple rears its white granite walls with the proportions of a European cathedral and the beauty of a Chicago grain elevator. Each way from this block the streets are numbered and named, First East, Second

East, Third East, and so on for each cardinal point,—a scheme which entices some minds at first by its apparent simplicity, but which in practice causes such perplexity, confusion and vexation that I think the recording angel has long since ceased to note what people say when they are disappointed in getting to the place they seek.

For example, a friend will tell you that Mr. Smith lives at 435 East 9th South. You go there, and find a park or a vacant lot filled with docks and sunflowers, and return to be informed that he meant 435 South 9th East. But the people here are patient and good-natured, and they are willing to direct the stranger a great many times if he needs it, as he generally does; and they are mostly firm in the faith that they have hit upon the ideal system of street naming and numbering.

Our cause here has been prosperous, even popular, from the very first. Mr. Eliot preached to about three hundred people the first meeting, and we have seldom had less since and generally a greater number. We have paid all our bills so far; and, though the times are hard, we expect to be self-supporting from this time forward. We have met now for six months in the Salt Lake Theatre, a theatre built by President Brigham Young many years ago. It is quite large, and is well arranged and seated, and is the only theatre in the city. We have with us a large number of persons who have been Mormons, or whose people are or have been Mormons, many of them people of influence and the highest standing in the community. No orthodox church has ever attracted this class as ours does; and now that it is done the wonder is that we never thought of it before. All the churches have had high hopes, at times, of "converting the Mormons"; but the results have been almost as meagre as have followed similar efforts at converting the Jews. The reasons for this are straightforward and easily seen and comprehended by an outsider. The Mormons are a sincere people, and build their faith upon the Bible as a whole more simply and completely and literally than any other church ever dreamed of doing. They take it all, Old Testament as well as the New, and try to live up to it in all particulars. They believe in miracles and revelations through dreams and visions, not simply in the days of Christ and the prophets, but as among the true people of God in all ages. They heal the sick, cast out devils, raise the dead, and speak with tongues now, just as Jesus and his disciples did. At least this is what they believe is done now, and they point to their miracles as showing that they only fulfil the word of Jesus,—"These signs shall follow them that believe." They do not strain the interpretation of any scripture: they take all literally; and, if any prophecy seems unfulfilled, they either have fulfilled it or will as soon as they can get round to it. The Bible seemed not to recognize America, and so Joseph Smith found the American part, showing how this continent was peopled, and how Christ was prophesied of here before he came, and how he came here as well as in Asia. Even the Garden of Eden is located as in Jackson County in Missouri. Such a system is sure to be outgrown by the intelligent and educated; but, as they let go of it, all belief in miracles and in special inspiration or revelation is sure to go, too. Natural Religion, Theism, Christianity as a result of natural evolution, may have some attractions; but never again can anything be "proved" from the Bible or come to them as of any special divine authority. It is "Mormonism or nothing," they say as long as they try to hold on to it; and then their feeling is that the Mormon Church is the *reductio ad absurdum* of the religion of the Book. And so, in increasing numbers, they come to us, and will come as the schools improve and the masses become better educated.

And yet we labor under many disadvantages, especially in trying to conduct a Sunday-school. There are so few who can be persuaded to even try to be teachers, and yet for every teacher we could form a class up to a large number at least. Our theatre, admirably arranged for speaking and hearing, is not adapted to the needs of a Sunday-school; and yet it is the best we can do. My Bible class is large and interesting, from forty to sixty. We have no Sunday-school library and no money to get books, and no place to keep them if we had them. And yet what an opportunity to do good by circulating good books is here! I never saw anything like it. A free library here with ten thousand good books would be used as

hardly any other city of this size would use it, and not anywhere would it be used by people so hungry. The joy of my work here amid its perplexities and difficulties is the eager reception that is given to every word printed or spoken that I have to give.

DAVID UTTER.

Aug. 14, 1891.

HERESY IN THE PEWS.

A Presbyterian gentleman said to me the other day in all sincerity that "nobody believes the Westminster Confession," but that "it ought not to be revised or disturbed in any way, because the Presbyterian Church is founded upon it." I quote his exact words, though I don't think he meant exactly what he said, but he thought he meant it; and his position in this matter is by no means exceptional. Yet people who take that ground habitually wonder at and deplore what they call the irreligious tendencies of the present age, and they seem somehow unconscious of the fact that they are doing all they can to make religion a mere amiable and pious fiction, an outgrown fairy tale. Are they not the real heretics and the only heretics in the Church to-day? Are they not guilty of the most solemn and dangerous kind of trifling with the Christian gospel? The lingering superstition and intolerance still to be found in many churches are bad enough; but these things are not doing one-tenth of the injury to the cause of religion that is daily being done by that formal insincerity of well-meaning people who hold one doctrine in their worship and another in their lives, one doctrine in the sanctuary and another in the street, one doctrine as members in good standing of some evangelical church, but an entirely different doctrine as loving, thinking, trusting members of God's great human family.

All men are talking of the heretic who stands in the pulpit: of him who sits in the pew but little has yet been said. He is a good man, and he means to be honest; but is he not in a false position? He loves his brother man, he worships God in spirit; but does he worship him in truth? He delights in charity, in tolerance, and in liberalism—so long as it can be made to pass for orthodoxy; but as a Christian has he no duty regarding honesty and truth? I should be glad if I could in any way help some people to see the great wrong which they are unintentionally doing, not to themselves only, not only to their fellow-men, but to the Christian religion itself which I know they dearly love, by professing or even seeming to profess as members of a Christian church what as thoughtful men and women they cannot and will not pretend to actually believe. By so doing, are they not publicly making a mockery of Christian faith? And are they not making themselves largely responsible for the irreligion and scepticism of the present day? No man is to blame in this age because he cannot decide at once what is true; but any man, most of all he who calls himself a Christian, is to blame if he will not decide for himself what is honest.

HOBART CLARKE.

Plainfield, N.J.

FATHER TAYLOR.

About the time that Mr. Emerson's view of the communion services made such a sensation I was walking home with Father Taylor, when a Methodist leader on his other side was telling Taylor some awful story of Unitarian innovations. "Brother," said my friend, "I know these Unitarians better than you, and all the good they are doing at the North End. Now, if the tree is good and the fruit good, why should we quarrel because the bark is a little bitter?" The man was silenced effectually: it was a good sermon on the text, "By their fruits shall ye know them."

At a time when his throat was inflamed he charged me to pull his coat when he had preached an hour; but, when I obeyed orders with my utmost vigor, it was only to draw this reply: "Brother, I cannot put into port. The open sea invites me on: the seven spirits before the throne fill my sails."

Another Sunday, when a sailor's elbow projecting over the side of the pew hindered a much beflounced lady from making much headway, "Messmate," said Taylor, "take in your jib-boom and let that frigate sail by."

A curious story of his last hours is that, when some of his friends tried to cheer the dying man by reminding him of the angels he would soon meet, he replied that he did not want any other or better angels than he had known here.

F. W. H.

UNITARIANISM.

Religion is older than Christianity and greater than any organized *form* of religion. As Unitarians, we do not claim that our Church, nor do we believe that any Church, holds all truth. We stand for that which has been given to us, and hold that fidelity to that is our first duty. The Christianity of which we claim to be a part may be said to begin with the sublime doctrine of the one God associated in history with Abraham and the patriarchs. It was developed by Moses and the law-givers, received a more spiritual interpretation from Isaiah and the prophets, and was enriched by contributions of Oriental wisdom and the learning of Greece and Rome. By Jesus and the apostles it was enlarged beyond the bounds of any church or nation, and was fitted for the acceptance of the world. Since the first Christian century it has been sometimes hidden under creeds and forms of exclusive churches, but always, as the assertion of the Fatherhood of God and the Brotherhood of Man, it has existed in all the churches, even the most intolerant and exclusive, and now at last comes into clear light as a spirit and a life, the light of the world and the hope of man. Temporarily, the Unitarian Church accepts the duty of declaring this world gospel as a denomination, in the hope that at last all Christian churches will see the wickedness and folly of attempting to monopolize the gifts of God, and will unite in the spirit of their great Leader for the worship of God and the service of man.

GEORGE BATCHELOR.

Lowell, Mass.

ONE UPWARD LOOK EACH DAY.

SELECTED FROM THE POEMS OF JAMES RUSSELL LOWELL.

SUNDAY.

Love Universal.

God scatters love on every side
Freely among his children all,
And always hearts are lying open wide,
Wherein some grains may fall.

There is no wind but soweth seeds
Of a more true and open life,
Which burst, unlooked for, into high-souled deeds,
With wayside beauty rife.

We find within these souls of ours
Some wild germs of a higher birth,
Which in the poet's tropic heart bear flowers
Whose fragrance fills the earth.

Within the hearts of all men lie
These promises of wider bliss,
Which blossom into hopes that cannot die,
In sunny hours like this.

All that hath been majestical
In life or death, since time began,
Is native in the simple heart of all,
The angel heart of man.

O, mighty brother-soul of man,
Where'er thou art, in low or high,
Thy skyey arches with exulting span
O'erroof infinity!

MONDAY.

The Crisis.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

Hast thou chosen, O my people, on whose party thou shalt stand,
Ere the Doom from its worn sandals shakes the dust against our land?
Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong.

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude makes virtue of the faith they had denied.

TUESDAY.

Truth Universal.

God sends his teachers into every age,
To every clime and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race:
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, reverence,
Infolds some germs of goodness and of right;

Else never had the eager soul which loathes
The slothful down of pampered ignorance,
Found in it even a moment's rest.

There is an instinct in the human heart
Which makes that all the fables it hath coined,
To justify the reign of its belief
And strengthen it by beauty's right divine,
Veil in their inner cells a mystic gift,
Which, like the hazel twig, in faithful hands,
Points surely to the hidden springs of truth.

For, as in nature naught is made in vain,
But all things have within their hull of use
A wisdom and a meaning which may speak
Of spiritual secrets to the ear
Of spirit, so, in whatsoe'er the heart
Hath fashioned for a solace to itself,
To make its inspiration suit its creed,
And from the niggard hands of falsehood wring
Its needful food of truth, there ever is
A sympathy with Nature which reveals,
Not less than her own works, pure gleams of light
And earnest parables of inward lore.

WEDNESDAY.

True Life.

Life is joy, and love is power,
Death all fetters doth unbind,
Strength and wisdom only flower
When we toil for all our kind.

Love is thine, O heart! and surely
Peace shall also be thine own;
For the heart that trusteth purely
Never long can pine alone.

Hope is truth: the future giveth
More than present takes away,
And the soul forever liveth
Nearer God from day to day.

THURSDAY.

A Parable.

Worn and footsore was the Prophet,
When he gained the holy hill;
"God has left the earth," he murmured,
"Here his presence lingers still.

"God of all the olden prophets,
Wilt thou speak with men no more?
Have I not as truly served thee
As thy chosen ones of yore?

"Hear me, guider of my fathers,
Lo! a humble heart is mine;
By thy mercy I beseech thee
Grant thy servant but a sign!"

Bowing then his head, he listened
For an answer to his prayer;
No loud burst of thunder followed,
Not a murmur stirred the air:—

But the tuft of moss before him
Opened while he waited yet,
And from out the rock's hard bosom
Sprang a tender violet.

"God! I thank thee," said the Prophet;
"Hard of heart and blind was I,
Looking to the holy mountain
For the gift of prophecy.

"Still thou speakest with thy children
Freely as in eld sublime;
Humbleness and love and patience
Still give empire over time.

"Had I trusted in my nature,
And had faith in lowly things,
Thou thyself wouldst then have sought me,
And set free my spirit's wings.

"But I looked for signs and wonders,
That o'er men should give me sway;
Thirsting to be more than mortal,
I was even less than clay.

"Ere I entered on my journey,
As I girt my loins to start,
Ran to me my little daughter,
The beloved of my heart.

"In her hand she held a flower
Like to this as like may be,
Which, beside my very threshold,
She had plucked and brought to me."

FRIDAY.

A Sonnet.

"For true nobleness I seek in vain,
In woman and in man I find it not;
I almost weary of my earthly lot,
My life-springs are dried up with burning pain."
Thou findst it not? I pray thee look again,
Look *inward* through the depths of thine own soul.
How is it with thee? Art thou sound and whole?
Doth narrow search show thee no earthly stain?
Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own:
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt nevermore be sad and lone.

SATURDAY.

Philanthropy.

He's true to God who's true to man: wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base,
Whose love of right is for themselves, and not for all their race.

God works for all. Ye cannot hem the hope of being free
With parallels of latitude, with mountain-range or sea.
Put golden padlocks on Truth's lips, be callous as ye will,
From soul to soul o'er all the world leaps one electric thrill.

'Tis ours to save our brethren with peace and love, to win
Their darkened hearts from error, ere they harden it to sin;
But if before his duty man with listless spirit stands,
Erelong the great Avenger takes the work from out his hands.

CREED SQUEEZING.

In the periodic eruptions of heresy from the old volcanic craters of Orthodoxy, the creeds are slowly getting buried out of sight.

To the average on-looker of any religious belief, who appreciates intellectual progress, this is eminently satisfactory. But the few to whom the elaborate inexplicabilities of creed utterance are sweet much deplore the obliterating process. As they cannot, however, extricate their favorite dogmas from the steady pressure of modern criticism, they busy themselves in endeavoring to save the juice.

The latest effort of this kind is that of Mr. Spurgeon *et al.*, who publish what may be called an extract of creed. For any one desiring to familiarize himself with the creed taste, we know of no preparation that better preserves the genuine flavor. It is as follows:—

We, the undersigned, banded together in fraternal union, observing with growing pain and sorrow the loosening hold of many upon the truths of revelation, are constrained to avow our firmest belief in the verbal inspiration of all Holy Scripture as originally given. To us the Bible does not merely contain the Word of God, but it is the Word of God. From beginning to end we accept it, believe it, and continue to preach it. To us the Old Testament is no less inspired than the New. The Book is an organic whole. Reverence for the New Testament, accompanied by scepticism as to the Old, appears to us absurd. The two must stand or fall together. We accept Christ's own verdict concerning "Moses and all the prophets" in preference to any of the supposed discoveries of so-called higher criticism.

We hold and maintain the truths generally known as "the doctrines of grace." The Electing Love of God the Father, the Propitiatory and Substitutionary Sacrifice of his Son, Jesus Christ, Regeneration by the Holy Ghost, the Imputation of Christ's Righteousness, the Justification of the sinner (once for all) by faith, his walk in newness of life and growth in grace by the active indwelling of the Holy Ghost, and the Priestly Intercession of our Lord Jesus, as also the hopeless perdition of all who reject the Saviour, according to the words of the Lord in Matthew xxv. 46, "These shall go away into eternal punishment," are, in our judgment, revealed and fundamental truths. Our hope is the Personal Pre-millennial Return of the Lord Jesus in glory.

EDITORIAL NOTES.

Announcement is made on another page of the great Unitarian event of the season,—the meeting of our National Conference, at Saratoga, from the 21st to the 24th of the present month. The summons once more to the old place, where so many inspiring meetings of the Conference have been held, will be to many a pleasant one. We trust the representation of our churches will be large, and the spirit earnest. In most parts of the country our churches are few and widely separated. All the more important, therefore, are these national gatherings which bring great multitudes together, and give an opportunity for lonely workers to meet other workers, and to gain a sense of comradeship, and that inspiration that comes from numbers. Liberal Christianity has an immensely important work to do in these United States. May the Conference help us all to realize this as never before!

It seems likely that our missions in Japan will thrust upon the Unitarian and Universalist bodies in this country some larger and more important questions than we had dreamed. In the article on another page entitled "A Most Significant Word from Japan" we indicate briefly what some of these questions are.

A meeting of some forty leading Unitarian ministers and laymen was held in Boston last May, during Anniversary Week, to consider the general subject of Unitarian periodicals. It seems probable that the *Unitarian Review* will not be continued longer than through the present year. The limited circulation which it is able to secure does not seem, to some of the Directors of the American Unitarian Association, to warrant a continued appropriation of $3,000 a year,—the sum which it has been found necessary for some years past to appropriate, to carry on the *Review* in its present form.

Ought we to have something else in the place of the *Review?* and, if so, what? These were the questions before the meeting. Rev. J. H. Crooker proposed a plan for a theological *Quarterly*, to be international and, to some extent, interdenominational in its character. The plan met with considerable favor. There seems to be little room

for doubt that a high-class review, to be the exponent of the advanced and more independent religious scholarship of the time, is a real need. The question is, how to raise the money necessary to insure its success. Of course, changing from a monthly to a quarterly would greatly lessen the expense, and making the publication interdenominational and international would much enlarge its constituency. Have we not men or women of means among us who would be glad to establish and endow such a high-class quarterly? The subject may come up for further consideration at Saratoga.

The missionary spirit is undoubtedly growing in the Unitarian body. But there is still room for improvement. If our liberal faith is good for ourselves and our children, it will be good for others, and we ought to help them to get it. Mr. Savage well says: "The two or three great religions of the world that are of any historic significance have been missionary religions. The people believed so thoroughly that they had the truth that the world needed that they felt impelled not simply to live it out at home, but to bestow it as broadly and freely as the sunshine or the rain. So one of two things must be true,—either Unitarianism is worth giving to other people or it is not worth keeping ourselves. If it be God's truth,—and, if it be not, let us surrender it, —then we are under the highest obligations to do what we can to give it to all mankind."

Of the fundamental faiths of Unitarianism, "one God whose nature is goodness and love, the oneness of man with God, and, therefore, the immortality of the soul, and the final triumph of good over evil in the universe," Rev. Stopford Brooke says, "These are *not dogmas:* they are the *eternal truths*, about which dogmas are made."

That is an inspiring fact which Mrs. Sutherland Orr tells us in her recently published Life of Browning, that the great poet took up the study of Hebrew and Spanish after he had passed his seventieth year. And why not? He is the wisest soul who most defies age. See what Gladstone is doing at past eighty. And Martineau, since he was eighty, has given the world the greatest books of his life.

Are there not signs of a closer and more rigid drawing of theological lines in the orthodox bodies? The action of the Presbyterians regarding Dr. Briggs, and of the Episcopalians regarding Mr. MacQueary and Dr. Newton, and the persistent effort made to keep Phillips Brooks out of the bishop's office seem to indicate as much. The declarations uttered in the recent International Congregational Council in London, to the effect that Unitarians are not to be fellowshipped, and the refusal of the Methodists and Presbyterians in Saratoga to allow us to use their churches for our coming Conference, seem to point in the same direction. Nor is all this strange. With liberal thought creeping into the orthodox folds everywhere, it is not to be wondered at if the shepherds begin to wake up, mend the gates, stop the cracks, and strengthen the crumbling walls. We sometimes flatter ourselves that the age of theological controversy is past, and, therefore, that Unitarianism has no further controversial work to do. On the contrary, the signs seem to indicate that the profoundest possible theological controversies are coming to the whole religious world,—controversies that no church can escape, least of all one that is in the van of thought, as ours is.

And, after all, is controversy the thing most to be feared in the religious world? Is it not better than superstition? Is it not better than indifference? Have not the ages of religious progress and reform always been ages of controversy? We cannot escape controversy except by abandoning our place in the advancing army of truth. The army has fighting to do,—nothing is more certain than that. We must either participate or desert. If we are not cowards and traitors, we shall keep the post where God has put us. It is only by the grappling of truth with error that error is overcome. Let controversy be lifted up out of all bitterness and unfairness on to the plane of candor, let its aim be not personal victory, but the advancement of truth, and the evil passes away.

Recreation that fascinates and demoralizes and makes regular work irksome is bad. Recreation that rests and sends one back to his work with renewed strength and ardor is good. We trust it is the latter that has come to our ministers and other workers as

the result of the closing of churches and the suspension of religious activities of the past two months. We have had our rest and healthful diversion. Now for a year of glad and earnest labor,—labor with all our strength and with our whole hearts in it!

Now is the time when plans for church work must be made. The strong minister and the efficient church make plans and carry them out, and do little drifting. As another year of activity confronts us, plans are to be formed and set on foot for the Sunday-school, for the Bible classes, for the Women's Auxiliary, for the Unity Club, for the Guild, for the King's Daughters or Lend a Hand society, for evening services, for missionary preaching, systematic tract and literature distribution, for temperance work, for philanthropic and charitable work, for the social life of the parish, for home finances, for denominational finances. In this work of planning, two or three things may to advantage be borne in mind. One is, to be sure and *do* it. A other is, to do it promptly, courageously, nd without apology. Another is not to expect perfection, but to remember that a poor plan well carried out is far better than no plan. Still further, it is well to remember that one of the best ways to get persons to help you work is to get them to help you make your plans for work.

TEMPERANCE NOTES.

The regular business meeting of the Unitarian Church Temperance Society will be held at Saratoga in connection wtih the National Conference. The business will consist of reports, the election of officers, and the consideration of amendments to the constitution offered two years ago. The principal one relates to membership, and provides for an individual membership in addition to that of branch societies in churches. It is also proposed to omit the word "church" in the name of the society, calling it simply "The Unitarian Temperance Society."

Either we must abridge and break down the liquor business, or it will ruin and destroy us in body and soul, in home and State. There is but one solution of the problem that promises any safety to ourselves and our homes. The liquor business must be made disreputable, it must be made unprofitable, and, lastly, it must be made impossible. The first step has already been taken, when, in California, the saloon business, especially, is recognized as a dishonorable, a disgraceful occupation. The very man who patronizes the open bar despises the man who serves him behind it. The second step has been taken in many communities and even States of our Union, which have so heavily taxed and so restricted the saloon as to make it unprofitable, and drive most, if not all, saloon-keepers out of the business. Some day, and soon, too, we shall pursue this course in California. Ultimately, the last step will be taken, and the saloon will be made impossible either by a high taxation that breaks it down or by its absolute prohibition. This step, also, has been taken by many communities and States, and their number is daily increasing.—*Rev. Charles W. Wendte.*

DON'T SEND MY BOY WHERE YOUR GIRL CAN'T GO.

Don't send my boy where your girl can't go,
And say, "There's no danger for boys, you know,
Because they all have their wild oats to sow."
There is no more excuse for my boy to be low
Than your girl. Then please do not tell him so.
This world's old lie is a boy's worst foe.

Don't allow him to go into places of sin,
And then to your hearts and homes take him in,
Saying: "Oh, for a boy there is nothing to fear,
And it don't matter much if he does drink beer.
He will stop by and by,—it was always so,—
All men and boys have wild oats to sow."

You tell them this, and they think it is so,
Not foreseeing that, sown, those seeds will grow.
To them the harvest is hidden from view,
Until, too late, the sowing they rue;
For, at last, their horror-struck souls will see
What the outcome of sowing wild oats must be.

Don't send my boy where your girl can't go,—
For a boy or a girl sin is sin, you know;
And my baby-boy's hands are as clean and white
And his heart is as pure as your girl's to-night.

Drunkenness is a disease in America with the proportions of a pestilence. The method of socialism is to send the constable to close the saloon: the method of Christianity is to send the teacher and the preacher to make the man strong enough to control his own appetite. I am not here discussing which of these methods is the better; and what I have said above I repeat,—that they are not mutually exclusive. It is legitimate, however, even if hardly necessary, to say that I have more faith in education than in

the Force Bill, in the methods of John B. Gough than in those of Neal Dow.—*Lyman Abbott, in the Arena.*

Omaha's saloons and houses of prostitution pay immense sums yearly to Omaha's school fund. But is the cause of education promoted thereby? A suggestive answer is found in the fact that the total enrolment of school children is only about one-half of the school population, and the average daily attendance is only about one-third the total school population. Thus does vice promote virtue, and blood money educate innocence! *The Voice.*

The *Union Signal* for February 12 contains an address of Abraham Lincoln before a Springfield temperance society, delivered on the 22d of February, 1842, said to be his first address. It is prophetic of things to come: "And when the victory shall be complete,—when there shall be neither a slave nor a drunkard on the earth,—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory! How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species."—*Unity.*

C. R. ELIOT.

GUILD DEPARTMENT.

OUR UNDISCOVERED SELVES.

Abstract of Paper given before Young People's Guild of Wellesley Hills, Mass.

What mother, looking at the helpless little being given to her care, has not pondered long and earnestly on the wonderful mystery of its development? The aimless movement of the tiny hand, as yet uncontrolled by the *will*, gives no definite promise of the future. The eye tells no story of emotions: it only speaks the placidity of the unawakened. The tender lips move not in communion of human speech: they utter only the unconscious wail of physical discomfort. And yet the mother knows—she feels as no one else—the infinite possibility of that physical and mental life. She wonders if the tiny hand will grow in brawn and muscle to grapple with the practical realities of life. Perhaps it may be trained to sweep the chords of poesy and song for the elevation of his fellow-men. Will love and intelligence speak from the kindling eye or sodden brutality darken the "windows of the soul"? Are the feet destined to walk along the upland way or the martyr's road, the lips to utter only sighs and groans or swell the anthem of immortality? The thoughtful tremble at the responsibility resting upon them.

We have learned something of what physical training will do for the body. America is waking to needs in this direction. Manual training is assuming an importance unrecognized twenty-five years ago. A symmetrically developed mind cannot coexist with physical malformation. In a race or nation healthy minds mean healthy bodies, and the reverse is true. We are as yet only placing our feet in the right direction. When I see the care taken of little children, the intelligent and thoughtful consideration given to their food and clothing, though I feel that much more remains to learn and do, I am sure we are moving in the direction of a more perfect manhood and womanhood. In the matter of intellectual cultivation are we also in the right way? A grave question, with as many answers as communities. I am inclined to think we have overrated the educational influence from books alone, especially with our girls. With boys other factors have come in to lessen the dangers attending a life wholly given to study.

Yet I glory in the educational advantages our girls have to-day; and I would give to every boy or girl, rich or poor, to whom it would be a *true educator*, a developer of power, a collegiate course; and I would withhold it from the boy or girl, however circumstanced, to whom it would not be all this. For many, a practical business is the best educator. It does not seem wise to attempt to fashion all children to the same pattern. Some will be misfits if we attempt it. Light thrown on one point reflects to others; and I hope this from manual and all physical training,—that, when one has learned to balance his physical powers, he will instinctively adjust his mental gifts.

If, then, grave problems meet us on every side in these more tangible matters in life, who shall wonder that we fail to comprehend our spiritual natures? Our inner selves are to us almost an undiscovered land. There are no delusions so complete as those we cherish concerning ourselves, no eyes so blinded as those turned in upon our own motives, nothing so little understood by us as the mainspring of our own actions. This has its cheering as well as its depressing side. The words of Jesus apply to us all,—"Father, forgive them; for they know not what they do." It is true we do not and cannot realize the remote results of our commonest acts: even the smallest sin of omission may entail disaster. Yet I believe we often see these failings, weaknesses, sins of ours, far more readily than we see and admit our good deeds and tendencies. We need to hear what Jesus by *his life* is constantly saying,—Father, forgive them: for they know not how much of thee is in them. We are weak of faith: we cannot believe in our God-given inheritance. Men go on, day in and day out, "till years make up the sum of life," grieving for sins that are perhaps not violations of God's laws at all, but simply offences against the customs of men. We are so surrounded by these conventionalities of thought that have grown out of some need, perhaps no longer

existing, that we approve and condemn our own and others' lives by them heedlessly. Does not Jesus warn us when he says, "Judge not that ye be not judged"? Judge not even yourselves by laws which may be false or which you imperfectly comprehend. If you are trying to live worthily, have faith in your Father. Leave judgment to the Power that alone sees and knows all. The Power which made your life a resultant of many inherited traits, the Power which has perhaps placed your life in contact with some other life seemingly at variance in purpose, will judge you by other standards than it is possible for you to use for yourself. Two divergent souls chained together by circumstance have in life no opportunity to see each other in perspective. So situated, daily intercourse means the friction which wears the character, as do the wave-beats the rocky coast of our New England. The end finds them scarred and seamed with the struggle to maintain integrity of purpose. Such being our lot, if, like the bluff, we have by God's grace withstood the inroads of life's struggle, so much the better for the sandy beach beyond, the weaker ones we may have unconsciously defended. To the eye which sees the life as a whole, it is grander and of stronger beauty for the warfare; more lovely, also, if perchance the tide has brought to it the various germs of sea life which may lodge in its fissures, the pimpernel and mosses to beautify and glorify its very ruggedness. And we are to remember that of that other life which seems to dwarf our own we may not judge. If one life varies from the right, so surely does the other. No human life can be a standard for any other. I sometimes think we may not be so responsible for the outcome of our individual lives as we are inclined to think. An infinite, beneficent Intelligence must govern in a way far, far beyond the power of our littleness to know. The great schemes of God are not to be comprehended by finite man. So that, even if we could shape our lives, unhindered, in accordance with our highest ideal, should we not at last in the Divine Light find our highest too low? Believe, therefore, that "your Father knoweth what things ye have need of"; that, although "it doth not yet appear what ye shall be," it will be fairer and better for all men than we can dream.

MARY CLARKE SMITH.

At the last annual meeting of the National Guild Alliance there was a suggestion made in regard to having a paper published in the interest of guilds in general. Already individual societies have published monthlies. Since the anniversary there has been the further suggestion that a paper in the interest of young people's movements in the church might be more feasibly started and carried on. A committee of the Alliance will soon be called to consider the matter.

At the Wednesday morning meeting at Weirs, July 29, Miss Brown spoke in regard to religious culture for young people, and, we understand, gave some share of her remarks to guilds.

Mr. Fenn makes the suggestion, which surely could be carried out in many places, as soon as the guilds become numerous enough, that they should start Sunday-school services, and follow these in time with church services in sections where no liberal preaching had been heard.

We are glad to learn that our movement will get recognition at the National Conference along with the Sunday School Society, Unity Clubs, and the temperance work, as in general forming one feature of young people's work. Rev. E. A. Horton will have charge of a meeting for this purpose.

B. R. BULKELEY, *President.*

UNIVERSALIST NOTES.

CHARLES ROBINSON.

The sunshine of midsummer has been clouded to many of us by the tidings that Charles Robinson was dead. And there are sure to be as many to whom these words will come in Unitarian circles who have known his worth and will feel his loss. He was a man of more than common strength, integrity, and moral worth. Sprung from the best Massachusetts stock, out of a stanch old Middlesex family, he exhibited in his whole life the best traits of our American life. He was a man of the largest practical wisdom, yet tender and susceptible to the finest things in life. He had a faith in divine realities far above the narrow definitions of the sects; yet he gave his sympathy and support to the church with which his sympathies and associations fell with unstinted liberality. He was the friend and trusted adviser of some of our foremost clergymen and laymen, and one of a little group in Boston to whose wise foresight and prudent devisings our church owes some of her stablest institutions. Especially did he give to Tufts College his warmest support, and he was ever counted among the wisest and most helpful of its counsellors. Thank God for such men, and especially for their works which follow them!

LONG PASTORATES.

The recent observance at Minneapolis of the twenty-fifth anniversary of Dr. Tuttle's settlement as pastor was an occasion of rare interest to our whole church. No man ever deserved the praise and honor bestowed upon him more thoroughly than Dr. Tuttle's and no pastor among us has done a more exemplary work than he. The witnesses to his devoted and fruitful pastorate were present in force, and spoke with no uncertain voices. It was interesting to note how

much of this testimony would probably have been unavailable but for the length of time which Dr. Tuttle had dwelt in the city of his choice, and the opportunity which had thus been given to his fellow-citizens as well as to his parishioners to become well acquainted with him and with his work. That slow-growing plant called "confidence" had had plenty of time in which to ripen to a glorious and abundant harvest. If this noble minister had done the same work in just as faithful a way in four cities instead of one, that same quarter-century would not, because it could not, have yielded any such splendid return of appreciation and of trust. That rolling stone, an uneasy and roving minister, gathers but little of the moss of power and influence which attaches to him who rests long in a place. It takes time to establish one's self in any community. The higher the character of the community, the longer the time which must be allowed for the man to be known, proved. trusted, and followed. Of course, the man may be of the sort whose reputation could not survive the strain of a long settlement. That may be the true reason why there are so few which outlast a half-dozen years. But it is hard to believe that our ministry is so poorly endowed with grace or our laity so exacting and impatient that, with proper ideals of the true pastorate, the average term might not be vastly lengthened, and a far larger proportion of ministers celebrate their silver wedding with their churches. It cannot be but that a reaction will soon occur, and with it more permanent and satisfactory results in the churches.

JOHN COLEMAN ADAMS.

LITERARY NOTES.

Our readers will be glad that we have selected our "Upward Looks" this month from James Russell Lowell.

The last work that Mr. Lowell did, so far as is known, was an introduction to an edition of Izaak Walton's "Complete Angler," which Little & Brown are to publish in October.

We print in this number of the *Unitarian* the first of a series of three articles by Rev. Charles L. Waite of Brunswick, Me., on "Universalism: Its History, Doctrines, Condition, and Prospects." Every one not thoroughly acquainted with our sister denomination should read these excellent articles. Many will be astonished to find how nearly parallel with our own has been its history and how exactly identical with our own is its doctrinal position to-day.

Rev. Richard A. Armstrong of Liverpool, Eng., who is to preach the opening sermon of the Saratoga Conference, is well known to some of our readers. He is one of our leading English ministers, and was the editor of the *Modern Review* during the three or four years of its history. To such as may not have formed his acquaintance we are glad to introduce him through the article from his pen printed in this number of the *Unitarian.*

A small Unitarian Hymn-book in the Khasi language of India, containing ninety hymns, besides some brief services and prayers, is being printed at Ann Arbor, under the supervision of Mr. Sunderland. The book is for the use of the little band of Unitarians gathered by Mr. Hajom Kissor Singh of Jowai, Assam, letters from whom have been printed from time to time in the *Unitarian.* The money to defray the expense of the publication is being raised by the Women's Auxiliaries of Waterville and other places in Maine, through the exertions of Miss Helen N. Bates of Waterville.

Edward Everett Hale and Lucretia P. Hale are writing a new novel, entitled "Harry and Lucy," which is appearing serially in the Boston *Commonwealth.* It is a story of Boston life to-day.

"Ethics for Young People" is the title of a new book by Prof. C. C. Everett, just published by Ginn & Co.

D. Appleton & Co. announce "The Faith Doctor," a new novel by Edward Eggleston.

The Universalist Publishing House will issue this month a volume of sermons by Dr. Tuttle of Minneapolis, Minn. The book will also contain a historical sketch of Universalism in Minneapolis, written by Dr. Tuttle, to whom its remarkable growth has been so largely due, together with a portrait of Dr. Tuttle, and tributes to his worth and work by several friends.

The Hibbert Trust course of lectures delivered this year in London and Oxford was given by Count Goblet d'Alviella, in French. His subject was "The History of the Religious Conception of God." They are being translated into English by Rev. P. H. Wicksteed, and are to be published this autumn.

The *Pall Mall Gazette* announces the discovery of two unpublished manuscripts by Carlyle,—an account of a trip to Paris in 1851, and an unfinished novel entitled "Wotton Reinfred."

It is very pleasant to note the announcement that the Grolier Club intend to publish the charming and characteristic address of Mr. George William Curtis on Washington Irving during the coming autumn. Mr. Curtis has revised and somewhat expanded his address, which will be published in octavo form on paper specially made for the purpose, with one or two portraits, and, possibly, other illustrations.

A monument to Mrs. Browning is to be erected at Ledbury, in Hereford, where she

spent much of her childhood. It will probably take the shape of a clock tower in brick and stone, with a bronze bust in a niche below the clock, and a quotation from "Aurora Leigh" and some other suitable inscription.

Mr. Amos K. Fiske, author of "Midnight Talks at the Club," has written another book, which will be immediately brought out by Fords, Howard & Hulbert. It is entitled "Beyond the Bourne: Reports by a Traveller returned from the Undiscovered Country."

Houghton, Mifflin & Co. will issue soon Mr. John Fiske's work on "The Discovery and Spanish Conquest of America."

A monthly entitled *University Extension*, devoted, as its name indicates, to the promotion of the University Extension movement, has been established in Philadelphia under the management of the American Society for the Extension of University Teaching. Subscription, three dollars a year.

The Onward Club of the First Unitarian Church of San Francisco has begun the publication of a small monthly periodical to be called the *Guidon*, which is designed to represent that vigorous church and its many activities. The first number promises well. It is particularly full of news from our twenty-four Pacific Coast churches and mission stations.

The general meeting of the American Social Science Association for 1891 will be held in Saratoga September 1–4. The opening address will be given by Hon. Andrew D. White, LL.D., of Ithaca, N.Y. There will be about twenty papers upon important subjects connected with education, social economy, jurisprudence, and health, followed by discussions. Among the persons of eminence in their various departments who are to read papers are Dr. Walter Channing of Brookline, Mass., Dr. H. L. Wayland of Philadelphia, F. B. Sanborn of Concord, Mass., William G. Talbot of Boston, Charlton T. Lewis of New York, Profs. Jenks of Cornell University and Bemis of Vanderbilt University.

"Comfortings" is the title of a little volume of very beautiful selections made by Rev. Judson Fisher, bearing upon such subjects as Fear of Death, Death a Transition, Death a Release, The Dead still live in their Works, Death of Children, The Future Life, Faith, and Trust. These choice extracts in prose and verse were gathered by Mr. Fisher for his own use at funerals; and, now that he has passed on to the higher life, friends have wished for their publication. They can hardly fail to be of use to other ministers, and also in many homes where bereavement has come. Charles H. Kerr & Co. of Chicago are the publishers.

The New York *Literary Digest* quotes from the July *Unitarian* a very full summary of Mr. Chadwick's article on "Prof. Briggs from the Unitarian Point of View."

Harper & Brothers are soon to publish a Life of Gladstone, by G. W. E. Russell.

Rev. F. W. Hugenholtz of Grand Rapids, Mich., has changed his monthly periodical, *Stemmen*, into a weekly called *Zondagsblad*. Its price will be $1.50 a year. It is the only liberal Holland weekly published in America.

Here is Dr. Edward Everett Hale's own account—given to the San Francisco *Examiner*—of the way in which he came to write his famous story, "The Man without a Country":—

"This is the way I came to write about him. It was in 1863, when the country was torn by the Civil War. There was a very exciting election in one of the Middle States. A prominent politician became disgusted with the way affairs were going. He said some very hard things. 'I hate the United States,' he said. 'I wish there was no such country. I'm sorry I was born here.' The general in command of the Northern troops sent this emphatic gentleman out of the State. There was some excitement over the episode, and it gave me the idea of my story. I wanted to show what would become of a man who wished he had no country. I wrote the story for the *Atlantic*, and I did not want my name to appear. I wanted it to seem to be written by a navy officer. By some inadvertence my name was published, however, as the author. There was much discussion over the hero. Some said he was not dead. Some said his mother and sister were living. There were all sorts of denials and counter-denials. The fact is, there was no such man, though there was a Philip Nolan, whose life and adventures were well known in the South."

Rev. Henry C. Badger has written a pamphlet (printed by Geo. H. Ellis) entitled "Mr. Savage's Unitarian Catechism: Its Philosophy." It is the most radical and severe criticism of this catechism that we have seen. It is written in the interest of what the author regards as a deeper and more spiritual philosophy. It seems to us extravagant and one-sided, doing only imperfect justice to Mr. Savage's real thought; and yet we recognize in it a side of important truth. Its criticism of the sensational philosophy, to which Mr. Savage seems in part to adhere, we believe to be essentially just. Mr. Savage professes to build upon the basis of Herbert Spencer; but, in fact, he constructs a religious house much larger and better than will stand upon a Spencerian basis. This inconsistency in Mr. Savage might well have been brought out much more clearly than it is in the pamphlet. Indeed, the pamphlet does injustice to Mr.

Savage in not being willing to admit that his structure is larger or better than Spencerism. Mr. Badger criticises the catechism as making religion to rest too much on a basis of ratiocination, and not enough on simple faith, trust, love, conscience, spiritual insight, immediate consciousness of God. He also objects to its treatment of sin, pain, and sorrow as too superficial. On these points we think the criticism is true and needed. But, after making full allowance for all shortcomings, we still regard Mr. Savage's catechism as surprisingly good, —one of the most valuable pieces of work done in the denomination for years.

BIBLICAL NOTES.

The *Theologische Literaturzeitung* for April 4, 1891, the organ of Profs. Harnack and Schürer, contains a review of Dr. Ezra Abbot's "Critical Essays" by the latter, which will be of special interest to the friends of this painstaking American scholar. Dr. Schürer praises the work of Mr. Abbot in the highest terms for its exact and exhaustive character; every student must take account of it. But, in treating of the problem of the Fourth Gospel, the reviewer holds that Mr. Abbot was too much under the influence of the "apologetic tendency," and that, while very thorough respecting details, he failed to exercise a clear historic insight in his discussion of the question.

Andover Review.—In the number for April, 1891, Prof. H. G. Mitchell, Boston University, discusses the meaning of Isaiah's prophecy respecting the child Immanuel, chapter vii. 14. Apologists have long used this as a prediction of Jesus. Prof. Mitchell takes the more rational view "that Isaiah's prophecy refers to the immediate future; that, therefore, if it was fulfilled in any proper sense, it must have been fulfilled toward the beginning of the reign of Ahaz." The article is very interesting, and encouraging, too; for it shows that a more wholesome spirit is beginning to prevail in Biblical study even in America. In the June number, 1891, Prof. Steenstra of the Cambridge Episcopal Theological School considers the question, "Can there be no Davidic Psalms in the Psalter?" in a very calm and fair spirit, going over the negative arguments presented by Reuss and Kuenen. While freely admitting that little can be from David, he concludes that it is probable that he was a great poet and that some products of his genius have been preserved in the Psalter.

In the *Jewish Quarterly Review* for January, 1891, Dr. Claude G. Montefiore discusses in a long article of forty pages "Recent Criticism upon Moses." He assumes the truth of the new criticism: "Moses bore little, if any, share in the compilation of the five books which bear his name. . . . The religion of Moses has become purely a matter of inference." Dr. Montefiore's article treats chiefly of the origin of the Decalogue as explained by modern scholarship, and in places he takes issue with Kuenen, Wellhausen, and Stade. This essay, which shows the present tendency of Biblical science, is well worth a careful study.

In several numbers of *Revue des Etudes Juives* at the close of 1890, M. Isidore Loeb presents an exhaustive study of the Psalms, in order to show that they were produced by a Jewish fraternity interested in advocating the cause of the righteous poor against the cruelty and oppression of the rich; and that they were all written between the Exile and the time of the Maccabees.

The two series of noteworthy articles, so far this year, in the *Expositor* have been: (1) "A Survey of the Synoptic Question," February–June, by Dr. W. Sanday of Oxford. He reviews the positions held by Drs. Holtzmann, Resch, and P. Ewald with general approval, using language that will surprise his conservative friends. His conclusion is that the original sources of the gospel history were two documents now lost,—the brief tract by Matthew in Hebrew, and the proto-Mark which preserved the teachings of Peter. From these our present Mark was first compiled. Then from the three our Greek Matthew, and afterwards Luke. The author seems too much inclined to push the date of our Gospels back to an earlier time than the facts warrant. (2) "The Aramaic Gospel," by Prof. J. T. Marshall of Manchester, who argues for an original document or documents written in Aramaic as the source of the Synoptics: he also claims that Paul made use of this written record. Prof. Marshall apparently sheds much light upon many texts as they now stand before us, by showing what modifications were introduced by translation from Aramaic to Greek. Both these and Dr. Sanday's article are very suggestive, and they strike very heavy blows against the old theories of infallible text and plenary inspiration.

In the first number of *Theologische Studien und Kritiken* for this year are two very important articles: (1) "A Discussion of the Meaning of 'Kapper,' as used in the Old Testament," by Dr. A. Schmaller of Heilbronn. He shows that the Hebrew idea of "atonement" was radically unlike the Christian dogma of redemption, and therefore it follows that the sacrificial scheme as applied to Jesus by church theologians has no support in the Jewish doctrine of sacrifice,—a position toward which scholars have for some time been tending. (2) An article by Prof. L. Weiss of Göttingen on Mark's Gospel, in which it is argued, from the language of its parables, that our present Mark

is not the original work, but an enlarged and revised edition of the first Gospel bearing this name.

The *Theologisch Tijdschrift*, the organ of the *Moderns* in Holland, is always valuable. In the November number, 1890, Dr. Loman passes favorable judgment upon the theory advanced by Dr. A. Resch,—in his *Agrapha*, Leipzig, 1889,—that the most primitive sources of information respecting Jesus are the quotations in the oldest apostolic literature, including Paul, which were taken from works now lost, that antedate the oldest of our Gospels,—a position which, if sustained, will set the problem of the age of our Gospels in a new light.

The *Expository Times* is devoted to the interests of Orthodoxy, and still it often contains valuable contributions. The most notable for some time are three articles—June–August, 1891—by Canon Cheyne of Oxford, given there as two lectures, on "Possible Zoroastrian Influences on the Religion of Israel." The treatment is popular rather than exhaustive, but interesting. The author looks upon Zoroaster as an historical personage, and believes that the Persian faith did influence Judaism. He treats the same subject in his recently published Bampton Lectures on the Psalms; and it is welcome news that Prof. Darmesteter will devote the next Hibbert Lectures to the Mazdean religion. In the June number Prof. Ryle of Cambridge, in the second of a series of articles on "The Assyrian Chronology and the Days of Creation," asserts the dependence of the Hebrew creation poems upon Assyrian traditions, admits that we must consider "the days" to be ordinary days, and holds that no possible harmony can be brought about between Genesis and geology. J. H. C.

Madison, Wis.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

The Arena (August).

Where must Lasting Progress begin? By Elizabeth Cady Stanton.
The Tyranny of Nationalism. By Minot J. Savage.
Working Women of To-day. By Helen Campbell.

The Review of Reviews (August).

Progress of the World.
The Prince of Wales. By W. T. Stead.
Cromwell and the Independents.

Scribner's Magazine (August).

Piccadilly. By Andrew Lang.
Parliamentary Days in Japan. By John H. Wigmore.

The North American Review.

The Scientific Basis of Belief. (Aug.) By Robert H. Thurston.
Vampire Literature. (Aug.) By Anthony Comstock.
Goldwin Smith and the Jews. (Sept.) By Isaac B. Bendavid.
Co-operative Womanhood in the State. (Sept.) By Mary A. Livermore.
The Ideal Sunday. (Sept.) By Charles H. Eaton, D.D.

The Forum (September).

Ideals of the New American University. By President David S. Jordan.
The Growth of Technological Education in the United States. By Prof. H. W. Tyler.
A Review of the Higher Education for Women. By Alice Freeman Palmer.

The Andover Review (August).

Poetry and Philosophy. By Prof. John Dewey.
Slavery as it appeared to a Northern Man in 1844. By A. P. Peabody, D.D.

Old and New Testament Student (August).

The Religious Ideas of the Book of Ecclesiasticus. By Prof. Frank C. Porter.
Inorganic Nature in the Poem of Job. By Rev. Albert P. Brigham.

The Unitarian Review (August).

Did Jesus claim to be the Messiah? By Prof. J. Estlin Carpenter.
Evolution and the Moral Ideal. By Christopher Pearse Cranch.
Dissent in Russia. By Cornelia W. Cyr.
Public Opinion in France. By L. Gilard.

The Home-maker (August).

Sketches in Madison Square. By Charles F. Bridgman.
Nantucketers and their Island. By Nelson Clarke Parshall.

The New England Magazine (August).

The State of Vermont. By Albert Clarke.
The Literature of the White Mountains. By William Howe Downes.

The Atlantic Monthly (August).

Gen. Sherman. By John C. Ropes.
Six Centuries of Self-government. By W. D. McCrackan.
Browning's Life.

The Century Magazine (August).

The German Emperor. By Poultney Bigelow.
On the Study of Tennyson. By Henry Van Dyke.

Lend a Hand (August).

The Rejuvenation of the East. By E. P. Thwing.
Leading Principles of Modern Prison Reform. By Charles A. Collin.

NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

SARATOGA SPRINGS, SEPT. 21 TO 25.

Programme of Meetings.

MONDAY, SEPTEMBER 21.

4 P.M. Meeting of the Council.

7.45 P.M. Sermon, Rev. Richard A. Armstrong of Liverpool, Eng.

TUESDAY, SEPTEMBER 22.

9 A.M. Communion, Rev. E. E. Hale, D.D.

10 to 10.30 A.M. Conference called to order. Resolutions in memory of Justice Miller, late President of the Conference. Introduction of new President, Hon. George William Curtis. Organization.

10.30 to 10.55 A.M. Report of the Council, by Rev. Brooke Herford, D.D., Chairman.

10 55 to 11.20 A.M. Report by Rev. Grindall Reynolds, Secretary American Unitarian Association.

11.20 to 11.35 A.M. Report of the Women's Alliance, by Mrs. Emily A. Fifield.

11.35 A.M. to 12.20 P.M. Church Extension. Recommendations from the field, fifteen minute addresses by Rev. John F. Moors, D.D., Rev. T. B. Forbush, and ———

12.20 to 12.45 P.M. Discussion and recommendations from the floor, five minutes each.

12.45 P.M. Report of Business Committee and reception of foreign delegates.

1.30 P.M. Dinner.

3 P.M. Joint meeting of the Council, the Fellowship Committees, and Secretaries of local conferences.

7.30 P.M. Meeting conducted by Rev. E. A. Horton, "Our Young People," to include various modes of activity, such as guilds, clubs, etc.

WEDNESDAY, SEPTEMBER 23.

9 A.M. Devotional Meeting, Rev. Mary A. Safford.

10 to 10.45 A.M. Church Extension continued. Recommendations from the field. Addresses, fifteen minutes each, by Rev. D. W. Morehouse, ——— and Rev. George L. Chaney.

10.45 to 11.10 A.M. Report by Rev. Augustus Woodbury, D.D., on the Working of the Committees on Fellowship, with resolutions.

11.10 A.M. to 12 M. Recommendations from the floor, five minutes each.

12 M. to 12.45 P.M. Marriage and Divorce, by Hon. Carroll D. Wright of Washington.

12.45 P.M. Business Committee.

1.30 P.M. Dinner.

3 to 5 P.M. Women's Alliance, Annual Meeting.

7.30 P.M. Missionary Mass Meeting, arranged and conducted by Rev. Grindall Reynolds. Speakers to be announced.

THURSDAY, SEPTEMBER 24.

9 A.M. Devotional meeting, Rev. S. H. Camp.

10 to 10.20 A.M. Meadville Theological School. Report of Committee on Endowment, with recommendations.

10.20 to 11 A.M. Report of the Committee on Liturgy, Rev. Howard N. Brown, fifteen minutes. Discussions and recommendations from the floor, five minutes each.

11 A.M. Rev. A. M. Knapp, Report on Japan, with recommendations.

11.30 A.M. The Bible in Theology, Rev. W. W. Fenn of Chicago.

12.15 P.M. Business Committee. Election of officers, resolutions.

1.30 P.M. Dinner.

3 to 5 P.M. Business session, if needed, for practical recommendations, resolutions, and general business.

7.30 P.M. The Religious Outlook. Hon. Fred. T. Greenhalge and others. Twenty-five minutes each. Closing address by Rev. E. E. Hale, D.D.

An Assistant Secretary will be put in charge of the bell, which will strike one minute before the close of the time allotted to each speaker; and, unless the Conference disapproves of the rule, each speaker will be rung down at the expiration of his time.

Railroad Fares.

Arrangements have been made with the Fitchburg and the Boston & Albany Railroads by which round-trip tickets, good going September 18 to 23 and returning on or before September 30, will be sold as follows: —

Via Fitchburg Railroad.

Boston	$7.00	Miller's Falls	$5.00
Concord	6.75	Worcester	6 50
Marlboro	6.75	Greenfield	4 50
Ayer Junction	6.50	Shelburne Falls	4.25
Fitchburg	6.50	North Adams	3.00
Gardner	6.00	Williamstown	2.75
Athol	5.75		

Via Boston & Albany Railroad.

Boston	$7.00	West Brookfield	$5.65
South Framingham	6.75	Warren	5 50
Milford	7.00	Palmer	5.00
Worcester	6 50	Springfield	4.50
Spencer	6.20	Westfield	4.50
North Brookfield	6.15	Pittsfield	3.25
East Brookfield	5.90		

It is understood that for railroads south and west of Saratoga, a return ticket at one-third rates will be furnished.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *or* ANN ARBOR, MICH., *before the 18th of the month.*]

Andover, N.H.—Rev. James F. Morton, who has been appointed principal of Proctor Academy, is a graduate of Acadia College, N.S., and of the Newton Theological Institute, Mass., and has taught three years in Colby Academy, New London, N.H.,—two years as principal. Miss Mary Morton, a daughter, has been appointed assistant teacher. Mr. Morton leaves a position as pastor of the Unitarian society at Wolfboro to enter upon his new duties. He was formerly of the Baptist denomination, and served as pastor of a church at Littleton, Mass., and one at South Boston. He has a family of five children, three of whom will come with the family to Andover. Mrs. Morton is a daughter of S. F. Smith, who wrote our national hymn,—

"My country, 'tis of thee."

The fall term of the school begins September 7. The trustees of the school confidently commend it to those who wish to place their children under home influence and scholarly training.

Ann Arbor, Mich.—Services were resumed in the Unitarian church the first Sunday in September. The library of the church has been in use during the vacation. Nearly a hundred dollars' worth of new books are being added. The Ann Arbor and the Toledo Unitarian Sunday-schools united in a picnic at Whitmore Lake in July. There is prospect of a very large attendance at the university the coming year.

Boston and Vicinity.—While the vacation season has drawn away from the city nearly all our own ministers, it has attracted hither many visitors from the South and West. On our hottest days Rev. A. D. Mayo, Rev. John Snyder, Rev. George L. Chaney, have apparently found our Northern air fresh and bracing, though the steep ascent by which one gains an entrance to the A. U. A. rooms, up a sun-scorched flight of red stone steps, has been terribly suggestive of an almost forgotten theology. Might not the headquarters of Unitarianism helpfully illustrate our belief in "salvation in *this* life" by stretching out an awning?

The success of the first six weeks' course of the "School of Applied Ethics," held at Plymouth has been such as to insure an enthusiastic gathering in 1892, when the school will again be held at Plymouth. The interest shown in the department devoted to the study of the "History of Religions" was remarkable. This department was under the direction of Prof. Toy of Harvard University.

Chicago, Ill.—The Chicago Branch of the Women's Western Unitarian Conference has arranged for four meetings the coming season, as follows:—

October 1, Third Unitarian Church. Subject of paper, "Early Free Thinkers."

December 3, All Souls' Church. Subject, "New England Liberal Theology, 1750–1815."

February 4, Third Church. Subject, "Channing and his Time, 1815–40."

April 7, All Souls' Church. Subject, "Theodore Parker and his Time, 1840–60."

Des Moines, Ia.—Rev. L. A. Harvey of Cincinnati has accepted a call from the Unitarian church of Des Moines.

Fitchburg, Mass.—Rev. Walter F. Greenman has accepted a call to the pastorate of the Unitarian church here, and will be installed on September 2.

Helena, Mont.—Rev. S. M. Crothers writes: "We held our first Unitarian services in Helena last Sunday. I preached morning and evening in the hall used by the legislature, which was well filled. An admirable set of people are working for a church organization, which cannot fail to be successful if they can get a minister."

Helena Valley, Wis.—The annual Helena Valley Grove Meeting was held on August 15 and 16, with preaching by ministers in attendance upon the Tower Hill Ministers' Institute.

Hillside, Wis.—The second Tower Hill Summer Assembly and Fifth Annual Sunday-school Institute were held here August 2 to 16. The Ministers' Institute held a session from 9 to 10.30 each day, and the Sunday-school Institute a session from 11 to 12.30. At the latter the time was given mainly to discussion of the Sunday-school lessons as proposed for the coming year, the discussions being led by Rev. J. C. Learned of St. Louis and Miss Juniata Stafford of Chicago. In the evenings there were a number of lectures and concerts.

Hinsdale, Ill.—Prof. A. W. Gould of Manistee, Mich., has accepted the pastorate of Unity Church of this place.

Hobart, Ind.—The Unitarian society here keeps up its old enthusiasm. Mr. Milsted of Chicago has been engaged for another year. He also preaches at Valparaiso to audiences of five or six hundred, mostly students of the Normal School.

La Porte, Ind.—Mr. Jennings of Toledo preached here on a recent Sunday to a large congregation. He writes: "The society is in a good condition. It has the finest church building in the town. It needs a good man, and will settle one as soon as possible."

Lexington, Mass.—The very desirable opportunity for Unitarians who are parents of having their children during early school life under the religious influence of their own faith is to be made possible here

by the establishment of a home school for girls and children at Mrs. Louise H. Putnam's, Hancock Avenue. Mrs. Putnam commands the confidence of the community, and it is to be hoped will soon have a large school.

Lone Rock, Wis.—A Grove Meeting was held in Loomis's Grove on Sunday, August 2, with preaching morning and afternoon by ministers in attendance upon the Tower Hill Sunday-school Institute.

Los Angeles, Cal.—Rev. J. S. Thomson, pastor of the Church of the Unity, has been spending his two months' vacation (August and September) in the East, chiefly at Toronto, Can. The Young People's Guild has held its regular Sunday evening meetings during vacation at the home of one of its members. Since the burning of the church edifice in May, the church services have been held in the theatre. A new lot, larger than the old one, has been purchased, and a new building will be erected on it at once.

—Rev. Mr. Phillips, who resigned from the Congregational church several months ago because of his liberal views, has organized an independent liberal church, called the Church of the People. He describes it as "the creedless church."

—The Pacific Unitarian Conference is to be held with the Unitarian church here October 20–23.

Marietta, Ohio.—After a pastorate of fourteen years, Rev. James T. Lusk was forced by ill health to resign his charge here last winter. In March Rev. G. Heber Rice of Idaho Springs, Col., came on trial, and was given the charge for a year. Mr. Rice had just left the Episcopal church and been received into fellowship among us. On Sunday, July 26, memorial services were held for Mrs. James T. Lusk, wife of our former minister. The church was filled with flowers, and the service very touching.

Meadville, Pa.—Rev. Thomas J. Volentine, recently of Duluth, Minn., has accepted a call to the pastorate of the Meadville Independent Congregational (Unitarian) Church.

Minneapolis, Minn.—A little more than a month ago a series of delightful and most enthusiastic meetings were held here in the First Universalist Church to commemorate the twenty-fifth aniversary of Dr. James H. Tuttle's settlement in this city. There was a large attendance of eminent Universalists from a distance, with sermons and addresses by Dr. Atwood of Canton, N.Y., Dr. Hanson of Chicago, Dr. Deere of California, Dr. Tuttle, Dr. Shutter, the junior pastor of the church, and others. Says the *Universalist:*—

"The close of Dr. Tuttle's quarter-centennial witnesses a degree of progress in Minneapolis that has nowhere else been equalled in the annals of our church. The little one has become a thousand, literally. A handful has increased to a multitude, and one small congregation has become five assemblies of believers, with three church edifices and four clergymen; and the respect and confidence of the entire community has been secured."

Oakland, Cal.—The new Unitarian church is nearing completion, and it is hoped that the dedication will occur on September 6, Rev. Minot J. Savage of Boston giving the opening sermon.

Olympia, Wash.—Plans have been drawn and acccepted for the new Unitarian church edifice, which, it is hoped, will be completed by Christmas, 1891.

Pacific Coast.—The Pacific Unitarian Conference will meet in Los Angeles October 20 to 23. The general subject at this conference will be the position and responsibility of the Unitarian church in the religious movements of to-day.

—Rev. M. J. Savage of Boston will visit he Pacific Coast in September.

Pittsfield, Mass.—Mr. Carl G. Horst of the Meadville class of 1890 succeeds Mr. Fenn as pastor of the Unitarian church here.

Plainfield, N.J.—The Unitarians here are struggling hard to raise the money necessary to build a church home. A prominent member of the society, recently deceased, has left them a lot, to be theirs when a church shall have been built upon it and paid for; but there is danger of the lot being lost, unless the conditions are complied with promptly. They have raised over $6,000, which seems to be the limit of their ability; but $6,000 more is needed. They feel themselves obliged, therefore, to appeal for aid to friends abroad. Secretary Reynolds of the A. U. A., and Rev. D. W. Morehouse, Suprintendent for the Middle States, indorse their appeal.

Richmond, Ind.—Rev. A. G. Jennings spent a Sunday here recently, preaching morning and evening and awakening much interest in Unitarian views.

Salem, Ore.—On July 21 the corner-stone of the First Unitarian Church was laid. Rev. H. H. Brown, the minister, began his address on the occasion with these words: "*In love of truth and in the spirit of Jesus Christ, we unite for the worship of God and the service of man.* This is the bond of our union, and the house to rise on this corner-stone now laid with sacred ritual shall stand for this. God and man, truth and love, include all there is."

San Bernardino, Cal.—Since the resignation of Rev. E. R. Watson, last February, the Church of the Unity has had the services of Rev. Eli Fay, D.D. Dr. Fay is so well

known in the State that Davis Hall was immediately filled to overflowing, and the congregation was compelled to remove to the Opera House. The Unitarian society is now thought to be the most influential in the town.

San Francisco, Cal.—The valuable Post-office Mission work of the First Church goes on all the year round, taking no summer vacation.

—Hon. Horace Davis has returned from his trip abroad, and resumed his Bible class. He is beginning "A Study of the Sects," using Rev. W. H. Lyon's manual.

—The Sunday-school of the new Unity Mission is getting well established. Rev. Mr. Van Ness preaches at the mission every Sunday evening.

—The Unitarian Sunday-schools around the Bay have arranged to do uniform work, and a series of lessons based on Rev. H. N. Brown's "Life of Jesus" has been prepared.

—The Unitarian Club of California is just entering upon its second year. It has upon its roll of membership 135 names.

Seattle, Wash.—Mr. William G. Eliot of the Harvard Divinity School has accepted the invitation of the Unitarian church to serve as pastor for the coming year.

Toledo, Ohio.—Rev. A. G. Jennings has spent a part of his summer vacation in making a missionary tour through Northern Indiana.

Warren, Vt.—Mr. H. L. Buzzell of the Meadville Theological School has spent two summer vacations preaching here and at Whitefield, right in the heart of the Green Mountains. The places are six miles apart. At each there is a little company of liberals. At Warren the ladies are very active, and have raised money enough to pay for the summer's preaching. At Whitefield there is a fairly good brick church, a legacy from the Universalists. At Warren services are held in the town hall. There is a strong liberal sentiment in this whole region, and it is believed that the right man could get a reasonably good support here.

Weirs, N.H.—The Grove Meeting ending August 3 was one of the most interesting and well conducted ever held here. The subjects treated were all of living interest, and the speakers in every case men of ability. Rev. Dr. Rexford opened the meetings with an impressive sermon on "The Witness of the Spirit"; and this high key-note, so worthily set, was maintained clearly and with power to the end of the session.

Whatcom, Wash.—Rev. S. F. McCleary, a student at the Harvard Divinity School, has been spending three months preaching in Whatcom.

"No power can die that ever wrought for truth."

JOTTINGS.

Religion consists in the constant and joyful recognition of our union with God. We *are* united to him, whether we recognize it or not, by the very fact of our existence. But, when we realize in our own consciousness the actuality of the Infinite Life out of which we have come, we realize at the same time the littleness of finite things, and we give ourselves up to be possessed and suffused by the infinite life of God.—*Prof. A. W. Momerie.*

Before your boys are old enough to brave the horrors of the first "smoke," promise them some reward if they will not touch tobacco before they are twenty-five. If they have the right sort of stuff in them, they will be proud to own to the dignity of a vow. A boy who can give up a present indulgence for a future good is a boy of promise.

EACH LITTLE DAY.

Each little day flies from the bow
Of Archer Time, or high or low
  It falls somewhere to work its fate,
Perchance of love, perchance of hate,
Impartial quite to friend or foe.

So small a space to find and know
The mysteries that come and go;
  Yet on it marches, soon nor late,
    Each little day.

Come back, quick light, to us below!
Shine out again more sweet and slow!
  For answer, through the world's great gate
  It speedier flies; and we must wait
For what may come, for what may go,
    Each little day.

—*Marion A. T. Farley.*

"Call ye life lonely? Oh, the myriad sounds
Which haunt it, proving how its outer bounds
Join with eternity, where God abounds!"

A perfectly healthy nature speaks out frankly, clearly, and fully whatever is deepest in it: any form of concealment becomes repugnant to it.

A Connecticut pastor on a recent Sunday, after telling God in his long prayer the grim story of the theological defections that signalize our time, finally found what seemed to him a place of rest in the feeling that took exactly this form of expression, "But, O Lord, we thank thee that thou art orthodox."—*Congregationalist.*

Civility is a growth, not an outside garment. Teach your child to respect the individuality of every human being,—yes, and of every animal. The Golden Rule works well, and is safe to follow.

A manufacturer of ancient Egyptian mummies has been severely sentenced by the courts of Alexandria. He made his articles

with carefully prepared asses' skins, and had a good trade. Everything went well so long as he made kings only; but, when he tried the production of high priests, he committed archæological errors that led to his detection.

Do not wait for extraordinary opportunities for good actions, but make good use of common situations.—*Goethe.*

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more,—a blessed spirit; for it is the spirit of God himself, whose life is the blessedness of giving. Love, and God will pay you with the capacity of more love; for love is heaven, love is God within you.—*F. W. Robertson.*

A SUNNY SPOT.

The clouds may rest on the present,
And sorrows on days that are gone;
But no night is so utterly cheerless
That we may not look for the dawn.
And there is no human being
With so wholly dark a lot
But the heart, by turning the picture,
May find a sunny spot.

—*Phœbe Cary.*

DARE AND KNOW.

The truths we cannot win are fruit forbidden:
That knowledge only is, by proof, not ours
Which lies beyond the measure of our powers.
Not by God's grudging are our natures chidden:
His hidden things for daring search are hidden.
The cloudy darkness that around him lowers
Burns only with his glory, and the dowers
Of hero-hearts who have gone up and ridden
The storm, like eagles! If the lightning singe
The intrepid wing, 'tis but the burning kiss
Of victory in espousal,—the keen bliss
Whose rapturous thrill might make the coward cringe!
He who aloft on rood-nails hung our crown
Smiles when with bleeding hands we climb and pluck it down!

—*George S. Burleigh.*

A FUNNY STORY OF PHILLIPS BROOKS.

It happened in the spring of 1883. The four of us had gone to Europe together,—Dr. McVickar of Philadelphia, Phillips Brooks, and Mr. Robinson, the builder of Boston's Trinity Church. Robinson stands six feet two inches in his stockings, Dr. McVickar measures six feet and four inches, and Brooks exceeds six feet in height. Robinson is sensitive about his length, and suggested that, in order to avoid comment, the three tall men avoid being seen together.

Arriving in England, they went direct to Leeds, where they learned that a lecturer would address the working classes on "America and Americans." Anxious to hear what Englishmen thought of the great republic, they went to the hall. They entered separately, and took seats apart. The lecturer, after some uninteresting remarks, said that Americans were, as a rule, short, and seldom, if ever, rose to the height of five feet ten inches. He did not know to what cause he could attribute this fact, but he *wished he could present examples* to the audience.

Phillips Brooks rose to his feet, and said, "I am an American, and, as you see, about six feet in height, and sincerely hope that, if there be any other representative of my country present, he will rise."

After a moment's interval Mr. Robinson rose, and said: "I am from America, in which country my height—six feet two—is the subject of no remark. If there be any other American here, I hope that he will rise."

The house was in a jolly humor. Waiting until the excitement could abate in some degree, and the lecturer regain control of his shattered nerves, Dr. McVickar slowly drew his majestic form to its full height, and exclaimed, "I am an"— But he got no further. The audience roared, and the lecturer said no more on that subject.

The greatest hour in a man's life is not that in which the world recognizes what he has done, but the hour in which, in his tremendous struggle with obstacles and circumstances, his power prevails against all that stands in his way.

The Unitarian Theological School (Manchester New College) at Oxford, Eng., has finished its first year successfully. At the recent Commencement Rev. Stopford A. Brooke of London made an eloquent address, which is printed in full in the English papers. The last time he preached in Oxford prior to this he occupied the famous pulpit of St. Mary's Church, where Newman used to preach. It is interesting to learn that the house at Littlemore, near Oxford, occupied by Newman at the time of his conversion to Rome, is now occupied by one of our Unitarian professors.

Says the Chicago *Graphic:* "Mrs. Mary Clement Leavitt has just returned to this country from an eight years' tour around the world as a Woman's Christian Temperance Union missionary. The National Woman's Christian Temperance Union gave her $1,000 to start with; but she returned it, and made the trip entirely on faith, receiving enough from collections and other donations to meet all her expenses."

"After a great truth is once set a-going, it is in the charge of mankind, through whom it first came from God."

THE UNITARIAN

A Monthly Journal of Liberal Christianity.

VOL. VI. OCTOBER, 1891. No. 10.

JAMES RUSSELL LOWELL.

Toll! toll! toll!
How it strikes on the nation's soul!
Farewell! farewell! farewell!
Says the solemn chapel bell,
In the olden town,
To the poet of happy renown.
Toll! toll! toll!

Farewell! farewell! farewell!
The people re-echo the knell;
All eyes do fill,
And the quickening pulses thrill;
Each gentle heart
So cherished his master-art.
Toll! toll! toll!

His honest speech
Could the plainest countryman reach;
And when he sung,
In the downright Yankee tongue,
They listened to hear
The things that were good for their ear.
Toll! toll! toll!

The nations afar
Beheld him a shining star
Of a steadfast light,
Through all of our darkest night;
And they heard him say,
"Fear not for the coming day."
Toll! toll! toll!

Faithful and true
To the Old World and the New,
He finished his days,
With the noble patriot ways,
In the home of his sires,
Till they flickered, his ancient fires.
Toll! toll! toll!

Then he gave up his breath
To the gentle conqueror Death.
We see through our tears
His immortal, his radiant years,
His blessed release,
And the voice of the land says: "Peace!
Cease, bells, to toll,
And chime for a risen soul,
A risen soul!"

MARTHA PERRY LOWE.

Somerville, Mass.

HEART-ACHE AND HEART'S-EASE.

A SERMON PREACHED BY REV. CHARLES G. AMES, IN THE CHURCH OF THE DISCIPLES, BOSTON, MASS.

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him for the help of his countenance."—PSALM xlii. 5.

Our deepest experiences have been described as a silent dialogue between the soul and God. The soul speaks through its sense of need, imperfection, fear: God answers in our hopes, our trust, our clearer vision. Our emotions are like divine lessons, or like drawings toward some higher destiny,—lessons we may fail to learn, drawings we may easily resist. We are creatures of passion, weakness, fault, aspiration: we oscillate and vacillate between content and restlessness, joy and pain. If I speak of Heart-ache and Heart's-ease, you will all know what I mean: text and sermon are already written in your personal history.

The shady side or the seamy side of life must have a meaning and a purpose. Vinet says, "Nothing teaches the soul so many things as sorrow; and the wise Teacher pronounces a blessing on them that mourn." Something like suffering seems to be set down in the programme,—provided for as a part of our earthly lot. The infant smiles; but also the infant weeps. All the little ones have their griefs; and those who are too old or too proud for tears do not escape.

Literature is full of confessions: human breath escapes in sighs as well as in laughter; and often through the music of joy runs an undertone, a minor key, of sadness. But the loud sounds of the world are not the sounds of woe. Mirth is noisy. Sorrow lowers its voice. Often it is silent, muffled, and suppressed within the heart; and, when a smile is on the lips, there may

be a wearying and weakening sense, as of inward bleeding.

Multitudes, both of men and women, live under the shadow of some nameless, unspoken grief,—some disappointment in their life-plans, their business, ambitions, affections,—their hopes blighted, the brightness of their morning turned to a dull, gray day.

What a world of heart-aches comes from the maladjustment of personal relations,—from chronic misunderstandings, and from the apparent impossibility of good understanding, between those who must nevertheless share the same home and the same lot, if not for better, then for worse! Sometimes there are brothers and sisters, who have been dandled on the same knees and have slept in the same chamber, but who, as they grow up, find that they cannot speak to each other without exciting some antagonism or antipathy,—never any sweet agreement, but always some petty difference, some jangle or jar of temperament. Between husband and wife, who could not and would not separate, there may be all degrees of inharmony, and so on both sides all degrees of heart-ache. How many people carry the marks of some inward bruise, inflicted all unawares!

> "These heavy feet still in the mire
> Go trampling blossoms without end;
> These hard, well-meaning hands we thrust
> Amid the heart-strings of a friend."

Many are heavy-hearted because overweighted with sensitiveness. They feel every tone, look, or breath of criticism or disapproval, or they crave sympathy and appreciation, and wither in loneliness and neglect. The world moves on, and they seem left behind, overlooked, unconsidered, forgotten, as if they were counted only for nobodies.

Others are wretched because they are full of ungratified desires. Like caged birds, they beat their wings against the bars of hard, unyielding circumstance. Or perhaps, with strong, active impulses, they do not know how to place themselves anywhere in the busy world.

How many seem to themselves the victims of a pitiless, blind fate, which consigns them to failure and defeat, or shuts them up in conditions that affect them like a prison yard, where they are loaded with ball and chain, and condemned to toil that brings no reward! A sharp pain or an acute attack of illness may soon be over and done with, leaving one in better health than before. One can bear the suffering that promises to be short-lived; but there are chronic miseries that grow stale, that rouse no fortitude, but leave one to settle into life-long weariness and irresolution.

Some—God only knows how many!—are born under a shadow,—born with very little capacity for joy or hope. What can be more pathetic and pitiful than the look of age on the faces of little children that never smile,—children that may grow to manhood and womanhood, and yet never discover that the sunshine is God's smile, and that life is his good gift. These are the victims of hereditary wrong, of unloving marriage: they come into an evil inheritance. Ah, if only science or religion could, somehow, teach the human race to stop this onflowing stream of misery, so that no "black drop" of it might flow into the veins of any helpless babe!

What another world of heart-ache is summed up in the word "loss,"—bereavement!

> "Who lives unhaunted by his loved ones dead?
> Who with vain longing seeketh not to borrow
> From stranger eyes the home lights that have fled?"

Who has not longed through the night-watches

> "For the touch of a vanished hand,
> And the sound of a voice that is still"?

Yet keener is the pain when self-reproach mingles with our thought of the departed.

> "It takes each failing on our part,
> And burns it in upon the heart
> With caustic power and cruel art."

Our own faults are indeed the heavier part of the burden we carry about in memory. To finer natures, the wofullest heart-ache is the knowledge that we have caused another's heart to ache. But, when any experience of wrong done or of wrong endured has once made us sad, it is easier to be sad again; and one may form a habit of brooding which darkens all the day and doubly darkens all the night.

Does not this give us a hint about the cure of heart-ache? "Why art thou cast down? Hope thou in God." Turn the

thought to higher and better things: occupy the mind with good.

Bodily pain is caused by pressure upon some nerve of sensation. Withdraw the pressure, and the pain ceases. An excess of blood rushes to the spot or is arrested at the spot which has been cut or bruised; the blood presses hard upon the nerves, and perhaps produces heat, or inflammation. Relief comes from drawing away this excess of blood. Just so when the forces of thought and feeling are centred upon a sad fact,—no matter what,—the mind suffers pain or grief from this abnormal pressure. Relief comes from turning the mental forces in another direction,—forward, outward, upward,—away from the sore point. We must make room for other thoughts, feelings, interests; and, if these are worthy of us, the process of healing will begin at once. Of course, to plunge into empty frivolity and dissipation—to try to drown or bury our woes in sensual indulgence, or to seek fortitude in coarse stimulants—is to trust to a remedy which is worse than the disease. "Hope thou in God." Find relief by bringing the being into the harmonies of law, light, and love.

Hence the curative effect of all honest work, all wise use of our active faculties. Indeed, our disquiet is often caused by the uneasy stirring within us of powers not sufficiently exercised. Idle men and women, with genius or talent of any kind, are often victims of depression. Robert Leighton, a Scotch poet, speaks of his art as medicine:

"If I am long
Without the exercise of poesie,
My spirit ails, my body's somewhat wrong,
My heart beats, 'Woe is me!'"

But all his ailments leave, and body and mind come well again, when the stream of rhythmic thoughts begins to flow.

"And so, I doubt not, his creation makes
A healthier current in the Painter's veins,
Or that his marble inspiration takes
Away the Sculptor's pains.

"And Music, which usurps a sweet control
In any heart through which its marvel floats,
Is physic to the body and the soul
Of him that builds the notes.

"The spirit craves to do its noblest thing:
It is a poison in the blood suppressed.
And thus the Arts are medicines, that bring
Healing and joy and rest."

Not the fine arts alone, but all the useful ones, have this curative virtue. All worthy industry, all occupation of mind or hand about our proper business, lightens care, soothes grief, heals hurts, and drives away the blue devils. "In idleness alone is perpetual despair." There is no peace for us in good-for-nothingness. If once the higher powers in us are awake, they chafe against our own sluggishness; they will not let us rest, they glare at us in our very dreams. But all such misery is mercy: it compels us to realize that we are not made in vain. Before the sunlight of honest occupation the shadows fly. We do not need to shun sadness nor to seek cheerfulness: the sadness goes of itself and the cheerfulness comes of itself, when we attend to our proper affairs. Indeed, we forget to mind our own moods, sad or glad: —

"Not enjoyment and not sorrow
Is our destined end or way;
But to *act*, that each to-morrow
Find us farther than to-day."

There is a deep *social* reason for much of this inward restlessness and urgency. All that is best in us struggles for expression because it does not belong to us alone. It belongs to others: the goods must be delivered. No gift, no talent, or faculty, is merely private property. The right use of our powers, our opportunities, and our time puts us in direct relation to our fellow-beings. Whether it be a day's work, a sermon, or a song, we owe it to somebody. Even a silent meditation in solitude may fit us for some truer service.

"What shall I say? In my heart words are springing
Transcending all speech, and as deep as the sea;
All that is best in me breathes in my singing,
Binding forever your spirits to me."

When we allow our best life to unfold and express itself in word or deed, or to go out from us as pure influence, we grow like God, whose utterance creation is. And always we find it more blessed to give than to receive. We are ourselves served best by serving others. Maggie Tulliver was helped out of dismal moods when "she learned to look at her own life as an insignificant part of a divinely guided whole." She read in Thomas à Kempis something like this: "The love of thyself doth hurt thee more

than anything else in the world." The cure of heart-ache, then, is to be found in occupations which take us away from our petty self-regardings, our self-pityings, our morbid broodings, and which connect our life with other lives and with other affairs, or merge our individual interest in the larger whole. Our private sorrows will look smaller when we accustom ourselves to care for the larger life of the world, for the good of the community, for the public welfare, for the spread of truth and righteousness among mankind. The man who keeps public spirit alive in his own bosom, or who really cares for those who are near to him, has such large and varied interests that he has neither time nor inclination to cosset and cuddle his own griefs.

The craving for sympathy is natural enough, and it ought never to be treated harshly, nor thought of as a fault; but it easily becomes ignoble and very morbid, because very selfish. "Oh, if somebody only knew how much I suffer, and would suffer with me!" But would it not be quite as well if I could myself forget it,—put it out of my own sight as much as possible? Why should I wish to lay my burdens on others, or make their hearts ache because mine does? It might be very noble in them to share the pain; but would it be noble in me to put it on them? Better that I seek to lighten the load of some other than that I be looking around for some other to carry mine. Would it be worth while to occupy anybody's time with the recital of my private trials and ailments? What if everybody should engage in exchanging this kind of goods? Would the world be enriched by such commerce?

Love is the true and sure cure of heart-ache, even if it is often the cause of it. But what is love? I think the genuine article is wise, unselfish interest in other people's welfare, interest in other lives than my own: it is to be happy in their happiness. If I have but little happiness of my own, this is one way to borrow some,—by being glad in the gladness of others. As age comes on, I can cheer my own wintry days with sunbeams gathered from the spring-time of young people and from the smiling faces of children. This will save me from the shame of casting a shadow across their life; the light in my face will be a reflection of their own.

"Hope thou in God." We are *saved* by hope,—that is, by looking forward, and not backward.

> "Of all sad words of tongue or pen,
> The saddest are these: 'It might have been.'"

Well, then, if those words are so sad, why say them or dwell on them? Things might have been very different, it is true; but that is not worth saying or thinking more than once. John Weiss says, "An accomplished fact takes its place in the order of nature, against which it is sacrilege to complain." A healthy mind doesn't stop to look back long at success, much less at defeat. Such a mind turns promptly from what has been to what comes next, whatever it may be. If we are foolish and sentimental enough, we can get a deal of misery even out of our past blessings. Burns for once drops into a wail,—

> "Ye'll break my heart, ye little birds,
> That warble from the flowery thorn;
> Ye mind me of departed joys,
> Departed never to return."

And why should the memory of departed joys turn to pain and break one's heart? Rather let us take them as pledges of more joys to come, as samples of the good things our Father has in store, even as the old Hebrews renewed heart and hope by singing, "Hitherto hath the Lord helped."

I am sure, too, that there is a fountain of heart's-ease in the brave acceptance of whatever sorrows and trials fall to our lot. When Jesus stands fronting the cross, he says to himself, as well as to his faint-hearted followers, "The cup which my Father hath given me, shall I not drink it?"

When a man takes on himself a heavy burden because he knows it belongs to him to carry it, he feels a glow of satisfaction because he *can*. The strength keeps coming to him. It almost seems as if the burden gave him wings. But, if he is sulky or cowardly, or if he whimpers and pities himself, or envies other people who seem to have no loads to carry, he will have plenty of heart-ache, and back-ache, too. There are many worse things in the world than burden-bearing; and we shall miss some of the *best* things if we try to find an easy path through life by shirking our proper tasks.

Humboldt thought, "It is quite possible to suffer many and great griefs, and yet not

to feel thoroughly unhappy in consequence, but rather to find our moral and intellectual nature so purified and exalted thereby that we would not change this feeling for any other." Probably few of us can realize this in the midst of trouble. "No trial for the present seemeth to be joyous, but grievous. Nevertheless, afterward it worketh the peaceable fruits of righteousness." Certainly, people who never taste anything but sweets, who are always and altogether comfortable and easy-going, are not the ones who make the world's noblest history. They are apt to be indifferent and content with animal satisfaction. Nothing rouses them to heroism or spurs them to seek moral excellence for themselves or for others. Suffering, or pain, taken alone, is not a good in itself. It is a condition of discipline. It develops fortitude and soul-strength. It reveals and cures weaknesses, and it schools us to sympathy. No great thing is accomplished without *pains*-taking,—a most significant word! Indeed, the world is continually redeemed and saved from evil by the brave souls who bring suffering on themselves *because* they are full of sympathy, full of self-sacrifice, and willing to bear the woes of others. Hear Coleridge:—

"Was it meet,
When my unnumbered brethren toiled and bled,
That I should dream away the intrusted hours
On rose-leaf beds, pampering the coward heart
With feelings all too delicate for use?"

Think of Jesus in the garden on the night of his betrayal,—the last night of his life: "My soul is exceedingly sorrowful, even unto death." Just at that moment his enemies were jubilant, exultant. They had set a trap that was sure to catch him. They had found a traitor in his own company; for thirty pieces of silver they could buy his crucifixion! But, looking back on it all, who had the best of it? Better to drink the bitter cup with him, better to weep with him under the trees and to bleed with him on the cross, than to share the palace of the high priest and the banquet of Pilate.

We need not cultivate sadness, nor go out of our way to hunt for crosses; but we can meet our fate and face our trials as we take the changes of the weather, not trying to count the raindrops, nor minding the gusty flaws that blow across the road we must travel. Some degree of discomfort is an incident of the journey: we must count it as a part of our necessary expenses, and forget it in the same way.

In Browning's rendering of the old Greek play, when Queen Alkestes lies dead, the people gather at the palace gate, half paralyzed with gloom, but chattering mournfully, as if every little incident or aspect of the hour were of awful import. Then the hero Heracles appears on the scene, half man and half god, with his "great, interrupting voice." The private grief of King Admetus, as measured by his weeping friends, suddenly

"Shrank to a somewhat pettier obstacle
I' the way of the world: they saw good days had been,
And good days, peradventure, still might be."

"The gay cheer of that great voice"—the voice of the hero with "the irresistible, sound, wholesome heart"— flows among them like a breeze among vapors or like sunlight among shadows. His very presence lifts them above all clouds, so that they can look down and see how small a part of the infinite creation the clouds can ever cover. If any of us covet to be useful to our companions, what contribution can enrich them more than this "sweet, infectious health," this inspiration of courage and good cheer?

Perhaps, therefore, the best use I can make of this subject is to show what a poor subject it is, after all,—what small business it is to be feeling of our feelings and watching our moods, to see whether we have heart-ache or heart's-ease. "Happy, my brother?" exclaims Carlyle. "First of all, what difference is it whether thou art happy or not? To-day becomes yesterday so fast: all to-morrows become yesterdays; and then there is no question whatever of the happiness, but quite another question. Nay, thou hast such a sacred pity left, at least for thyself, thy very pains, once gone over into yesterday, have become joys to thee. Besides, thou knowest not what heavenly blessedness, what indispensable sanatory virtue is in them. Thou shalt only know it after many days, when thou art wiser."

While we sit brooding over our troubles and the hardships of our lot, the great world goes tranquilly on, the infinite sky hangs over us, the everlasting order abides, and "God is where he was." Can we not forget or endure our pestering "insect miseries" for a little while in the presence of the eternal

laws and eternal powers? If we keep our souls in patience, if we hold fast to our faith and hope and love, the soft streams of healing power will flow into us and through us. We shall receive and give out the infinite good. We shall share and promote the endless circulations of benefit.

INTERPRETING THE UNKNOWN BY THE KNOWN.

It seems to me that we can hardly overestimate the importance of endeavoring always to interpret the unknown by the known, and of always believing that we understand the remote best when we understand best that which is near at hand. Of this one thing we may be quite certain: that this universe *is* a *universe*, that it is not a house divided against itself. If we could travel hence to the remotest star, when we got there we should find that it was just as impossible for two straight lines to enclose a space as it is impossible on this earth of ours. If water existed there, we should find that water always found its own level and never ran up hill seeking it. If numbers existed there, we should find that two and two as certainly made four there as it is certain they make four here. We should find that what was love here was love there, that what was hate here was hate there, that what was unfair dealing here was unfair dealing there, that what was just dealing here was just dealing there. There are not two kinds of right, nor two kinds of justice, nor two kinds of morality. What is right and just and moral anywhere is right and just and moral everywhere. If the facts we grasp are beneficent facts, we may be sure that the facts beyond our grasp are equally beneficent.

And yet this same thing—interpreting the remote by the near—is just what men generally have signally failed in doing. If in nature "distance lends enchantment to the view," in religion it has generally been permitted to lend fear and horror to the view. What men could not understand they have generally invested with dread. The savage, unable to comprehend the causes of storms and to discern their beneficent purpose in the vast economy of things, when the storm comes, trembles before it and thinks the gods are angrily scolding him. Wider knowledge so dissipates this fear that the loudest thunder can be heard without any dread at all. Extended knowledge brings to man the conviction that the universe, through all its known and unknown realms, means good to him, and not evil. The more knowledge man gets, the more is he able to see this. All experience is dead against the idea that we need stand in dread before the unknown mystery of things. Wider knowledge, as we get it, reveals to us no baleful facts. The more we know of things, the more the baleful covering in which our ignorance had draped them falls away, and the more they are seen to be radiant with hope and beautiful with love for us. At one age of his history man stands in awe before the lightning and is able to see in it nothing save malevolence. At another age man blesses the lightning as one of his gentlest, most tractable and useful servants. Things appall us because we do not comprehend them. Ignorance alone brings fear, and fear always brings torment. If we could rightly comprehend the entire meaning of one single grain of dust, we could by its means comprehend the meaning of the universe. If the budding of a single flower or the quickening into life of but one dry seed can be shown to have a beneficent purpose in reference to but one child amid all the untold millions of children who call God "Father," then, as the universe is not a house divided against itself, there is no fact, from the falling of a raindrop to the rending of a world in twain, which is not equally beneficent in *its* purpose.

To believe that, as known, things are beneficent, and the more beneficent the more they are known, that, therefore, all unknown things must be beneficent likewise; to believe that there are no facts, amid all the infinite storehouse of facts, which have for us a baleful purpose or a baleful meaning; to believe this in every moment of life and in the moment of death; to believe it of that as yet by us untrodden realm beyond death,—this is the last victory of Faith over the assailing legions of Doubt. What we know gives us no cause for fear. Why, then, should we stand trembling in cowardly fashion at the gate of the unknown region of things? This life is blessed. Why, then, fear to make entry into any and every other life? The presence of God, here and now,

is pleasant to us. What ground have we for the unworthy fear that in the other world his presence, there and then, will be unpleasant to us? His judgments, here and now, mean our good. What craven infidelity is there in the thought that there are judgments reserved for us in the arsenal of his omnipotence which will *not* mean our good?

Suppose the rude savages who imagined that the Great Spirit was angrily scolding them, when it thundered, had been able to reason with themselves in something of this fashion: "We do not know to a dead certainty what causes this commotion about us. We do not know to a dead certainty that the Great Spirit is angry with us, and is scolding us in that altogether unaccountable noise which is rumbling over our heads. Let us interpret, then, the great things we do not know by means of the little things we know. Let us judge of the Great Spirit who is afar off by help of the facts which are very close at hand. We know that the earth on which we live is good to us. It bringeth forth the bud, and the bud spreadeth itself out and becometh a flower; and although our children, at the thought that a pretty thing is lost to them, cry sometimes when the flower droops and dies, yet we know, being older and a little wiser than our children, that the flower droops and dies in order that the fruit the pretty flower-leaves sheltered may grow and ripen in the sun. We know that the dry seeds, which seem to us as dead as dust, spring forth into life, and become long grasses, which our squaws weave into garments for our bodies and into mats for our wigwams. We know it to be good that we should revere the ancient men of our tribe, for their words are weighty and they make our councils wise. We feel it to be well with us when we love our children, and when we try to guide them into all the good we have ourselves learned to love and to enjoy. All this that we know, is good: we will believe, then, that what we do *not* know, is good also. The Great Spirit made our ancient men wise. How much wiser must he himself be! The Great Spirit enables us to love our children and to desire good things for them. Surely, he will love us and desire good things for us; for we are children, too!"

If that sort of reasoning had been possible to the children of men in the early days of our human history, then the sweet inspiration, which welled up from the divinely loving heart to the golden lips of Jesus, would have been long anticipated. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him!" But, as we cannot put old heads upon young shoulders, so we cannot put the heads of religious sages upon the shoulders of primitive barbarism. Barbarism, especially religious or theological barbarism, is wonderfully tenacious of life; and I am sorely afraid that it would be quite impossible to put anything like the full meaning of the most fruitful utterances of Jesus into the minds and hearts of those who, in our day, are most disagreeably certain that they know all that is to be known about him, and that they have become his peculiar favorites therefore! Man gets to his truth by very slow methods, and many saviors have to be crucified, much martyr blood has to be shed, and much painful travail has to be endured, before that praise is perfected which the very babes and sucklings of humanity are now beginning to lisp, and, in lisping, to understand.

Through the natural we reach the spiritual. By means of the known we interpret the unknown. By studying the near we comprehend the remote. When man has trembled in the presence of an event the causes of which he could not comprehend, if he had endeavored to interpret that event by means of the beneficent things about him which were too familiar to him to be in any wise strange, religion would never then have been made a torment and a fear. The altars of religion would never then have been made altars of cruelty. About the creeds of religion the smell of bloody sacrifice would never have lingered. Belief in a stony dogma would never then have been allowed to do duty for heroism in life. Inspiration, then, would never have been deemed a thing which could come to a sudden ending when John dreamed his last dream on Patmos!

JAMES KAY APPLEBEE.

Boston.

"Wake thou and watch! The world is gray with morning light!"

"Truth for authority, not authority for truth."

JOHN HUSS AND JEROME OF PRAGUE: A SKETCH.

When John Huss was asked at Constance "if he had really said that he wished his soul might be in the same place as the soul of the English Wycliffe," his fearless "Yes" provoked the derisive laughter of the council. The intrepid Rector of Lutterworth had been dead thirty years. But there are periods in the world's history in which the waiting echoes take up every word that is spoken for good, and carry it off to live forever among the reverberations of the distant hills. And there are winds that catch up every little scrap of paper on which the finding of a lost truth is recorded, and bear it direct to some prepared mind, countries or ages remote. Thus the spoken protests and the written thoughts of our own Wycliffe penetrated the Bohemian forests, and wound their way into the cells of the University of Prague. In one of these cells a young scholar was sighing for undiscovered truth, and longing for some one to cut a path through the tangled forest of errors that lay around. The works of Wycliffe reached him at the right moment, struck at the root of this false growth, and, clearing a way through the thicket, showed to the young aspirant a free prospect beyond.

John Huss was born in July, 1369, at the village of Hussinetz, which lies on a hillslope above the river Flanitz, in Bohemia. Peasant-born, trained to labor, and inured to hardship, the proprietor of his native village, the feudal lord, saw in him the rudiments of greatness, and sent him to the University of their own beloved Prague. Eleven years passed, and the peasant-boy of sixteen had grown into the learned scholar of twenty-seven,—blameless in life, gentle and winning in manners, enjoying the respect and friendship of those around him. Then came his degree of Master of Arts. Two years later he was lecturing to some purpose in the University. There was an earnestness in his manner which evidenced the deep religiousness which had already taken possession of his heart.

The man who now sat upon the throne of Bohemia was Wenceslaus, the son of the Emperor Charles IV. He had begun to reign with a fair promise at fifteen years of age. But power poisoned his unsteady nature, and his character became almost intolerable to his people. And now comes into view one of those golden bands which bind all the scattered pages of history into one volume. Our own degenerate Richard II. married Anne, sister of this disreputable Wenceslaus,—an unpromising link, one would have said, either for England or for Bohemia. But Anne was of another nature from her royal brother; and before long she had won in England the pleasant name of "the Good Queen Anne." She was an ardent Wycliffite; for the English reformer's mind was still pervading society, either provoking hatred to his doctrines or infusing the love of truth in opposition to established error. With Queen Anne on the throne, England became an object of interest to Bohemia. A young Bohemian nobleman, who had completed his curriculum at Prague, set forth for Oxford. There he heard of the novelties which had made Wycliffe's name famous throughout the land. He heard how he had boldly given the Bible into the hands of an untaught people; how he had inveighed against the encroachments of the Roman hierarchy; how he had appealed from pope, priest, and council to the Scriptures; and how, when cited before a council at Lambeth by order of the outraged Gregory XI., he had so nobly vindicated the nineteen propositions which the pope had condemned that his judges were appalled by his ability and courage, and had suffered him to depart in safety, to continue to use his pulpit as a chair of what at that period was enlightened theology, and then to lie down and die in peace on his own pillow at Lutterworth. This was a thrilling story for the young nobleman to tell on his return. But he did more than charm his fellow-collegians with an exciting tale, for he had drunk deeply of the sentiments of the British reformer; and, still more, he had brought back with him a large number of Wycliffe's writings. One day he went to John Huss, and spread these writings before him. Huss closed the door and sat down to read. He lived long with these books. He lived in them; and, when he came out from his cell, it was to declaim against the infallibility of the pope, against auricular confession, and against the great "standing army" of monks whose intel-

lectual prostration was as complete as their moral corruption.

Such a true and living man could not long dwell alone; such a vivifying influence was sure to spread. A little knot of like-minded friends gathered about him; a little band of admiring and sympathizing disciples encircled him. Among them was a fiery knight of Bohemia, whose name as a scholar was widely known as Hieronymus Pragensis, whose name as a martyr is beloved by the English Church as "Jerome of Prague." He was younger by several years than John Huss, but was his superior in intellectual power, in general cultivation, in vehement energy of spirit, and in a gift of eloquence which was torrent-like when once it had broken forth and had found a rocky channel for its flow. His voice was of that rare kind which is perfectly musical in its notes, and which has the power of expanding in volume and of varying its key in perfect adaptation to its subject. His ardor was of too fiery a nature to permit him to remain long in one place. Now he was in England, eagerly reading at Oxford; then he was at Paris; we search for him again, and he is at Jerusalem; next he is wandering in Hungary; again he is reposing for a moment in Vienna; no longer at Vienna, he must be looked for in Russia; presently he is at Cologne, the queen of the Rhine cities, or at Heidelberg, that beautiful university city of the Neckar. Wherever he went, men stared at the young scholar-knight with alarm and prejudice, but, nevertheless, stopped to listen to a speech that bore everything before it. Sometimes he said strange things indeed, for at Oxford he had learned what he could never forget. He, too, had brought back with him some writings of our English Wycliffe which had not previously penetrated into the old city of Prague. He came back, exclaiming, "Until now we had nothing but the shell of knowledge: Wycliffe was the first to lay open the kernel."

The young Jerome eagerly joined the group of students who were gathered round John Huss. Huss was calm, sustained, the creature of no sudden impulse, but the strong embodiment of principle. It was not his taste to be in the front of contending parties: much rather would he have lived in the quiet exercise of the Christian graces and in deep communion with his God. But conviction was, with him, action: as he believed, so he must live; and, if he once planted his foot advisedly on a given road, that road would he follow until it ended in eternity. But when his calm eye met the gaze of his young disciple, and when he caught the sound of that disciple's protesting voice, the soul of the elder went out to meet the soul of the younger, and a bond was forged between them which was but strengthened in the after-fires of persecution. The two men, so different and yet so alike,—so different in native character, so alike in conviction, opinion, purpose, and fate,—made together one great power which wrought marvellously on their own and the after age. The man of sober principle was stimulated by the youth of generous impulse, and the youth of reckless ardor was chastened by the man of profound experience. So the beautiful compensation was complete. Thus each one supplied what the other lacked; and still they joined hands for mutual encouragement in enterprise, for mutual support in trial; and so closely were they linked together that, when we talk of the attempted Reformation of the fifteenth century, we speak in the same breath of "John Huss and Jerome of Prague."

In 1401 Huss was appointed preacher at the Bethlehem Church in Prague, and there he preached earnestly and resolutely against the abuses of the Roman Church; while in a synod at Prague, in the archbishop's presence, he declaimed with amazing freedom against the vices of the clergy. The archbishop, Zbynek, was a man who liked to keep a good charger in his stall, and, vaulting into his saddle, was ready at any moment to prick forth to battle. But he wished to have no glaring scandals in his diocese; and so he took counsel with Huss about the prevailing abuses of the day, especially about the impostures of false miracles, which then abounded. There was then a pretended miracle going on in the ruins of the church of Wilsnach, where pilgrims came trooping from far Denmark, from the pine forests of Norway, from Sweden, Hungary, and Poland, and where thousands were in the habit of going to be cured by what they were told was Christ's real blood. Glaring scandals ripened around the spot. A grave committee of

three masters, of whom Huss was one, went forth to take evidence on the spot; and they brought back such formidable stories of lying pilgrims and spurious miracles that the young archbishop arose in great wrath, banished all pilgrims, and forbade all pilgrimages in his diocese for the future. Then, feeling his tongue loosed by his ecclesiastical superior, Huss lifted up his voice, and from the pulpit, and by means of a powerful pamphlet also, denounced the blind miracle-hunting and the fraudulent miracle-working of the age. Students and citizens, nobility and the court itself, crowded to hear this favorite of the people. His name resounded throughout the German Empire. The eyes both of friends and foes were turned toward Bohemia.

So long as the opposition of Huss was considered only as the result of transient excitement, it was, or appeared to be, unnoticed. But when, to use the words of Erasmus, he afterward, by the reduction of mass and penance money, and of pious gifts in general, touched the sensitive feelings of the monks, abuse ran high against the enthusiast, the disturber of the peace, the "mover of sedition," the heretic and "pestilent fellow." The priests attached to Rome assailed the royal palace with petitions. At this time King Wenceslaus, by the advice of his physicians, was taking less wine and living more than usually in accordance with the wishes of his wife, an enlightened Bavarian princess, named Sophia. He despatched the petitioners with these words: "You shall leave my goose in peace who lays me golden eggs."* In the mean time the doctrines of Huss had already overpassed the boundaries of the country, and had widely spread, especially in Hungary, where the eloquent and zealous Jerome boldly preached before king and people, and where, as in Poland, a prejudice in favor of the Greek Church had already produced a species of reform.

In Prague the contest with Rome was not only carried on by words, but was represented by symbols. There was then a remarkable amount of intercourse between these two seats of learning,—Oxford in England and Prague in Bohemia; and a story has survived illustrative of the kind of influence which reached the Bohemian capital from our country. Two young men, James and Conrad Canterbury, undergraduates of Oxford, arrived at Prague, and fearlessly began to attack the pope's supremacy. Being speedily silenced by the rector, they turned their ingenuity in another direction. They were good hands at painting, and on the ball-room of their landlord they placed a most significant representation. On one side was represented the entry of Jesus into Jerusalem, "meek and sitting upon an ass," before him the common people and children with olive branches, behind him his apostles, barefoot and in linen garments; on the other side, the pope, riding a charger decked with gold, silver, and precious stones, preceded by trumpeters and kettle-drummers, life-guardsmen and soldiers, and followed by cardinals, also well mounted and richly dressed. Thousands of people daily crowded the hall, and exulted in the witty device. Great commotion was caused in Prague by this striking picture, and the Englishmen had to retire.

But the time was now drawing on when the great antithesis was to be worked out by sterner weapons than the pencils of the young English students. The archbishop thought it time to appear on the stage himself. He had but a small hold on the students of the university, where the reputation of Huss was so high that young men flocked from all parts of Germany to listen to his teachings as Professor of Theology. It is declared that at one time there were no fewer than forty thousand students residing in Prague. They had scant reverence for the archbishop. They called him the "Alphabetarius," or "the A B C doctor." He could hold a bridle more skilfully than a pen, and could judge a horse better than a thesis. He summoned Huss, and commanded him not to further insult the dignity of the pope, and, above all things, to abstain from the heresy of Wycliffe. Huss modestly replied that he "taught only the doctrines of Christ." Zbynek dismissed him, half-mildly, half-angrily, but himself inwardly determined to put an end to the affair by a single blow. The following day, in the palace of the archbishop, barricaded and surrounded by soldiers, the collected works of Wycliffe, most of the writings of Huss and Jerome, as well as those of

*The name "Huss" in the Bohemian dialect means a goose.

their predecessors, Milicz and Janow, altogether more than two hundred carefully written and splendidly bound volumes, were piled together and burned. A cry of indignation ran throughout Bohemia. Public opinion and taste were at once outraged. Even the priests, but the nobility especially, protested against this Vandal-like destruction. The queen wept, and Wenceslaus cursed aloud.

John Huss was not the man to be silenced by the vivid eloquence of these tongues of flame, though they uttered very warning denunciations. The following Sunday he ascended the pulpit, and commented on the conduct of his adversaries. "Fire," he cried, "does not consume truth. It is always a mark of a little mind to vent anger on inanimate and uninjurious objects: the books which are burned are a loss to the whole nation." He set to work afresh, translated many of the condemned writings into the language of the Slavonian race,—one of his translations is now in the library at Stockholm, carried thither by the Swedes at the close of the Thirty Years' War. At the same time he issued the first translation of the whole Bible among the people. Aided by Jerome, he wrote for them hymns which turned into melody the thoughts and feelings of their deepest life. Then the archbishop, hot from his great fire, interdicted him from preaching, in Bohemian, in the Bethlehem chapel; but he preached on to vast crowds. He was now Rector of the University of Prague, and from that exalted station he thundered against the sale of indulgences, the fire of purgatory, prayers for the dead, the worship of images, invocation of saints, auricular confession, communion in one kind, and transubstantiation.

This boldness raised the anger of the pope, John XXIII., who issued a bull summoning Huss to Bologna, where that pontiff was then holding his disreputable court. As this would be merely to walk into his grave, Huss disregarded the summons, declaring that the pope, who in ecclesiastical power was not above other priests, had no right to summon any one before him, and that he himself, John Huss, maintained the confession of Doctor Wycliffe. The king, the queen, the university, all interceded with the pope, but to no purpose. Sentence of excommunication was then pronounced against Huss as a determined heretic. It was put forth with the most terrible formulas. If Master John Huss persisted twenty days longer in his disobedience to "the Holy Father" (the monster) John XXIII., the ban was to be proclaimed in all churches with ringing of bells and extinguishing of tapers. Every place that housed him, every man that bore him company, should lie under the same curse. Master John's person must be seized, condemned, and burned according to law; and Bethlehem chapel must be destroyed to its foundations, that no more heretics might nestle there. So ran the sentence of excommunication. When Huss heard the thunder, he said, "I appeal from the Roman court to the most just Judge and High Priest over all."

The pontiff was inflexible, and, as Huss stood firm, the city of Prague was placed under the terrible papal interdict. It was deserted by the clergy, the churches were closed, the dead were left unburied. The merchants grumbled on the quiet quays, the landlords sighed over their empty chambers, and Prague was on the point of starving. "It is Master Huss that hath brought the mischief," murmured one. "It is that fire-breathing Jerome," said another. "It all comes of religious schism," gloomily remarked a third. Strife between the adherents of the old and of the new doctrines was unavoidable. Serious preparations for contest were made on both sides. The reformer's party was not by any means the least in either physical or moral strength. But the natural mildness and the patriotism of Huss made him abhor bloodshed and civil war. He acted, therefore, as noble confessors had done before him: he went into voluntary exile, that the strife of arms might be averted, and that Prague might be relieved from the fearful curse of the interdict. But, like Luther in the Wartburg, it was labor, and not repose, that he sought; and his remarkable work, "De Ecclesia," was the fruit of his visit to the fortress of the lords of Anstie. From time to time he moved about, shifting his quarters; but he was perpetually coming forth from his places of refuge to preach in the open air to vast multitudes of people who came to hear him. It is remarkable that as yet he remained personally uninjured. One cause of this fact, independently of the anxiety with which his

friends watched over his life, is thus explained by one of his enemies: "His manners are reserved and austere, his life and conduct a course of self-denial, and so far removed from vice that in this respect no one can find aught against him. His haggard and faded countenance, his tall, emaciated figure, his ready disposition to sympathize with and assist all men, even the meanest, attract adherents more even than his eloquence. The stupid people hold him as a saint, and as such they are persuaded that he can neither deceive nor be deceived."

Events were now happening of the most momentous kind, and these were tending to raise the Protestant movement from its narrow confines till all Europe should feel its power and do homage to its champions.

Christendom was scandalized and bewildered by three rival popes. The Italians had Balthazar Cossa, who, as John XXIII., set up his chair at Bologna; the French had Angelo Corario, reigning at Rimini as Gregory XII.; and the Spaniards had Peter de Lune, who, as Benedict XIII., reigned at Aragon. All these were infamous characters. Each declared on oath that he was Saint Peter's legitimate successor. All cursed one another, as only "vicars of Christ" can curse. The puzzled laity went about begging, for pity's sake, to be told which of the three heads that seemed to have the nimbus around their brows was in truth Christ's vicar. John said that Benedict and Gregory were devils, and Benedict and Gregory gave a similarly affectionate certificate of character to John. As a wag of the time observed, the chair of Saint Peter was well-nigh broken by three popes all sitting down upon it at one time. Europe was in a state of civil war, and indulgences were freely sold to secure gold to carry on the contentions of these rival popes.

These frightful abuses aroused Huss to fearlessly attack the authority of the Church, and thus strike at the root of all the grievances. He thereupon published a tract against what he was convinced were six errors of Rome: the mass, in which the priest professes to create his Creator; the doctrine of absolute belief in the pope as the representative of God; the priestly pretension to remit sin; the absolute obedience demanded to all that the Church decrees; invalid excommunication; priestly simony.

Huss grew daily more bold; and his defiance was intensified when John XXIII. issued an infamous bull against the King of Bohemia because the latter would not support John's claims to the Popedom. In this bull was promised a free passport to Paradise to any one who would kill the king. Huss and Jerome strenuously opposed the scandalous measure.

What was to be done? Such crying scandals, such intolerable abuses of spiritual power, had been perpetrated in the very light of day that the stifled murmur on the lips of princes and people had at length broken out into a loud cry for reform.

The story of what came of it all—the calling of the famous Council of Constance, and its treatment of Huss and Jerome—will be told in another and concluding paper.

S. FLETCHER WILLIAMS.

Scarborough, Eng.

HOW A MINISTER WAS HELPED TO WRITE HIS SERMON.

This is the way it happened. It was Thursday morning. The working hours of one day had been spent in the anxious effort to decide on a subject for the next Sunday's sermon. The choice was still, to all appearances, as far as ever from being made. The anxiety about it had become a painful solicitude, with a sense of fear and distress ready at any moment to turn into despair. For not the least part of the work of making a sermon is choosing the subject. Not that there are few things that need be said, nor few subjects appropriate to the pulpit,—not this constitutes the difficulty. But a preacher is not an arrangement of millstones and hopper into which current event and moral principles and truth generally calculated to elevate and inspire may be thrown, and leave him only to draw the slide and take out the weekly grist.

That indefinable something called the "personal equation" is more potent and more imperious in the preacher's work than in any other. There must be a sympathy established and maintained between the pulpit and the pews,—a subtle, acute, vital sympathy,—or the pulpit utterances become irrelevant, and the preacher's work becomes an affected, soulless, perfunctory business, for so much a year and certain perquisites. Now, it is this

very sympathy which makes the choice of a subject such a difficult task. The topic that is uppermost in the minds of others may be farthest from his mind, or what is most engaging his may just then be farthest from theirs. They would not violate the compact of mutual accord, and he must not.

Besides all this, the position of the preacher has changed very much in the last one or two generations. In the good old times of blessed tradition, if not of memory, the preacher was supposed to possess most of the piety and all of the learning of the parish. He was regarded as a superior being, living in the world as a condescension to ordinary mortals. It would have created little surprise if a chariot of fire had come for him almost any day, and carried him to heaven as it did Elijah. Whatever he said was not on his own authority, but as the accredited agent of the skies. Neither himself nor the people would have dared to contradict or question the message which he had no responsibility for nor in, except to deliver. Such a strange condition of affairs grew out of the belief in a distant God, who must needs have his agents and representatives to declare his will and utter warnings, and administer what few spiritual affairs there were in a very secular and unregenerate world. All this has changed in these later years. The pulpit has no monopoly of the learning nor of the piety. The agencies that have promoted general intelligence have toned down this presumption of the pulpit.

But, as I began to say, it was Thursday morning. The subject for the sermon was yet unknown, and the fruitless search and eager, feverish thinking had become a dull and hopeless despair. The sermon should be well under way by this time. The inevitable Sunday morning would come, and the fatal eleven o'clock. The choir would sing two pieces, and after that the congregation would sing two hymns, and then the hymn-books would be rattled back into the book-racks, and then the people would sit down, and — and then— At the thought of it all the despair became an agony. That is one of the many, many times when a preacher thinks that he has made a mistake in his calling; he never ought to have been a preacher, anyway; has always suspected it, and now he knows it; and he fondly recalls the time when he used to work by the month, and had no responsibility but to do his work as well as he could, and draw his wages when they were due. And he thinks, too, of the many members of his congregation who have just such positions now, and how happy they must be, and how he would like to change places with them. And sometimes he wishes he could just take them all right into his confidence, and tell them how weak and impotent he feels, and how incapable to instruct and inspire and strengthen and comfort them, and how poor his work seems to him after he has done his very best. But he knows that he cannot tell them all this. So he goes on with his task week after week, and hides the pain of self-distrust, and keeps striving, though he never attains his ideal. And he would give up with a broken heart, but he meets now and then a word of commendation or a look or nod of approval which makes him feel as the mown grass must feel when the sweet summer rain comes out of heaven to give it fresh courage and renew its drooping heart.

But—as I began to say at least twice before—it was Thursday morning, and the sermon not begun, and things were getting desperate, when some one—it does not matter who—came into the study, and placed on the desk, where the sermon would not begin, a small wine-glass full of pansies. They were just common pansies, if pansies may ever be called "just common." Some of them were creamy white with blue centres; some of them were blue with dashes of white; one of them was a solid purple, so deep-hued that you couldn't be sure it wasn't jet-black; and all of them had yellow hearts such as pansies always have.

There was the least bit of fragrance about them,—for the flowers that have the most delicate breath are the most reluctant to breathe for you,—but just enough to seem like a sweet memory of which you are not quite sure, and to recall some summer morning, when, half-waking, you have heard birds singing far away, and in that delicious moment couldn't tell and didn't care whether it really was the morning and the birds, or whether you were dreaming and it was the echo of some song the angels were singing to the stars.

And now a very strange thing began,—something so strange that it is most difficult to tell and maybe is too difficult to believe,

but which is all true just the same, whether it is believed or not. Those flowers began to have somehow an indefinable attraction, which soon became a subtle and resistless fascination. They did not change their appearance as flowers, nor even move; and yet they seemed more and different than flowers. One might have said they were suddenly possessed of a soul or a spirit if one only knew what a soul or a spirit is.

But, anyway, it was very strange, as the sequel will show; and, what it was or how it was, the flowers kept that secret to themselves. They seemed to take possession of the entire room. They did this in a quiet, unobtrusive way, and yet with an air of assurance and undisguised confidence, as though it were the most natural thing possible and everybody was expected to understand it and govern himself accordingly. It is hardly necessary to say that the struggle for a sermon became utterly hopeless. From that moment it was simply doomed. The last hope died right there.

This gave the man a feeling of abject despair, but it seemed to gratify the flowers. Could it be, then, that they came bent on malevolence, and was it in their hearts to rejoice in human misery? And all these years we have thought them the symbols of guileless innocence and holy joy, and have strewn them before the feet of brides and put them on the coffins of our dead! At last we have found them out. They belong to the darkness out of which they come and into which they return. They are too malevolent. Let us hate flowers. Then the Pansies looked grieved, and said, "You judge us without knowing all," and in their voice as they spoke there was a reproachful, tremulous cadence, which made you feel that you were the meanest man in the world, and wanted to go out and ask everybody and everything to forgive you, and swear to them all that you would never, never again think ill of anything or anybody in all the world. "We wanted," the flowers kept on saying in the same soft, beseeching tones,—"we wanted you to give up the search for that other subject. It was so intended. We, too, were sad when you were distressed; but we were gladder than we were sad, because we understand the law that suffering leadeth ever the just soul into joy and peace."

"That sounds very well," the man replied, "and may be true enough as a general proposition, but it isn't pertinent to the case in hand. Here it is Thursday, and Sunday will soon come, and I must have a sermon; and you know perfectly well that I can't get out one of those old ones and make it do duty again. It would bore those who remembered it, and would be imposing on the confidence of those who did not; and, besides"—

"We had thought," interrupted the flowers, without waiting for the man to finish his impatient speech,—"we had thought you would divine our meaning before this and understand why we came. We are your subject. We want you to preach about us."

"About you, indeed!" retorted the man. "About flowers! Services at eleven o'clock. The subject of the reverend doctor's sermon will be 'Pansies.' How would that read in the Saturday papers? They would call us the leaders of Pansy Christianity."

"They who call names," quietly replied the flowers, "pass soon out of sight, and are remembered without pleasure and forgotten without pain."

"Besides," continued the man, "flowers are not a suitable theme for the pulpit. Life is not a thing with most people that has an analogy in flowers. It is struggle, and trial, and temptation, and disappointment, and pain. People will be there who are in distress, who are harassed by doubts and fears, whose hearts are sore with unspoken griefs. Some will be there who are weak and exhausted with long and heroic resistance of evil, whose strength is almost gone. These must find help and courage, or they will be beaten in the fight. Some will be there who are sick at heart of the endless weary monotony of life, and who see no meaning in it all, and are fast growing bitter and rebellious. And others will be there who are becoming indifferent and selfish and callous, and living lives without sympathy or helpfulness for the world. All these ought to find in the Sunday service comfort and hope and strength and spiritual quickening. What can a man say that will be of value to them if he talks about just flowers?

"Some of them would get up and leave the church, and others would wish they had gone where they could hear real preaching,

with gestures and loud voice, and themes like the 'Covenant with Abraham,' and the 'Fall of Sodom and Gomorrah,' and 'The Apostolic Succession,' and things like that."

"In that last sentence," answered the flowers, "you unwittingly confess a fault from which few preachers are exempt,—the desire to attract numbers. The ambition that feeds on the flattery of large congregations defeats itself. What business of yours is it whether many or few say yea or nay? How have you trampled in the dust your most holy calling, when you make it a means for the gratification of personal pride and selfish ambition! You coquet in public with truth, and make secret marriages with pride. Truth wanders up and down, seeking those who will espouse her and forsake all others to cleave only unto her. Him she would make mighty as an army with banners. She would pack the metropolitan church or people the wilderness to hear him.

"Your selection of subjects would be far less difficult if you thought more about what truth would have you speak and less about what the people would be pleased to hear. You vainly imagine that you must parade your wisdom and make a show of knowledge. You assume an authority which you do not possess, and affect an unction to disguise your hypocrisy. You labor with themes that sound learned, and with a display of words seek to conceal your insincerity. The people come to you in vain for help. Hungry souls ask for bread. You give them a stone. The life the people live is made up of common things. You 'invite their attention' to the uncommon. The people live in the present. You delight in the dead and distant past.

"There was one preacher whom all the flowers know about and love to honor. He preached as never man preached before, alas! nor since. And he did not talk about Abrahamic covenants and modes of baptism and creeds and such things, but just about the common things that people knew and could understand.

"He did not spend days seeking for a subject with which to astonish the people or win their applause. He just went right on and made his sermons about the fig-trees, and the vineyards, and the wheat, and the sparrows, and us flowers, too. And, when he went down to the lake where the men were fishing, he talked to them about their boats and their nets and their last night's catch. And everybody loved to hear him except the preachers; and they hired men to kill him, so they could keep their own congregations. All the flowers know about that preacher, and love him, too."

"Yes," replied the man, "I have read about that preacher, but still I don't see how a sermon can be made out of flowers. What will be my 'firstly, brethren,' and my secondly and thirdly and finally, and 'a word now in conclusion'?"

"That way of announcing the divisions of a sermon," said the flowers, "is an antique habit which you preachers would let fall into disuse if you were less conventional and more sincere. A sermon should be like a song or a poem, each part natural and necessary to all the rest, and the whole production complete in itself. The process by which it was made does not need to appear, but only the result of the process. It is not necessary to unjoint it in public and click it together again, in order to show that its anatomy is of the approved kind and in good working order."

"Suppose," the man replied, "you get over in this chair, and take the pen and write the sermon yourself."

"That," the flowers answered sadly,—"that you doubtless intended to be very funny; but it is strangely lacking in dignity and remarkably silly."

"What shall I say, then?" asked the man, impatiently.

"Nothing," replied the flowers: "there is nothing you can say while in that petulant mood. Impatience drives truth away, and anger bars the door against her return.

"Peace and holy calm are in the soul where truth dwells. He who would teach men aright must first master his own spirit. How shall the lips speak when the soul stammers?

"How shall the tongue serve righteousness and truth when the heart is in open rebellion against their holy laws? How shall"—

"Oh, spare me, dread angel of reproof," bitterly cried the man. "Make even of me, weak, imperfect me, the voice to utter thy message, the servant to do thy will. See my heart: I lay it naked at thy dear feet. Look on its selfish pride, its unholy ambition, its love of applause, its fear of censure and

rebuke. See it stained with treason to thee and thine; see its years of too weak striving against the evil, too fickle devotion to the good.

"Look on it as he whom all the flowers love looked on the guilty heart in that long ago, and, as he forgave, forgive."

The flowers did not answer. They were silent with that hush that is too tender and holy for speech.

It was as if everywhere there was music, yet without singers or songs. It was as one sometimes imagines heaven, where every desire fulfils itself, and the pearly tears of gladness jewel the dimpled smiles of joy. When the man stopped sobbing, the flowers began to speak; but it was now about the sermon. "Tell them," they said, "that the great life they call God is nearer than they think, nearer than they can know. That nothing just happens as they say. Tell them that I came to you by a human hand, prompted by a human heart, but back of that human heart and prompting it was the heart divine. Tell them that every hand that gives a flower is moved by a heart that God moves. Tell them we could not grow but for God, and that, lying in the earth, we are lying in his bosom, and, when we are come to the blossom, we are holden in his hand.

"Tell them we grew and were beautiful when the snow and ice were on the ground and frost was in the air. And some one whose life has been drear and wintry will take fresh heart when he sees that God is God of the winter, too.

"Tell them how many of us grow and wither, uncared for and unseen by mortals, but that we even thus fulfil the divine will. And some one, whose life the great world seems to spurn, will know that in seclusion and loneliness one may still serve God. Tell them that fresh and beautiful we came to you, but are faded now, and will soon be thrown away and forgotten, but God remembers, and that, fresh or faded, we are his.

"And, oh! tell them," they pleadingly said, "that all things that live long to speak to them of the great One who is everywhere; but our speech is silence, and they do not understand. He knew who lived long ago, but there are none like him now." Then the flowers were silent. They had drooped, and were hanging down over the edge of the glass; for it was now late into Saturday night. The man was very sad when he saw how fast they were fading; and, when the flowers saw that he was grieved, they said: "It seems strange to us that you should be sad at what nature has ordained. You wrongly call it death. It is the law of life.

"Nature is wise. These forms we wore were but masks. We put them on, and they are beautiful. But we must put them off and let them fade, lest you confound the spirit with the mask it wears. There is no death. What you fear and dread and think is death is the eternal wooing of life with life. Where your tears fall and the shadows seem so deep, there begins the radiant way o'er which the soul, on winged feet, mounts to life supernal. It gave to the earthly form its beauty for an hour, a day. That beauty to the form celestial it gives forever."

When the flowers stopped speaking, the tears were running down the man's cheeks: but they were those tears which one can't quite tell whether they are more of grief or joy, like the April shower when snowflakes and raindrops come out of the same cloud, and the sun shines out to tell the wondering earth that it is not the winter, but the spring.

Then the man said to them: "O, sweet flowers! I will tell the people as well as I can all the things which you have told me, and they won't think it a sermon at all. But, if I could only tell them all you have been to me, and thrill their hearts as you have thrilled mine, they would want me to preach that way all the time."

JOHN E. ROBERTS.

Kansas City, Mo.

THE GOOD SHEPHERD.

He standeth by the sheep-fold,
  His hand upon the door.
And now he swingeth it full wide,
  And, leading on before,
He calleth in a tender voice,
  "My sheep, come, follow me;
And none shall pluck you from my hand
  Through all eternity."

The way lies part in meadows fair,
  By cool and sparkling streams,
Where sunlight filters through the air
  And lies in golden gleams
On hill and wood and valley,
  To clothe them with delight.
The pilgrims gladly linger here,
  Their hearts are brave and light.

But now the prospect changes:
The way is rough and drear;
Rocks tower aloft, deep caverns yawn,
And pilgrims shrink in fear.
The sunny day has closed in gloom,
And, dark against the sky,
Great banks of angry, threatening clouds
In frowning masses lie.

Within the dreary desert
The wolf has made his lair:
He howls, and see, the timid sheep
Are scattering everywhere.
But He's no hireling Shepherd
Who charge of them doth keep:
He bravely meets the savage foe,
And saves the frightened sheep.

And when the night has settled,
He like a sentry stands,
Or paces 'midst the sleeping flock,
His crook within his hands.
And so he ever watcheth,
By night as well as day,
And noteth every single sheep,
That none shall stray away.

Was never such a Shepherd,
So strong, so wise, so sweet!
For every pain and sorrow
His own true heart doth beat.
When accident befalleth
The weakest in the throng,
He taketh it within his arms,
And beareth it along.

And so, through all the country,
Where lies the pilgrims' way,
The Shepherd Good He leadeth on,
And guardeth them alway,
Till at a shining portal
Their footsteps cease to roam;
And Jesus lifts the golden bars,
And folds his flock at home.

CHARLES E. PERKINS.

Athol, Mass.

UNIVERSALISM: ITS HISTORY IN AMERICA.

We find traces of Universalism in America early in the seventeenth century. Early in the next century it was brought here by the German Baptists, or Dunkers, and a little later by the Moravians. In the last half of the eighteenth century it was advocated by a few Episcopalian and Congregational ministers,—by George DeBenneville and others, who, unknown to each other, were the first-fruits of that spirit of freer inquiry and larger hope which was to bear fruit in a theological reformation whose momentum has not exhausted itself in building the Universalist church and the broadening of the old theologies. In 1770 John Murray, often called the father of American Universalism, who had preached in England as a follower of Whitefield, landed at Good Luck, N.J. He there preached in a meeting-house built by Thomas Potter, an unlettered man, who had come to hold Universalist ideas from his own reasonings upon the character of God and the mission of Christ, and had built the church in the faith that such a gospel would some day be proclaimed within its walls. It was far from being an orthodox or even a religious age. The great revivals of 1740 had been followed by a reaction, which filled many friends of religion with alarm. The French and English Deism of the eighteenth century had influenced some of the leading spirits of the land. There was a spirit of the bitterest animosity between the opposing sects into which the professed friends of religion were divided. Many churches seemed to be upon the verge of extinction. The memoirs, sermons, diaries, and letters of that time are full of evidence as to the low state of morals and religion. Profanity was a general vice, and in most classes habitual. Intemperance, licentiousness, and the desecration of Sunday seem to have been fearfully prevalent. Calvinism, as a preservative of faith and morals, had seemingly failed; and the "free thinking" of that time seemed to promise no better condition of affairs.

For a few years Murray worked alone; but other teachers soon took up the work, men unknown to and acting independently of each other, and receiving their Universalism from a variety of sources. The revolt against Calvinism, the longing for a better hope, were in the air. Elhanan Winchester, pastor of a Baptist church in Philadelphia, embraced Universalism in 1780, and carried most of his congregation with him. He was the most scholarly of the early leaders of American Universalism. In 1794 Hosea Ballou began to devote his whole time to preaching Universalism as he had conceived it. He was, in the words of an unfriendly critic of his faith, "a born theologian and an intellectual giant." He had a genius for the kind of preaching demanded by the new faith and the average belief and culture of that age; and he was worth to the new movement a host of ordinary re-enforcements. At this time there were from ten

to fifteen preachers, many of them itinerating over a large territory. In 1810 the number had increased to forty. In 1820, when "the movement" had been going on half a century, there were about eighty preachers, several strong parishes, a General Convention, and several State Conventions and Associations. It had been a half-century of weary work, demanding much heroism and entailing many hardships. The new faith was beset by foes upon all sides. It was called upon to meet every argument that learning, ingenuity, or enthusiasm could bring against it, and to encounter every species of calumny, misrepresentation, and dulness. In several instances, it encountered persecution, acting under forms of law, and was sometimes subjected to the terror of mobs.

As the movement was entering upon the second half-century of its existence, American revivalism was at the height of its power as a religious influence. The spirit of Edwards's sermon—"Sinners in the Hands of an Angry God"—was the prevailing spirit of the revival preaching. It was an age of sharp controversy, of strong prejudice, of earnest conviction, when men could scarcely avoid taking sides in regard to the questions everywhere debated. While the churches calling themselves evangelical made large accessions, those who were repelled by their harsh doctrines naturally gave their sympathies to the church which was then compelled, by the logic of events, to a constant controversy with those doctrines in behalf of a larger faith. From this time onward, for a generation, the debate was unceasing. In ten years more the Universalists had doubled their ministerial force; and in twenty years more, in 1850, they had again doubled their forces. Since that time the numerical growth has not been apparently so large, but in all the elements of denominational welfare the Universalist church has doubled its strength. It has in the last forty years done a work without which it could not have held its own, much less prepared itself for future growth. A large proportion of its parishes have passed out of the experimental stage. The number of its Sunday-schools have doubled. While forty years ago it had only three weak academies, it now has four colleges, three divinity schools, and five academies, and has invested in its schools the sum of three million dollars. It has not only increased in wealth, but has so learned the art of giving that it is easier to raise $100,000 now for a denominational purpose than it was to raise $10,000 forty years ago. It is also organizing and giving for philanthropic work, and is already carrying on several charitable enterprises. It has made great progress, in recent years, in missionary zeal and activity; and the recent raising of more than sixty thousand dollars for foreign missions, and the gathering of the young people into societies for religious and missionary endeavor, are great gains over the past, and full of promise for the future. During the last thirty years Universalism has developed into a compactly organized body. From the simple congregationalism of the early churches there has been evolved, as a result of the church's experience and needs, a more compact and efficient organization, which may be described as an ecclesiastical republic: and the better organization has not hindered liberty or narrowed fellowship.

Faith in universal salvation is held by many in America outside of the Universalist church. It is held, with few exceptions, by the four hundred Unitarian churches; by many of the Dunkards, or German Baptists, who prefer to use the phrase "universal restoration"; by a large proportion of the Hicksite, or Unitarian, Friends; very largely in the Episcopalian Church; by many individual members of other churches; and by nearly all denominations upon funeral occasions.

American Universalism has greatly changed in its doctrines since its first promulgation. The doctrines of the Trinity and Vicarious Atonement were held by Murray and his early coworkers. Universalism then differed little from Orthodoxy, except in affirming universal redemption. But Hosea Ballou (anticipating by nearly twenty years the Unitarian movement) became a Unitarian in his ideas of the unity of God, renounced the idea of vicarious atonement, and soon revolutionized the theology of the whole church. The early Universalists were emphatic in teaching future punishment, or, as some prefer to call it, future discipline; and the doctrine of no future punishment met with little favor during the first half-century of the move-

ment. But about the beginning of the second half-century Hosea Ballou accepted the idea that "the Scriptures begin and end the history of sin in flesh and blood"; and, as he did not give due weight to the revelation in reason and experience, he became an advocate of that doctrine of immediate salvation at death which has been well named the "death-and-glory" theory. The doctrine made rapid progress, and became for a time the prevailing theory. But, in judging this period, it should be remembered that in the prevailing ideas of that time punishment was regarded as something more than the inevitable and natural consequence of transgression; and the prevalence for a time of the "death-and-glory" theory is to be explained largely as a reaction from the notions of arbitrary punishment which then prevailed. Some who claimed to disbelieve in future punishment would not declare that our present conduct has no effect upon our future state. But in the hour of its triumph this idea met with vigorous protests from many Universalists. The controversy was long and bitter; and, as one result, there was in 1831 a secession of several preachers in New England, who formed an association of "Universal Restorationists," which maintained its existence for ten years, when, the advocacy of restorationist views in Unitarian pulpits and the manifest change in both opinion and spirit among the mass of the Universalists indicating its mission fulfilled, it disbanded. From that time the "death-and glory" theory found fewer and fewer advocates, and the future-consequence idea of retribution more and more prevailed, until now the great body of Universalists hold such a theory of future punishment, or discipline, as one must hold who believes in spiritual laws, who looks upon time as but a section of eternity, and believes that the laws of the spirit's life are the same in all worlds.

Among the pioneers of the movement, Calvinism, Arminianism, Mysticism, and Christian Rationalism, all found strong support and earnest opposition; but out of this diversity there has been developed an essential unity, so that now few bodies of believers are in such substantial accord upon all the leading questions of religious belief. Trinitarian Universalism has been displaced by Unitarian Universalism. Belief in vicarious atonement has given way to the moral-influence idea of Christ's work. Calvinistic and Arminian Universalism have given way to that eclecticism which accepts the truth in each, teaching human freedom within the limits of divine sovereignty. The old ideas of reward and punishment have been supplanted by the doctrine that we reap as we have sown in all the realms of human action. The idea of revelation has been broadened by recognizing the human element in the Bible, the divine element in all of nature and human experience, and by a firmer grasp of what is logically involved in the doctrine of the Divine Immanence. The definition of the supernatural has broadened, and faith in Christ has become less theological and more personal and practical.

CHARLES L. WAITE.

Brunswick, Me.

FREDERIC HENRY HEDGE.

The fact which strikes us first and forcibly regarding Dr. Hedge is the comparatively small quantity of his more extended writings. His books can be numbered by one figure. Like the poet Bryant, his works are less profuse than those of most of equal fame. Apparently, his thought was placed in print only when most thoroughly digested and fundamentally constructed. His style was clear, coherent, consecutive, concise. He wrote neither in nuggets, like Emerson, nor verbosely and with expatiation. His style, as has been well said, was architectural; and we may add that its general quality was massiveness, yet it possessed those touches of beauty which add to rather than detract from the grandeur of a thought. In the writing of poetry, he was easily surpassed by his inferiors in intellect and in heart; as a poet, as one to whose prose the poetical and its subtle touch gave life and symmetry, he stood a peer to any. To coherency, clearness, and conciseness of expression he added another characteristic, equally, if not more, marked,—comprehensiveness of vision and of thought. He left no phase of the subject untreated, he sought to evade no puzzle, to pass lightly over no mystery. Some of his books are thus in themselves small libraries. The felicity of his style of treatment is nowhere more man-

ifest than in that branch where he was easily a master, namely, German biography and literature. We read in this line the works of others, we are sometimes wearied with the monotony of treatment, we fail to enter with sympathy into the life of the men and of the literature; but, as we walk with Dr. Hedge through these gardens of genius, we wonder that we were never attracted thither before, the personalities impress themselves upon us, their thoughts become real, their experiences seem full of interest and helpfulness. What work could be more interesting and instructive than his "Hours with German Classics"! More logical than Channing, more thorough than Parker, scarcely less poetical than Martineau, he combined in a singular degree strength and grace. He was one of the leaders of Unitarian thought; he stood in the first rank of American authors.

And in his connection with German thought we pass naturally into consideration of him not merely as a writer, but as a philosopher. Here one prominent quality, to my mind, differentiates him from the great majority of philosophical writers of equal or approximate ability, namely, appreciation of opposing theories. The arguments for pantheism, pessimism, Calvinism and other doctrines he clearly perceived; and not only did he possess the intellectual conception of, but he felt, as it were, the case of his opponent. He could sympathize with that cast of mind, that aspect of facts, which seemed to compel the belief of others. For this reason one always feels, as he travels with him along some logical pathway toward a definite conclusion, that no objections are ignored or difficulties waived, and that no feeling or prejudice determines his thought, but rather that the goal will be reached through reason, the result of the best thought of a deep and unbiassed mind. In his "Atheism in Philosophy," a work which naturally deals largely with German thinkers, this quality is, perhaps, most marked.

If we accept the division of Unitarian thought of the past half-century into the two schools, the transcendental and historical, Dr. Hedge belongs, doubtless, as usually classed, to the former; yet he was imbued, it seems to me, with the meritorious spirit of the latter. If in his "Ways of the Spirit" there be not the true historic sentiment, then I fail to know what that sentiment is.

Radical though he was in the sense that no one more than he descended to the root of things, and in the sense also that he rejected *in toto* the spirit and the letter of the old theology, he was not radical if by the term be meant in alignment with many recent thinkers on the nature and origin of human faculties. He was no evolutionist, as is commonly understood by the term, though, if I remember correctly a long and interesting conversation which I held with him, he accepted evolution, in part at least, as a method, and in relation to the physical universe. He believed in the directly divine origin of the moral and religious faculties of man, in the immediate inspiration of the Almighty Spirit. His views in this respect or in others may or may not have been correct; but, if philosophy be a "rational system of fundamental principles," then Dr. Hedge was *par excellence* a philosopher.

In this sphere and that of literature he will be known to the future; to the present, especially to many who have known him best and loved him most, he was, before all else, the preacher.

To illustrate what the Boston *Herald* calls his ability to marry rhetoric to theology, I quote two brief extracts from his discourses: —

"And thou, O man of the world! what means this everlasting coil of business which has wound itself about thy heart with Herculean strength? What means this wild waste of affairs on which thou art tossed, the giddy plaything of its yeasty waves? Is it to fence out a paltry portion of the world's broad common which you call property, or to occupy a corner of the world's wide annals which you call fame?"

"A stone or a block of marble may have a creed engraved upon it, and is as proper a subject for the kingdom of heaven as that nominal Christian whose marble heart receives no other impress than the system of doctrines which some dominant sect has chiselled there."

In the pulpit, as in the philosopher's chair, was found the same fairness toward men and ideas opposed. He possessed a sense of humor which ran deep, a vein of

satire more telling because employed not through the force of impulse, but of conviction, a fearlessness which was absolutely fearless. As "this most flagitious war" he characterized our conflict with Mexico. For those "detained at home by illness, for those also detained by fear of rain," is said on one occasion to have been the burden of part of his prayer in the church service.

He did not have especially, however, that power designated by the much abused term "personal magnetism." He himself said that he sought to reach the minds of his people primarily through the head rather than through the heart. He was not without emotion, but his feelings were too deep for sudden or commonplace manifestation. He belonged to that class of preachers—all in all, perhaps, the most far-reaching in influence—in which the logical or philosophical element predominates, in which every word is weighed, in which there is no lack of feeling or sympathy, but in which these rest primarily in the thought.

Author, philosopher, preacher, he was yet something more,—a prophet and a teacher.

Many of the thoughts in his earlier works have become household words of the liberal faith. His teachings have echoed—sometimes, indeed, amplified and extended—from a thousand pulpits, and have entered, to abide, into the intellectual life of the century.

GEORGE C. CRESSEY.

Salem, Mass.

GOING TO HEAR SPURGEON.

The recent very severe illness of the great Baptist preacher of London has called new attention to him and his work, and adds fresh interest to my recollections of a visit to his church two years ago.

The Metropolitan Tabernacle, as his church is called, is located a mile and a half or two miles south of the Thames, in the very heart of that vast section of small shops and residences of middle class and poor people which has sprung up on the other side of the river from London proper. The means of access to the Tabernacle from every part of this great section—indeed, from every part of London—is excellent. Indeed, there is probably not a large city in the world in which communication between its various parts, no matter how remote, is so easy as it is in the great British metropolis.

What is the history of Mr. Spurgeon, and how did the Metropolitan Tabernacle come to be built?

Charles Spurgeon was the son of a poor minister in the east counties of England. He began preaching at the age of sixteen. He had little education, but much earnestness and fervor and natural fluency of speech. At nineteen, while pastor of a little Baptist society in a village near Cambridge, he was invited to speak for a single Sunday at a Baptist chapel in South London. He himself has described his first experience in the great city,—how green and awkward he was, how self-distrustful, how forlorn among the seething mass of strangers, who neither knew nor cared for him, and how he longed to get back to the village from which he came. But, young and inexperienced as he was, he had in him native power to stir and move men by his speech. As the result of that Sunday's preaching, he was called to London. His first sermon in the metropolis was preached to two hundred persons. In three months' time he was speaking to thousands.

This was in the year 1853. For some time he spoke in Surrey Music Hall. But by the year 1859 he had set a movement on foot to build a great tabernacle. The movement prospered. The money was raised. The building was finished and dedicated in 1861. Its cost was $156,000. Its seating capacity was nearly 6,000. It is here he has preached ever since, filling the house steadily to its utmost capacity. His church organization, at first small, has grown and grown, until it now numbers more than 5,000, and is the largest Protestant church in the world.

It was in August that I went to hear Spurgeon. Consulting the daily papers, I found he was announced to preach at 11 A.M. and at 5 P.M. Wishing to go to Stopford Brooke's in the morning, I chose five o'clock for Spurgeon.

I set out with my wife from our rooms near King's Cross at three o'clock. First we take an omnibus to the Bank, passing along Gray's Inn Road, Holborn, Newgate St., and Cheapside. At the Bank we take another omnibus to and across London Bridge and along Wellington St., Blackman Street, and Newington Causeway to the "Elephant

and Castle," a central point where six or seven of the most important thoroughfares of South London meet. Here we alight, and find our way on foot to Spurgeon's,—a walk of but two or three minutes.

Almost before we know, we are at the iron gates that shut off the tabernacle from the street. It is a comfortable summer afternoon, with some signs of rain. It is half-past four o'clock,—thirty minutes before time for the service to begin. Can we get in? Yes, one side gate is open, and by way of this a few people are beginning to enter. We pass through the gate. Two men are standing guard inside, one of whom hands us an envelope. I take it and put it in my pocket, and pass on. Reaching the side door of the church, the only one open, we attempt to enter, but are stopped. "Did you drop the envelope into the box?" I am asked. "No." "Then please go back and do so." Thus commanded, I read what is printed on the envelope. There I am told a few words about Mr. Spurgeon's "Pastors' College," and am asked to put some money into the envelope and deposit the same in the box for the benefit of the college. I *must* put the *envelope* into the box. It is earnestly *hoped* that I will put in a good enclosure of *money as well as* the envelope.

My deposit duly made, the church door is opened to us and we go in. An usher gives us a seat in a raised section of the church, near the entrance. Here we wait the half-hour. The comers grow more and more numerous. The raised section where we are is quickly filled. Soon another, opposite, fills up also. The regular holders of pews begin to come. These go directly to their seats. Five minutes before time for the service to begin the signal is given, and pews are reserved for their owners no longer, but are thrown open for strangers. We who are waiting in the raised seats by the doors are told to go down into the body of the church and enter pews wherever we please. We have our eyes on some vacant seats well forward and central, where we shall be in good view of the preacher; and thither we make our way. In less than five minutes every seat in the great room is filled.

The tabernacle is dingy and commonplace-looking outside. It is very plain-looking inside. Two wide galleries extend around all sides of the room. Some pews are cushioned, some are not. At the farther end are two large elevated platforms, one above the other. On the upper one is the pulpit.

Soon from a door at the rear of this platform Mr. Spurgeon makes his appearance, followed by several officers of the church, who come forward and take their seats near him. Mr. Spurgeon takes his seat by a table. This is his pulpit. On the table are a pitcher of water, a small bouquet of flowers, a Bible, and a hymn-book.

We recognize the great preacher instantly from his pictures. A man could not look plainer. Hardly could one look less intellectual. His short but abundant hair, which stands out almost straight from his head, is getting gray. His beard is trimmed close. He wears a plain black sack coat, very long, a turn-over collar, and a plain black tie. He carries a cane, and, as he walks, leans heavily upon it, showing that he is suffering from lameness.

The service begins, but not with music of the organ. There is no organ here, and no instrument of music of any kind. Mr. Spurgeon gives out a hymn. A young man sitting on the platform at his left comes forward to the rail and starts the tune. The vast congregation rises and joins as with one voice.

And what singing it is! We miss the organ at first, but soon are lost, borne away on the swelling tide of those six thousand voices.

Prayer is offered by a young man that we take to be a preacher belonging to Mr. Spurgeon's college or other assistant in his work.

The chapter of Scripture is read by Spurgeon himself, and accompanied with running comments. And now we begin to see the great preacher's power. The reading is very natural, very expressive, and the comments are exceedingly happy. Nothing could excel the ease with which they are thrown in. They are simple, pointed, practical,—flashing light upon the meaning of sentences, unsealing little hidden fountains of tender sentiment, driving home lessons of duty.

After the second hymn and the giving out of the church notices, in connection with which an earnest plea is made for more consecrated work in district visitation and more

money to support the Pastors' College, the text is taken and the sermon begins.

The preacher stands by the table without manuscript, and talks simply, naturally, in plain Saxon words admirably chosen, with point, with earnestness, with touches of humor, with anecdote and illustration enough, but not too much, with climaxes of fervor, never boisterous, with occasional mixings in of theological dogmatism that we wish he would leave out, with noble appeals to the hearts and consciences of all. There is nothing new in the sermon, and nothing profound. But it is better than new or profound: it is human and helpful. The theme is the practical Christian life, which does not give much chance for the preacher's peculiar theology; for, as to the question of how we ought to live, all earnest people, of whatsoever religious name, are pretty well agreed.

I confess I was greatly pleased with the sermon. It was not great, but it was manly and inspiring and good. If Mr. Spurgeon preached in that way always, I should like to hear him every week. As I listened, delighted, I said to myself, "Why cannot he lay aside his dreadful Calvinism,—with which some of his sermons are so blue,—and preach always in this noble, rational, and helpful fashion?" And then I said further to myself, "Some time there are coming Spurgeons who will,—Spurgeons wise enough to know that it is not elections and reprobations, and Adam's falls, and infallible Bibles, and dogmas of impossible trinities and eternal hells, that lift up and bless and save men; but justice and mercy and truth, and faith in God's everlasting love, and that practical Christian life which men may lead, and lead just as well, without ever dreaming that there are any Adam's falls, or trinity dogmas, or elections, or the rest."

Mr. Spurgeon is a great power in London. In nearly everything but his theology he is liberal, in some things radical. And his religion, all but its theology, is a most humane and noble religion. He is a thorough man of the people, is profoundly interested in *helping* the people, and in return the people give him their confidence and love, as well they may.

It is very wonderful what a large and many-sided work he has done these thirty years and more, since his tabernacle was erected. Besides building up his immense church, he has established and is carrying on a Pastors' College, in which nearly a thousand preachers have received instruction; an orphanage, in which five hundred poor boys are furnished homes; a home for aged women, with a score or so of inmates; a school, in which two hundred and fifty boys and half as many girls are taught; and a colporteurs' association for the distribution of books and tracts. And then, in addition to all this, he edits a religious magazine, writes books, prints a regular weekly sermon which goes almost all over the world, and speaks for many good causes. Of course, however, his great *central* work is preaching; and all else grows more or less directly out of this.

In what lies Spurgeon's great power as a preacher? I should answer:—

First, in his voice, which I think is the very finest I ever heard.

Second, in his remarkable fluency and felicity of speech.

Third, in his dramatic power and fertility of illustration, coupled with his happy and ever ready humor.

Fourth, in his warm heart and splendid sympathy with men.

Fifth, in his mighty earnestness, based upon his tremendous faith in right and duty and God.

Add to these qualities, which have made him the great preacher, his practical organizing ability, which is unquestionably of the very highest order, and we have the secret, I think, of the vast and beneficent work that he has accomplished.

Nearly all that I have said has been of the good side of Spurgeon, the great and noble side, the side for which we can have only praise. I have barely touched the other—the side of his theological stationariness and narrowness.

It is one of the strange things of this world that men can be so broad and liberal and progressive in other things and so narrow and illiberal and retrogressive in matters of religious belief.

Spurgeon is as backward-looking in his theology as Canon Liddon, whom I heard the Sunday preceding my visit to the tabernacle. He has become of late years as deeply alarmed as Liddon over the growth of liberal thought in England. He declares

that it is penetrating all the denominations—his own, the Baptist denomination, included. For some years, in season and out of season, he has been warning his brethren against the new and more rational views of the Bible which are appearing, and against the allowing of reason an enlarging place in the interpretation of Christian doctrine; and declaring that, unless a halt is called, the direst consequences to Christianity must result. Unable to countenance longer the tolerance shown by a large part of the Baptist body in England to the new light and learning, he has at last definitely cut off himself and his church from connection with the central organization of that body, and put himself at the head of a distinct reactionary movement,—a movement to stand by the old Calvinism in its entirety, and resist all encroachments of modern thought. Of course this is to be regretted. How futile it all is he must sooner or later find out. King Canute could command the rising tide of the sea to go back; but would it obey him? So a Spurgeon may easily enough bid the rising tide of modern inquiry and faith in reason go back; but who that has looked deeply into the mighty forces at work in our time—at work to renovate and make new—believes that the mighty forward impulse toward better things for man and for religion will stop, much less roll backward toward the old night?

I would devoutly thank God for Spurgeon and all the noble work for humanity that he has done. But not less would I thank God for the men of different—and, shall I not say, of still diviner—mould, whose faces have been ever turned to the morning, whose brows have been lighted with the rays of the rising sun of truth, whose mission it has been to lead men forward toward the ever brightening day.

J. T. SUNDERLAND.

THOUGHTS ABOUT THE FUTURE LIFE.

I think we may believe that the soul in the next existence is not arbitrarily assigned to any one place. Why? Because God, being the same yesterday, to-day, and forever, and alike in all parts of his universe, must stand always in the same relation to his child, no matter where that child may be. Therefore, that child, being the same *person* in all realms, and possessing the human power of choice, must be free there as well as here, no matter whether he be the good son or the prodigal.

As to the condition of the human soul in the next existence, must we not think somewhat as follows? God being always and everywhere the same, his laws are immutable. The law of cause and effect, therefore, we must believe to be universal. Hence every soul, no matter where, reaps as it sows. The act determines the consequence. This consequence, having to do with the soul, makes its heaven and hell. Heaven and hell, then, are within, not without; conditions, not localities. They are the natural results of right or wrong desires, thoughts, deeds; not final places of abode, or rewards given by an arbitrary power.

Thus it becomes plain how it is that a person can live in the most beautiful place, surrounded by everything that mortal can wish, and yet be intensely unhappy and miserable. If the soul's condition be right, then is heaven present, whether that soul be in this world or the next.

If the coming existence is purely spiritual (and we think it is), then to us it is indescribable. It may be a "Beulah Land," a land filled with "corn and wine," "milk and honey"; but we are not able to think so.

Elizabeth Stuart Phelps has given us a picture of that future existence,—to some a very attractive and satisfying one,—but we need not suppose that it is in all respects true to the reality. We may believe that, as the purely spiritual life is higher than our present one, so are its conditions other and higher than earthly conditions. The lover of mother earth knows what are the joys of the soul over the beauties of earthly valleys, mountains, and seas; the flowers, the songs of the birds, the twinkling stars. What must be awaiting us if these things are but glimpses and foretastes?

However, one thing is certain: in that next life, as here, we shall see that, and only that, which we are able to see. There, as well as here, we shall enjoy only that which we are capable of enjoying. Whether the next world will be beautiful to us or not will depend upon what we are. It may be that, with all its beauty and goodness, it will be a veritable hell to some. Thus the next

life, though an advance upon this, may not be altogether free from man's imperfections or evil. No, the fact that so-called death, or the change from this life to the next, does not alter the condition of the soul, or, in other words, does not alter one whit the character of the departed, seems to afford ample proof that there will be need of not a few reformers over there. All will not be perfect.

This gives us a hint, and a strong one, of what may be the work of the next life. As men will need to overcome, need to grow in truth, beauty, and love, and as the strong will need to help the weak, will not the next life be, in a larger measure, a life of endeavor? The weak endeavoring to overcome, the strong helping them; Lazarus helping Dives; Stephen helping those who stoned him to death; Paul helping those who gave him many stripes; Jesus helping Judas and his crucifiers; all the strong and pure of earth helping the poor prodigals; the good fathers, mothers, brothers, sisters (all angels of love), spreading the gospel that makes anew the souls of men, and leading their dear ones on and up. Can we think of a better life or a better world?

It will be well to remember that, as man is a finite creature, there cannot be a time here or hereafter when he will know all. Therefore, man must be a learner in the next life. It matters not how much knowledge one may have acquired here, he has scarcely entered the portals of what must be awaiting his effort in an unending future. Thus we may think of Jesus, or Paul, as making known greater and greater revelations of God. We may think of the poets, artists, musicians, as rising higher and higher by the unfolding of the possibilities God has given them. We may think of all beings as making growth God-ward. Progress, then, must be the mighty word of the next world as well as of this.

LEVERETT R. DANIELS.

Big Rapids, Mich.

Dr. H. A. Buchtel, formerly pastor of Trinity (Methodist) Church in Denver, but now living in Indianapolis, recently addressed the Sunday-school of his old charge by phonograph. The machine was placed upon the stage in a large hall, and the address was heard distinctly by the whole audience.

THE CAMPAIGN AGAINST THE LOTTERY.

Students of our social morals, who have been watching our progress from the low standard that obtained among us in the decade immediately following the Civil War, are doubtless noting with interest and pleasure the increasing zeal against gambling in various forms, manifested within the last few months throughout the country. In New England the so-called bond and investment "orders," in theory and in practice closely akin to many forms of gambling, are rapidly bursting, partly through the inherent weakness of such bubbles, but more because of the vigorous attacks upon them by newspapers, societies, and individuals. In New York the "policy shops" and pool-rooms have been watched much more strictly than in the past, and active prosecutions have been undertaken against notorious violators of the gaming laws. In the West "watch clubs," "piano clubs," and like swindling and, in principle, gambling devices have been thwarted. And, finally, in Louisiana an active campaign has just begun against the renewal of the charter of the lottery.

The Louisiana lottery is unquestionably the most far-reaching and generally practised form of gambling in this country. Play at clubs, for example, affects but a small class, and one, as a rule, well able to afford so costly a diversion. "Policy" and pool-selling are confined largely to cities, adjacent towns, and race-tracks. But the lottery reaches every part of the country and every class in the community,—the poor clerk in the large cities, the struggling farmer in New England or in the West, the laborer, working wheresoever there is a "job" to be had. By the statement of its own officers, ninety-seven per cent. of the receipts of the lottery come from persons outside of Louisiana. If its operations were confined to that State, the case would be serious enough, and the refusal of a new charter a reform which might well arouse general interest; but the very fact of the extent and strength of the lottery's hold, especially upon the poor, makes it almost a universal evil, and its fight for existence in Louisiana a fight for existence in the whole country.

Legalized lotteries are no new thing.

Nearly every modern State has at one time or another increased its revenues by such means. They have existed within the present century in England and in France; they still exist in Italy and in Spain; and in our own country, not so many years ago, they were widely recognized as a legitimate aid in the furtherance of all sorts of enterprises. But at present only in Louisiana, of all our States, has the lottery legal recognition. It received its charter in 1868 from the "carpet-bag" government of that time, for a term of twenty-five years,—that is, until 1893,—at an annual license fee of $10,000. Efforts have not been lacking in the past to repeal the charter, but they have been successfully resisted by the lottery on the ground that the State could not violate its contract. Yet curiously and inconsistently enough, there is a law on the statute book of Louisiana prohibiting all lotteries in that State after Jan. 1, 1895.

In the spring of 1890 the company, an irresponsible body of seven men, of whom the name of only one is known, began active work for the renewel of its charter. An effort to legalize the lottery in the new State of North Dakota was on the point of failure, and a new charter from Louisiana was, therefore, the company's only salvation. It happened that the levees were then threatened, more seriously than for years, by the annual rising of the Mississippi; and the lottery forthwith sent $100,000 to Governor Nichols for their repair and improvement. The governor, recognizing the true purpose of the gift, returned it on the day that it was proffered. In May the legislature assembled, and the one important question before it was the application of the lottery for an extension of its charter. In his message Governor Nichols strongly opposed such renewal, dwelling at length not only upon the moral, but upon the obvious political and economic dangers that the continuance of the lottery involved. Nevertheless, a bill was reported, submitting a constitutional amendment to the people of the State, by which the charter of the lottery was extended for twenty-five years in return for $31,500,000, to be paid into the State treasury in annual instalments of $1,250,000 each, and to be expended for public schools, charities, the building of levees, the drainage of New Orleans, and other purposes, in themselves equally worthy.

The debate was long and sharp. But finally the bill passed both houses by exactly the two-thirds vote necessary for its adoption,—a significant evidence, at least in the judgment of its opponents, of the skilful secret methods used by the lottery company to accomplish its ends. Governor Nichols promptly vetoed the bill, repeating the objections he had urged in his message and emphasizing the corrupt and impoverishing consequences such a license-fee, virtually an annual gift, was likely to bring upon the State. "Extravagance, profligacy, and corruption," he concluded, "will as surely follow the result as the night follows the day." The lower house of the Assembly as promptly passed the bill over the veto; but in the upper house, by reason of the sudden death of a senator, the necessary two-thirds vote was lacking. The claim was then made by the supporters of the lottery that the submission of a constitutional amendment to the people was valid simply by act of the legislature, whether the governor approved or not. This claim has been sustained by the Supreme Court of the State, the proposed amendment duly promulgated, and the vote upon it will be cast in the State election in April of next year.

The campaign has already begun, and promises to be by far the most vigorous political contest in Louisiana, or indeed in the South, since the days of the "carpet-bag" *régime*. The weight of argument, the support of the sober elements in the community, are largely on one side, and on the other a long established corporation and its friends, perfectly organized, with unfailing material resources, and fighting for its very existence. Governor Nichols will himself be a candidate for re-election; and, however open to criticism his conduct in the events of last March may have been, he deserves at least in his struggle against the lottery the moral support of the whole country. For it is not in the existence of a legalized lottery in Louisiana, but in the extent of its workings all over the country and in the hold it has upon almost every class, that the chief danger lies. Perhaps the recent law regulating the use of the mails by lotteries may, if its constitutionality is affirmed, prove of some effect as a check upon their opera-

tions; but the lapse of the charter of the Louisiana lottery would deprive the only remaining company of importance of all legal right to existence, and place it within the jurisdiction of the State laws for the restriction of gaming. The opponents of the lottery in Louisiana are not foolishly trying to eradicate by law the instinctive human passion for games of chance, but to deprive the company of all legal sanction and to end, for good and all, the virtual partnership of the State in its profits.—*H. T. Parker, in the Boston Commonwealth.*

CHEERFULNESS.

Since the gospel is "glad tidings of great joy," why should not its believers be the happiest of men and women? Even when called to suffer affliction, they should not sorrow as do those who have little or no hope. If we truly and sincerely believe God to be both a Father and a Friend, we have "an anchor to the soul which is both sure and steadfast." It is just as true now as it was in the days of the apostles that "we love him because he first loved us," that "we which have believed do enter into rest," that "there is great peace and joy in believing," —even a joy which is "unspeakable and full of glory."

True faith in God will bring about this desirable condition of the human soul. Although Universalists and Unitarians have more hope in the ultimate triumph of the good and the true than any other people, yet even our faith is sometimes too weak and our hope too feeble in the *ultimate* of our best desires. We are too often beset with fears and doubts unbecoming the faith we profess. With our grand hope which embraces the world, we ought to be the happiest of mortals; and yet we have seen some, even of the household of faith, who seem no more cheerful than those who believe in a dark and cheerless creed.

Some people are almost constantly under a cloud, their sky is always leaden, their fields are never green, their flowers are never either bright or fragrant. Such peeple have need to pray, "Lord, increase our faith." Then, again, there are others who see good in everything. For them the sun always shines, the stars constantly twinkle, and all nature speaks God's praise. Such people love to live and live to love. They do not depend altogether on outward circumstances for their happiness: they have that inward consciousness of the wisdom, justice, and goodness of God which enables them to rejoice in the hope of final universal good. To such people the door of mercy is never closed—the Father's love knows no change; and, though some may be groping in outer darkness, they believe they will find their way into perfect day.

Outward circumstances have but little influence on the cheerfulness or sadness of men. The rich may be sad, and the poor are often very cheerful. The fortunate may be gloomy, and the unfortunate full of hope. The rich may have faith, and yet be wrapped up in morbid gloom. I have heard stalwart fellows deploring in lachrymose strains the misery of life in the very presence of confirmed invalids whose cheerfulness shed a radiance upon all within their circle.

All who borrow trouble must expect to pay the principal when it becomes due, with compound interest on the capital. Those who trade on such borrowed capital ought to fail. "Sufficient unto the day is the evil thereof."

> "One day at a time
> Is a wholesome rhyme."

Cheerfulness is one of the best ingredients in the cup of human felicity. The true Christian man or woman will always seek for it, always look on life's brightest side, always cherish good hope that, though it be night now, the morning will surely come; for God is good, and goodness will finally triumph over all evil. Then "God's will be all the glory, and man's the boundless bliss."

JAMES SHRIGLEY.

Philadelphia, Pa.

*MAY NOT "BREADTH" AND "FREEDOM" BE OVERDONE?**

What shall we say of breadth, tolerance, freedom?

American orators, in their Fourth of July speeches, have been accustomed to glorify their country as "an asylum for the oppressed of all nations." But now the question arises in many minds, "Can we afford to occupy such a position any longer if we wish to continue to be an American nation?" "The

*Part of a paper read before the Chicago Women's Unitarian Alliance.

voice of the people is the voice of God," says the orator. It ought to be; perhaps it is, if we could fairly get at it; but the voice of the people as recorded by the hand of party politics sometimes seems to come from a different source. If I were a Fourth of July orator to-day, I am not sure that I should not advocate restricted emigration and limited suffrage. What if the same spirit should move me to put forth a plea for limitation in denominational work? Freedom, like fire, is a good servant, but a bad master. This proverb is one of universal application. It is true of everything, from the air we breathe and the water we drink to the law of gravitation or the right of suffrage or the love we bear our children. There is nothing that can be used that cannot also be abused; and this it is that makes the awful responsibility of life; the continual weighing and deciding what is the best course to take under just such circumstances. If a line could be drawn, once for all, on one side of which should be all things right and good, and on the other all things wrong and harmful, how would human life be simplified.

Shall we be broad? Yes, certainly. Yet there is a limit, unless we would destroy everything; for, if we take off the roof of our house and knock down its walls and tear up its floor, then we have nothing left we can call our home. Shall we then be narrow? That depends upon what we mean by narrow. We must have our house large enough for generous hospitality, and yet it must be *our* house: we cannot love a hotel. Unitarianism, having left the trodden path where things right and wrong were labelled for convenient use, has now the responsibilities of freedom. We are not always wise. Sometimes this freedom is a source of strength, courage, and inspiration, and sometimes it seems as if it would surely be the death of us. Our spirit of toleration, which leads us to respect the opinions and methods of those who differ from us if only they are sincere, and to join hands with them for practical good works, is good; and yet there are times and places when fidelity to our own convictions demands that we shall withdraw such fellowship and support. Shall we, then, be narrow? We must be loyal to our own truth and our own special work, and loyalty is narrowness, if you choose to call it by that name. The fact is, we cannot fully adopt divine methods in our work until we have also divine wisdom and omnipotence. God can afford to make his sun shine on the evil and on the good, and to send his rain on the just and on the unjust, because he is certain of having enough rain and sunshine for all; but we whose resources are limited must confine our stream into a narrower channel than nature has provided for it, and pour it upon the wheel of our own special mill, if we expect to grind our wheat into flour, and make bread with which to feed the hungry.

REBECCA PALFREY UTTER.

COUNTRY VERSUS CITY LIFE.

I was worn and weary. I left the noise and heat of the glaring city, and found rest in the simple life of a neighboring farm.

Stretched "under the greenwood tree," my heart, in spite of myself, sang the praise of the Hill-side Farm.

"Surely," mused my refreshed spirits, "no four letters embrace more of extent and restful activity in their meaning than those in *farm*. Place *hill* before them, and instantly farm is raised to an eminence where it can safely flaunt itself and say, 'Behold, a hill farm is the most beautiful of farms!'"

"That is city-bred vanity," flashed back my inner consciousness. "All such small conceits are, *prima facie*, out of place in the peaceful country. Those quietly grazing cows in the next field do not know they are making the prettiest of pictures, toning down the green splendor of the pasture with their black, yellow, and brown. The snowy buckwheat field on the right bends its sea of blossoms in obedience to the wind, not pride. The horse yonder, quite unaffected in his rural simplicity, is unaware that there is a grace in the leisurely sweep of his tail and his rough gallop through the fields that his city-bred brothers, trapped in gay harness, would sacrifice some of their smartness to enjoy. Even the sheep and pigs-at-large, over there, lie down together in perfect amity, and in ignorance of their good nature. The poultry"— Here Memory laughed outright. "Admit," it murmured, "that here ethics are not upheld. Envious critics, the 'lords of the quill,' every one knows, may justly drag to city notice the worldly unattractiveness of the barn-yard.

The turkey gobbler alone points a moral if he cannot adorn a tail. Who has not seen the gallinaceous fowl, swelling with importance until twice a becoming size, draw one leg so high and proudly up that its reappearance seems doubtful, with black bead eyes and shake of horrid wattle peer for the most tempting bit the morning sun shines upon, and gobble it whole in unlovely eagerness? Unworthy prototype, whose kith and kin parade the world as openly tolerated, as secretly despised, as thou, O boss of the barn-yard! Evolution imposed a too hard task when it left the elimination of these unlovely traits to the 'survival of the fittest.'"

"Calm your wrath, Memory," interposed Reason, "recollect that all other dumb animals of the farm are in sympathy with smiling Nature around them. Think of the much libelled mule, working in uncomplaining steadiness at his hard task, awaiting with a sort of grim expectancy his sunset release"— Alert Memory laughed again. "It is true! Then, unmolested, he seeks the dusty road and rolls upon his patient back, shaking his clumsy legs skyward, like an overturned table of unsteady habits."

"Indeed," returned Reason, "I have often thought the fine shepherd dog would laugh himself, if Mother Goose melodies were true, at his sport in driving home the cows, —huge creatures ridiculously servile to his small size and bark. He only growls when the busy farm-wife calls him to the dairy, harnesses him to the churn, and starts him walking ceaselessly forward, knowing nothing of the glorious burden dashing up and down behind him. Good nature and dog nature, with a little shifting and twisting, may be made synonymous, but not under all circumstances. Is thy *dog* a servant, that he should do this great thing?

"But, unquestionably, the cows are the most favored animals on the farm. At sunrise and sunset they are never forgotten. Knowing relief awaits them at the hands of the farmer's daughter, how provokingly they make use of their good treatment! What time they take in entering the barn, falling into rank, and thrusting their heads in the rack that holds them in quietness! The farmer's daughter has named them all; and Jersey Belle, Brookle, Black Polly, New Beauty, and all the rest, only at the eleventh minute of the waning patience of their pink sun-bonneted attendant, settle down to quiet chewing of their cud." Delighted Imagination here broke in upon this long reverie, and sentimentally raved: "And then through the barn is heard the crunching of their teeth and the swift swish of the milk in the pail.

"And the farmer's daughter,—the poets and the romancers know her even better than her cows. They sing that

> 'Nature made her what she is,
> And ne'er made sich anither';

also,

> 'What happiness the rural maid attends!'"

"Conceded," steady Reason returned, "if happiness depends alone upon conditions; for where better for a healthier, busier, happier life than in Nature's garden? But too true it is that sometimes these maids feel called to better work than bearing the huge pails to the dairy. Then it is that ambition, aspiration, and resentfulness drive them to the great unknown,—the city,—where they foolishly exchange for servile toil the healthy work at home.

"*Question:* How comes their discontent? Under what form steals it into these restful pastoral paradises, where father and mother, and theirs, and theirs before theirs, have worked contentedly?

"*Answer:* In the gilded rumors that float countryward of the endless advantages and pleasures of the city; also, in the quite senseless modern aversion to a country life, found not less often among the hard-working farmers' daughters and the half-starved wretched tenement-dwellers of the city, who spurn the offer of home and work in the country,—found not less often among these than among the well-to-do everywhere.

"It is not to be questioned that the advantages offered in the city are rich, varied, valuable. But the greater part of these can be enjoyed only by the leisure classes, and a proportion of the smaller part can easily be grafted on the country life.

"Clubs, newspapers, books, 'social amenities,' need not of necessity be strangers to the loveliest regions of the earth. The summer vacation of the city folks, short, all too short, as it is, would give them the opportunity of sowing the seed.

"Why do not the nineteenth-century Ser-

mons on the Mount set forth the desirability and beauty of a life in the country rather than the reverse? Why do they not offer suggestions for making it more desirable, more beautiful?

"Why not strive to turn the poorer civilization, whenever and wherever possible, toward the hills and vales? Would not city benefits attend its flight? Assuredly, the overcrowded cities would be relieved, the Grangers would no longer cry in vain for laborers, nor city boarders fruitlessly scour the country round for one who is a worker, and,"— "Best of all," slyly interposed Sentiment, "the farmers' maids would become content with the millers' sons at hand, if for no other reason than that of contrasted virtues."

. . . . . .

Hereupon I buried my face in the sweet-scented grass, "under the greenwood tree," while

> "All thoughts, all passions, all delights,
> Whatever stirs this mortal frame,"

rejoicingly sang: "The country is a moral tonic. Let some depraved nature stand upon the hills, look off upon the shaded greens of their sloping sides, look up into the soft depths of the pure heavens, look back upon the village gleaming white and snug in the distance, look within at his own dark thoughts and wasted opportunities, and such a one will feel a noble discontent, an ambition for a better self, a better life, a call to become perfect."

M. A. B.

Brooklyn, N.Y.

A SEAMLESS COAT AND A SHAMELESS FRAUD.

The Roman Church has commenced and will keep up for seven weeks, for the benefit of her followers all over the world, the most notorious exhibition of fraud and folly that she dares to venture on in the present century. It is forty-seven years since the "Holy Coat of Trèves" was last exhibited to the eyes of pilgrims. We remember an old friend of ours, who travelled in Germany that year, asking one of the dignified clergy of Trèves if the relic were really genuine,—the veritable coat without a seam which the Roman soldiers confiscated at the crucifixion. The priest's reply was a cautious one: "On le dit, monsieur" ("They say so"). Yes; and what grounds do they allege for the assertion? Only evidence of the scantiest, to support one of the most startling of all possible pretences.

There are other continental cities whose churches also claim to possess the true "Holy Coat"; but, of the conflicting relics, that possessed by Trèves is the most famous and has proved the most profitable. It is said to have been presented to Trèves by the Empress Helena, the mother of Constantine, the first Christian emperor. Helena visited Palestine, eagerly seeking for memorials of the life of Jesus. The early Christians, if the New Testament depicts them accurately, had been too much intent on the spiritual aspects of their Master's history to care for physical and material memorials connected with him. And, even if they had been in the habit of collecting relics of Jesus, it is not likely that they would have succeeded in preserving many of these treasures during the siege of Jerusalem and the devastation which was spread so widely by the sword of Titus. However, Helena had no doubts of this kind; and the Palestinian monks of her day were sufficiently unlike the apostolic Christians to be able to supply a rich and credulous empress with an abundance of the strange sights which she desired. They showed her the very stable where Christ was born, the house at Nazareth which he inhabited, the pillar at which he was scourged, the cross on which he was hung, and the coat which he wore on the day of crucifixion. This last relic they permitted her to take possession of. And it is to be hoped that they did not assure her, as the Catholics of Trèves now assert, that it was woven by the hands of the Virgin Mary herself when Jesus was a child, and that it thenceforward grew miraculously, to keep pace with his gradual growth to manhood. Not a shadow of evidence remains that the garment the monks gave to Helena could be traced to the days of Jesus. Nor does a shadow of documentary evidence exist that Helena ever gave it to Trèves, or that, if she did, it was preserved in after years from loss and decay.

History thenceforward loses sight of it for more than eight hundred years, until in the year 1196 the archbishop is said to have

found in the crypt of St. Nicholas's altar, and deposited in the new high altar of the cathedral, something which he declared was Helena's relic of eight centuries earlier. No evidence for his thinking so was made public at the time, and none has ever been vouchsafed since. Then came another eclipse for three hundred years more, until the Emperor Maximilian had the coat produced in 1512. Only four times since then has it seen the light of day. The last occasion was in 1844, when Rome, being engaged in a struggle with the Prussian government, had need for some great stirring up of Catholic sentiment in Germany. This last exhibition of it attracted more than a million pilgrims during the seven weeks of its continuance. And it provoked the bold protest of the reforming German priest, John Ronge, who indignantly reminded the bishops that the apostles had been too busy in spreading the teachings of Jesus to care about collecting his clothes, and that the only persons who were mentioned in the Bible as caring much about his garments were the men who killed him. It remains to be seen if any second Ronge will arise among the priesthood of 1891 to utter a like protest. An unfortunate layman, the editor of a newspaper at Katowitz, has been sent to prison for a fortnight for writing an article which cast doubts on the authenticity of the Holy Coat.

We all know that the Roman Church is very vigilant in protecting her followers against errors in matters of religion. Only three years ago the Congregation of the Index at Rome forbade the circulation of Lasserre's translation of the Gospels into French, and made it a sin to read it. Yet so little did Lasserre's book deviate from Catholic truth that both the archbishop of Paris and the pope himself had expressly sanctioned the volume. Yet the Index, thus lynx-eyed to check the circulation of a Bible, has not a doubt to hint as to the incredible but profitable folly of Trèves.

Curiously enough, it is not alone to Catholics that the Trèves exhibition will bring profit. The German papers say that millions of engravings of the Holy Coat are being printed in Berlin, mainly by Protestants, and that these will be hawked throughout Austria and Bavaria by pedlers. *London Christian Life.*

The coat exhibited consists, it is said, of pieces of decayed brownish-colored stuff of linen or cotton, attached to inner and outer fabrics of silk and gauze intended to preserve it. Bishop Korum a few days ago drew it from its box in the presence of the provost and spread it out on a table in the treasure chamber, but refused to let anybody save himself touch it. Forty thousand pilgrims a day are expected. Three ships, with nine hundred pilgrims each, are coming from America. The people of Trèves will reap a golden harvest. So great are their expectations that the landlords are turning out their tenants to let the rooms themselves. Special railway stations have been constructed; five hundred citizens have applied for temporary public-house licenses; one thousand have volunteered to watch the relic; and it is anticipated that the faithful will be encouraged by the announcement of numerous miracles. Trèves for six weeks will have slipped back into the fifteenth century.—*London Christian World.*

SPEAK OUT AND FEAR NOT.

Perhaps the most powerful causes that retard the growth of Unitarianism may be summed up in the word "fear,"—fear of what others may say of us, fear of free inquiry and of fair investigation, fear of the practical application of rational principles.

There are three principal manifestations of this fear. There is the *apologetic tone* we are very apt to take, asking to be excused for holding truth which we cannot help holding, pleading for it as if it needed favor, praying in its behalf to the more powerful creeds of the churches. We ask forbearance with our heresy. We labor, as the most important thing, to set ourselves right with dominant opinions, to find points of agreement, to show that we are not very far from modern Orthodoxy, and that our variations are but slight and venial. I confess that this kind of presentation taxes one's patience. This apologizing for our truth is unmanly. Not only is it unmanly: it is very unprofitable,—a waste of time and effort. We shall never make foes think better of our faith by trying to explain it away, to soften down its harsh offence to ancient prejudice, or to round off its angles and corners. We shall

not deceive by that amiable timidity. No faith can win a hold on the world of which those who hold it are, or appear to be, in any wise doubtful or ashamed. Let us ask no indulgence for holding what we believe to be religious truth, and for insisting that it shall have the same fair play as all other truth. There is no call for any servile cringing before the faith of prescription or of numbers. And the reason which we ought to render for our faith need have in it no tone of palliation or shrinking. There is not one of the leading truths of our Unitarianism that needs to be excused, to be toned down to a minor key, or to be defended in any but a confident and jubilant strain. There is not one that will gain anything by abrasion or by dilution, though the process be hidden in brilliant and seductive rhetoric. There is no more reason why we should apologize for our religious opinions than for our opinions in politics or art, or science or literature.

A second mistake, akin to this, is the mistake of *suspicion*, of fear that there will be no real audience for our truth, that the world around us will not give us all the attention and heed which we deserve,—a fear of the power of bigotry. Bigotry exists; but we see it very often by watching for it. We exaggerate opposition by making too much of trifles.

A third weakness is that we are apt to conceive that *peace is better than truth*, that principles may be compromised for the sake of harmony, and that all is well if we can only avoid dispute and live in apparent concord with the men of other communions. We are frequently admonished that controversy is the bane of religion, and that, at whatever cost, this eternal wrangling about doctrines and about methods ought to be stopped. Union, not argument, is what we want; quiet, and not agitation. But to bear witness to the truth, and not to bring peace, did Jesus come. And those who seek for peace, at the expense of truth, will never get what they seek.

Our deepest need is twofold: First, *a passionate faith in Unitarianism* as a religion adapted alike for mind and heart,—a love of it with the soul, understanding, and strength, a faith in it that shall possess us, and be the very life of our life; and, if we have not such an absorbing faith in it, why have we become preachers and adherents of that which we just finger, but do not grasp? Second, *a fearlessness in proclaiming it*, not only in its doctrines, but in its application to all the living questions of the time, scientific, political, and social. Let these two conditions be fulfilled, and Unitarianism will be gladly heard more and more by the people.—*J. R. Beard, President of the British and Foreign Unitarian Association.*

CORNER-STONES OF OUR FAITH.

I. We believe that there is one Supreme Being, our Heavenly Father, to whom love, worship, and obedience are due.

II. We believe that Jesus, the Christ, shows to us the way, the truth, and the life by which the world shall build the kingdom of heaven.

III. We believe that man is of divine origin, as yet imperfect, but immortal in nature and capable of endless development.

IV. We believe that the Bible contains the truths of religion, which, when rightly known and practised, deepen devotion, and impart character.

V. We believe that God, in whom we live and move and have our being, animates all existence, guiding and inspiring the universe.

VI. We believe that our aim, like that of Jesus, should be to establish the Brotherhood of Man, uniting humanity in the ties of peace and good will.

VII. We believe that heaven is a condition of character; and that, to realize it, we must repent of wrong-doing, live unselfishly, and seek perfection. E. A. HORTON.

Boston.

THE LIBERAL MINISTRY AS A CALLING.

Men's religious needs were never so intense as now, and the minister who strives to meet them will not find that the pulpit has a loosening hold on the people.—*A. P. Peabody, D.D.*

Never was there a greater call in all parts of this country for thoroughly equipped clergymen than now, and never was the position given to such clergymen more honorable and influential. — *Ex-President Andrew D. White.*

The pulpit should be a mount of vision. The living soul utters oracles there.—*O. B. Frothingham.*

As to the Christian ministry to-day, in its better and freer forms, it is easy to see that it answers thoroughly the three fundamental conditions of an attractive and noble calling: (1) the line of promotion in it is open indefinitely; (2) it gives an American a great opportunity; and (3) it compels a man to enlarge his life from year to year, even from day to day. Indeed, I should say in addition to this that it seems to me there is no other calling open to a young man which combines in the preliminary studies by which one enters into its exercise so much of all those lines of study, thought, and forelook which are most interesting to young men of courage.—*Edward Everett Hale, D.D.*

Material well-being has wonderfully increased; but it was never plainer than it is at the present time that "man does not live by bread alone." The calling of the preacher is more difficult now than it ever was; but it is also loftier, and it ought to be more attractive.—*President Charles W. Eliot.*

I wish in a short series of articles to invite the attention of earnest, able, noble-minded young men to a calling which I believe is worthy of their careful attention, —a calling which, within a comparatively recent time, has risen into unwonted importance, attractiveness, and promise,—one which is not overcrowded, as most other callings are, while at the same time it offers to superior natures entering it possibilities of influence and noble usefulness in the world, unsurpassed, if not unequalled, as I believe, by any other profession whatever. It is the Liberal Christian ministry.

I say the *Liberal Christian* ministry rather than the *Unitarian*, because I wish to speak of the larger thing. Unitarians form only one division of the Liberal Christian army; but what I shall say will apply essentially as well to other divisions as Universalists, Liberal Friends, and Independents, and to some extent to the more progressive wing of some of the so-called orthodox bodies, as the Broad Church Episcopalians and the Andover Congregationalists.

I say *Liberal* Christian rather than simply *Christian*, because the Liberal ministry marks a new type of ministry, just as Liberal Christianity marks a new type of Christianity. So that entering the ministry in Liberal Christian churches is a very different thing from entering the ministry in the old bodies. Its credentials are different; its gospel is largely different; the motives to which it appeals are different; its theory of life is different; its conception of its function is in important respects different.

Of course, it has much in common with the old; but it has much that is new and radically other than the old.

Hence objections that may exist in the minds of any against the ministry conceived of according to the old type do not necessarily hold as applied to the ministry of the new type, with its larger outlooks, its freer air, its broad and fearless applications of reason to religion, its nobler conceptions of God and human nature and human destiny, its appeal from the inspirations of two or three thousand years ago to the inspirations of to-day, its larger and more rational views of the Church, of salvation, of life, and of the whole place and office of religion in the world.

I do not wonder that there are prejudices in the minds of many young men against entering the ministry under the old and still dominant ideas of the ministry and the church and religion. Every little while we hear the cry of mourning raised by the denominations around us because so many of their brightest young men prefer secular callings, because a smaller and smaller proportion of the graduates of the older and leading colleges of the country seem to be choosing the ministry. But there is nothing strange in all this. There are reasons for it. Some of these reasons are not very high or noble perhaps. As, for example, many young men who have in them possibilities of better things get carried away by the tide of practical materialism that runs so high in our day, and plunge into a life of eager, restless, selfish pursuit of money. Others are won by the less sordid allurements of letters, art, journalism, politics, pedagogy, law, medicine, science. These avenues of activity are powerful competitors of the ministry, and doubtless always will be. And yet, legitimately, they ought not to be so powerful competitors as they are to-day; or, rather, to-day the ministry, as compared with those other callings, stands at a disadvantage which it ought not to suffer and will not always suffer. This disadvantage grows out of the fact that it is generally associated in the thought of young men with the preaching and defence of the old creeds and theologies, which so large a proportion of the more intelligent

young men of the time have either thrown away or are growing increasingly doubtful about. Young men of any spirit want freedom, and not bondage. They believe in the enlightenment of the nineteenth century rather than the mediævalism of the centuries when the creeds were made. And so they hesitate about entering a calling, noble and attractive though it be in many respects, in which they fear they cannot stand erect and be their full selves. And who shall say they are not right? The young man is to be honored who chooses literature or law or business rather than the ministry, if to enter the ministry he must subscribe to a single thing which he believes to be untrue or which he even seriously doubts. He does the more religious thing in choosing the so-called secular calling where he can be honest rather than the supposed "religious" one where in any degree he must be dishonest. So that the really thoughtful and earnest portions of the community ought not wholly to deprecate or even regret —rather ought they to have considerable sympathy with—the feelings and motives in the minds of many of the young men of our day which take them into other callings in preference to the Christian ministry.

But how lamentable it is that the noblest of all callings, which exists for the purpose of helping the world toward honesty and truth, should ever have associated with it any conditions whose influence could be to encourage pretence or to suppress that freedom of thought without which the attainment of truth is impossible! How much to be regretted is it that the ministry should not be a calling which young men would recognize at once as the place where of all places they would find it most natural and most expected of them to be their largest, truest selves; where honesty and truth-seeking would be most honored; where their best powers of reason would find full and unhindered scope; where no knowledge would be tabooed; where the largest possible endowments of intellect and conscience and spirit would find employ and welcome in the work of lifting the world up to a nobler life! Just this is what the Christian ministry everywhere ought to be. This is what it is some day going to be.

Nor is what I say solely prediction. A transformation has already begun, at least in the ministry of Protestant Christendom. That ministry is nowhere what it was fifty or even twenty years ago. An ideal more in harmony with the growing light of our modern age is rising before it. If, in general, the advance is not great, in some directions it is considerable. Indeed, in several quarters the new ideal is already the recognized ideal. In several groups of churches the ministry is already understood to stand for essentially this. And here, therefore, of course young men, in being invited to enter the ministry, are invited to nothing less noble and free and high than all this. What groups of churches are these? I need hardly say they are those already named, which I class under the general name of Liberal Christian.

In a following article I shall state in brief what seem to me some of the more important *inducements* for young men to enter the Christian ministry.

J. T. SUNDERLAND.

THE NATIONAL UNITARIAN CONFERENCE.

FOURTEENTH BIENNIAL SESSION, SEPTEMBER 21–24.

It was at Saratoga! To the initiated this is descriptive enough. To others no iconography can convey any adequate idea of the surrounding attractions and the social opportunities which create the peculiar charm of Saratoga. The weather throughout the entire Conference was bright, balmy, flawless. All outdoor attractions offered unusual temptation, and no clearer evidence is needed of the keen and living interest in the cause and work of Unitarian churches to-day than to note the determined manner in which the two thousand people attending the Conference turned their backs resolutely upon lake, park, sunshine, and cooling breeze, in order to struggle with a jostling crowd for admission to the unattractive, stuffy hall where the Conference met. Every day, and at every meeting through the day, all seats were occupied. In this persistency of attendance, and in the undisturbed harmony of hearty fellowship in which all extremes of opinion seemed for the time being smoothly blended, the Conference of 1891 has never been excelled. It also seems

probable that this Conference will have the credit of having effectually and finally dispelled the last lingering impression that Unitarians are opposed to organization and the methods of association, for almost every item on the programme covering the entire three days' Conference related directly to some definite denominational organization, taking the shape, not of timid proposals, suggestions, or discussions, but of definite reports of work already accomplished, with enlargements upon the positive necessity of doing more. Never has any Conference listened to such a solid presentation of organic results. If we are still to be distinguished for "independence of conviction and diversity of belief," we have, nevertheless, learned at last how to sink our individualities in one common denominational enterprise.

Hand in hand with the executive, however, Unitarianism claims the propelling power of the spirit, which cannot be tamped down into neat reports for file and reference, nor cut up into sections timed off by the secretary's bell. A fine flow of the richest of such spiritual currents was started at the preliminary service on Monday night, when Rev. R. A. Armstrong of Liverpool, Eng., delivered a rousing sermon on the great central truths of Unitarianism. In summing up, he said: "This thought of thoughts is stealing over many a pure and generous mind that is not satisfied with the old arguments that do not go down and touch the marrow of the soul,—the fellowship of man with God in prayer and the reality of moral choice. If the communion with God be forgotten, the moral welfare is soon lost. If the moral welfare be relaxed, the communion with God will soon die out. If we cleave to both, the soul will come to a realization of the words of God when he said, 'Let us make man in our own image.'"

On Tuesday morning, after a touching service of communion administered by Rev. E. E. Hale, Hon. George William Curtis was introduced as presiding officer. The storm of applause that greeted his appearance was continued and renewed again and again. The Boston *Herald* well says that this tremendously enthusiastic welcome "was the spontaneous outburst of admiration for a life that had incarnated the highest ideals of the Unitarian faith in flesh and blood." His inaugural address, which was delivered with all the sweet persuasiveness and winning charm that belong to Mr. Curtis, we print in full in another column. Then followed the council's luminous report read by Rev. Brooke Herford, D.D. Several points were loudly applauded,—notably, the statement that sixty-one new Unitarian societies had come into existence in the two years since the last meeting of the Conference at Philadelphia. The report for the American Unitarian Association was read by Secretary Grindall Reynolds; and this, with the report of the Women's National Alliance, will also be found upon another page.

Some admirable reports from the various home missionary fields were then read by Rev. J. F. Moors, D.D., Rev. T. B. Forbush, and Hon. D. L. Shorey, President of the Western Conference.

Rev. R. A. Armstrong responded to the welcome to foreign delegates, though he put in a demurrer to the use of the term "foreign" in the case of Englishmen, saying he felt as perfectly at home among American Unitarians as he did in Liverpool or London.

The devotional meeting on Wednesday was led by Rev. Miss C. Bartlett in the absence of Rev. Miss Mary A. Safford.

Church extension was the chief subject for consideration at the morning session; and Rev. D. W. Morehouse, Rev. Horatio Stebbins, D.D., and Rev. George L. Chaney were the speakers. Hon. Carroll D. Wright, Commissioner of Labor, Washington, D.C., then read an elaborate and forcible paper on "Marriage and Divorce," disclosing the results of a long series of statistics.

Thursday morning Rev. S. H. Camp conducted the devotional service. Reports were presented from the Meadville Theological School Fund Committee, the Liturgy Committee, and from the mission in Japan. It is expected that the Service Book now in preparation by the Liturgy Committee will be completed during the coming winter. Rev. W. W. Fenn read a paper upon "The Bible in Theology," which we have promised for our November number, and shall then print in full. The essay is one of the clearest and most forcible statements of the place occupied by the Bible in modern Uni-

tarianism that has yet been published. We hope it will appear later in pamphlet form.

The three evening meetings were given to popular presentation of the following subjects: Tuesday, "Our Young People," in the interest of Guilds, Christian Unions, Unity Clubs, Temperance Societies, and Sunday-schools. Rev. Thomas R. Slicer, Mr. William H. Baldwin, Mrs. Mary A. Livermore, and Rev. Jenkin Lloyd Jones spoke. Wednesday, in the general interest of missionary work, Rev. S. J. Barrows, Rev. T. G. Milsted, Rev. T. R. Slicer, Rev. C. G. Ames, all made effective speeches. Thursday, "The Religious Outlook." Great regret was felt at this session by the announcement that the principal speaker for the evening, Rev. Horatio Stebbins, D.D., had been suddenly taken seriously ill, and was unable to be present. We have since learned that Dr. Stebbins was seized with a sudden chill, and it was found necessary to take him on to his brother's at Worcester, where, however, though confined to his bed, his condition is not considered critical. Rev. John Snyder, Rev. Albert Walkley, and Rev. Watari Kitashima spoke hopefully of "The Religious Outlook" in all its aspects. And then, after a few words of farewell from the retiring chairman of the Council, Rev. Brooke Herford, D.D., the large audience listened eagerly to the closing address delivered by the ever beloved and ever inspiring father of the King's Daughters and the King's Sons, Edward Everett Hale, who closed his glowing speech with these words:

A long time ago a carpenter in Galilee said, "By their fruits ye shall know them." The world will judge Unitarians by their fruits. It is in this feeling that we send this Conference home,—the delegates, kings and priests willing to undertake the work for the raising up of humanity.

Resolutions were heartily adopted as follows:—

Commending the work of the Tuskegee School under the presidency of B. T. Washington;

Expressing satisfaction with Saratoga and recommending the building of a convention hall;

Commending to parents and guardians the advantages of schools for their children where they will not be subject to proselyting influence;

Conveying to the Universalist Church assurance of regard and sympathy and desire for an increased acquaintance.

Favoring the admission of women to the National Commission of Divorce;

Condemning the liquor saloon; recommending that those who condemn the saloons abstain themselves from the use of alcoholic liquors; recommending everybody in general to abstain;

Eulogizing Hannibal Hamlin, ex-Vice-President of the United States.

Recommending the raising of $150,000 for further endowment, including the James Freeman Clarke Professorship of Meadville Theological Seminary: thanking the Endowment Committee that had raised $35,000 and discharging them;

Giving the appointment to the Council of a Committee on Revision of the Constitution.

The election of officers resulted as follows:

President, George William Curtis.

Vice-Presidents, Justin Morrill of Vermont, John D. Long of Hingham, Mass., D. B. Eaton of New York, Daniel L. Shorey of Chicago, Horace Davis of San Francisco, J. D. Clark of Worcester, Mass.

General Secretary, William H. Lyon of Boston.

Treasurer, William H. Reed of Boston.

Members of the Council: clergymen, Edward Everett Hale of Boston, Thomas R. Slicer of Buffalo, Joseph H. Crooker of Madison, George Batchelor of Lowell, Frederick L. Hosmer of Cleveland; laymen, Mrs. Judith W. Andrews of Boston, John E. McKeighan of St. Louis, Mrs. George S. Hale of Boston, James A. Rumrill of Springfield, Mass.

Fellowship Committee: Eastern States, Rev. J. F. Moors, D.D., Rev. C. C. Everett, D.D., Rev. A. S. Garver; Middle and Southern States, Rev. D. W. Morehouse, Rev. S. H. Camp, Rev. H. A. Whitman: Western States, Rev. S. M. Crothers, Rev. John R. Effinger, Rev. T. B. Forbush; Pacific States, Rev. Thomas Van Ness, Rev. Horatio Stebbins, Rev. Thomas L. Eliot, D.D.

NATIONAL CONFERENCE OF UNITARIAN CHURCHES.

ADDRESS OF PRESIDING OFFICER, HON. GEORGE WILLIAM CURTIS.

Ladies and Gentlemen:—

I confess some little diffidence in finding myself in this place; for, although I have had some experiences of political conventions in this hall, I fear that I must call myself too much a stranger to a religious assembly. The word "religious" may, however, be ill chosen; for I have heard that Unitarians are altogether given over to "mere morality." But I have not been dismayed by hearing it, for I know of no Church or State that has been harmed by it; and it has sometimes seemed to me that both Church and State might be greatly benefited by a little more

mere morality. But I throw myself upon your charitable forbearance. Bred a Unitarian, I have been always accustomed to great freedom of thought and speech; and I am confident that the parliamentary rules of a Unitarian conference, however they may restrict in the interest of others the excursions of our speech in length, yet will never constrain what Roger Williams called soul liberty, which is the distinctive glory of the Unitarian name.

My first duty, after thanking you, as I most cordially do, for assigning me to this place and welcoming you to the opening of this auspicious and promising congress, is to recall your thoughts for a moment to the distinguished man in whose place I stand, the late President of this Conference, Mr. Justice Miller of the Supreme Court of the United States.

Every church gladly decorates itself with the names of its great confessors. Every party and every cause is strong in the genius, in the renown and the service of its representatives. And the liberal religious spirit of this country finds its happiest illustration in the good and great men who have borne its name, in the great movements of progress and reform, social, moral, religious, with which it is identified, and with that constant extension of the spirit of religious liberty which universally prevails. I know that these are facts of which it is constantly said that we are most aggressively conscious and most painfully unwilling to forget. Why should we forget them? England remembers always with pride that Alfred, Shakspere, Newton, Howard, were Englishmen. Never does American patriotism tire of telling the story of Washington, nor any land the traditions of its heroes and of its heroic days. Tell me why should not Unitarianism point to its illustrious confessors, and say, These are my interpreters, these are my children? Why should it not point to great public service, to noble character, to righteous lives, and say, If these are the fruits of heterodoxy, so much the worse for orthodoxy? I like to think that Mr. Justice Miller was a Unitarian, not because of any theological or ecclesiastical views that he may have held,—for I do not know what they were,—nor for any sectarian or denominational pride that I feel,—for I am not conscious of any,—but the association of his name, the association of the life, the character, and career of an eminent public magistrate and a constitutional jurist rivalled only by John Marshall, commends to public sympathy and intelligence the truth that Christianity is less to be considered an orthodox doctrine than a righteous life.

It is always an interesting question, and one upon which the reports and debates of this Conference will undoubtedly throw a great deal of light, whether the number of Unitarian societies in this country increases proportionately with the increase of population. I confess for myself that is a less important and less interesting question than the other: whether the spirit of Christianity, the spirit, that is to say, of love, of fraternity, of brotherhood, and religious liberty, is—as I think—constantly advancing. This last question is one which obviously cannot be answered in any very definite or detailed manner. It is not answered by counting all the churches and the communicants, all the preachers and the converts, of all the various denominations in the country, as indeed they are counted in the annual census. You may always enumerate in any community those who cry, "Lord, Lord"; but who shall estimate in numbers the great host of those who do the will of the Father? I am very sure that the increase in the number of Unitarian societies in the country is an indication of the deepening and extension of this spirit. For, although these societies may differ widely theologically and ecclesiastically, although they may not be bound by any common creed or profession, yet I suppose they do all cherish and faithfully inculcate the common faith at which I have hinted,—that the essential point of the teaching of Christ was less a theory of the divine nature, of the divine operation in the universe, than it is a body of rules for righteous living.

If conscience be the voice of God in our souls, I feel very sure, if I may judge your promptings by mine, that it does not exhort us to believe nine or thirty-nine or thirty-nine hundred articles. It exhorts us to do this because it is right, and not to do that because it is wrong.

A great many years ago, when my kindly friend, the successor of your old Dr. Hopkins, in his pulpit said to me, "My friend, all that you need to make sure of heaven is

a good dogma," it seemed to me that he might as wisely have said, "All that you need to save your soul is a correct pronunciation of the word 'shibboleth.'" I should be very little interested in this Conference if it were designed to draw more distinctly the lines or to build more firmly and strongly the walls of denominational difference. The other day Robert Collyer preached a Unitarian sermon in a Congregational Orthodox community of upright, industrious American men and women, in a community, so far as I know, where no Unitarian sermon was ever heard before, except one that I had myself the pleasure of reading,—a sermon of James Freeman Clarke's. And, while my friend Mr. Collyer was obliged to betake himself to the town hall to preach his sermon, I was invited into the pulpit of the Congregational church to read mine. And the only explanation I can give is found in some old saying about a certain class of people rushing in "where angels fear to tread." I have never seen, however, what to my mind was a more truly Unitarian spectacle than the preaching of this sermon of Mr. Collyer's. The hall was even more crowded than the one in which we are now assembled, if that were possible. And in front of all, standing upon the seat of the pew to be seen of all men and directing the singing of the hymns that we sung from the Congregational hymn-book, stood the pastor of the Congregational church. It was not surprising that a day or two afterward one of his neighbors said, "Well, Mr. Collyer, this morning we are all Unitarians." And why not? They had not heard it said in that sermon, "You must believe as I believe or be damned." They had heard only that they must love mercy, do justly, walk humbly; they must cast out of their lives evil passions and appetites, and fill them full to overflowing with the beauty of holiness. The same qualities of human nature that make parties in politics make in religious thought sects, denominations, creeds, and churches. But as in politics wise men are apt to see that party spirit leads to excess, and is therefore to be restrained rather than exasperated, so in our religious development sectarian feeling always tends to bigotry, intolerance, hatred, to the fires of the Inquisition, to the desolation of the Thirty Years' War, to the censures, the rebukes, the disciplines, the excommunications of bishops and of synods and of all ecclesiastical authorities. But our duty, the duty of all good men and of all good women, is something else than that. It is not tolerance. No human soul may tolerate another. Arcturus in the heavens does not tolerate Orion or the Pleiades. They all shine there by the same celestial light. Our duty is not to cultivate tolerance, but that spirit of universal love, of charity, of liberty, in politics, in society, in religion, in practical charity. It is to hear, in the words of another, of our brother lately dead, whose name will be always one of our precious possessions,—to hear in the words of Lowell, in "Sir Launfal," the words of the Master himself:—

"The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungering neighbor, and me."

May this be the spirit of our Conference as it is the spirit of the Unitarian communion!

REPORT OF THE COUNCIL.

PRESENTED BY THE CHAIRMAN, REV. BROOKE HERFORD, D.D.

The function of this Conference is, by its constitution, purely advisory. Its executive agencies are the existing institutions of our churches. The office of your Council is, therefore, simply to review the condition of things around us, and the doings and needs of our own various agencies, so that our deliberations may be wise and practical, tending to strong, united, consecrated action.

As we thus look around us and within, the key-note of our condition is slow, patient *progress*, but always progress. This has been the note of the past two years, and will probably have to be for many years to come. People do not become Unitarians in battalions. It takes thought to work clear of the misbeliefs and confusions of the past, and thought is of the single mind. But though it be only by ones, our brotherhood keeps growing. Slowly, but steadily, in many quarters the light increases. It is just a quarter of a century since in the first of these Annual Reports your Council looked

out upon the world in the light of that new confidence in Unitarianism which had just brought this National Conference into being. It is a different religious world upon which we look to-day. And, if it is not yet fulfilling all our hope, it is at least justifying it.

Our English brethren—one of whose foremost preachers we rejoice to welcome on this occasion—have made a most important gain. Their recent Conference was not only admirable in spirit and organization, but was one of the largest Unitarian gatherings ever held since the day of Pentecost.

Turning for a moment to those foreign countries in which we have some more direct missionary interest, we look first to Japan. Perhaps the most important immediate result of our work is that it is curiously helping changes in the other missionary churches. Japanese native Christians are beginning to take the matter of faith and creed into their own hands, and claiming that they must not be tied to the traditional orthodoxies of the West. In view of this, and we think wisely, our agents, Mr. Mac Cauley and Mr. Lawrance, are working hand in hand with the Free German Protestants and with the Universalist Mission. They feel strongly that it would be a mistake simply to add three Liberal sects to the already perplexing variety of Christian bodies, and that the true plan is to merge their work in one broad Christian liberalism. The more our liberal bodies can thus work together, the more really national will the work be, and the sooner will the Japanese be likely to take it into their own hands.

Even in India, where the death of Rev. C. H. A. Dall seemed to leave our cause almost without representation, new grounds for hope have curiously appeared. In two widely separated districts native Indian gentlemen of education have found themselves drawn right into Unitarianism, not by any missionary effort, simply by their own study of the Bible, and at first not even knowing what Unitarianism was; and the interest in it has taken hold of them with such force that it has already made them missionaries in their own neighborhoods, and may be the beginning of a larger work. One of these is Akbar Masih, a lawyer at Banda, in the North-west Provinces: the other is Hajom Kissor Singh, of the Khasi hills, in Assam; and to both of them your Council offer this word of cordial and brotherly greeting.

In fact, it seems as if the whole problem of foreign missions is gradually forcing itself upon us. Our first and chief work must ever be in our own land. But, if it be indeed a word of purer Christianity which is committed to us, there will surely open places in the great outside world also, where it must be spoken; and, when such calls come, we must be willing to spare not only of our money, but of our best men to speak it.

From these more distant interests, however, we turn to the religious interests of our own country and to the churches and work of our own immediate fellowship. It is not in boasting, but rather in humility, as in the presence of a great responsibility, that we have to say that never was the way for our work so open and the need for it so pressing. These two years have witnessed the breaking down here and there of the old exclusions which so long kept our fathers outside the recognized fellowship of Christian churches; and many utterances alike of truth and freedom, have sounded out from pulpit and press.

We are rejoicing in the elevation to a bishopric in the Protestant Episcopal Church of one of the noblest and broadest men in America; but let it not be forgotten that that same Church, at its latest triennial convention, made the reading of the Nicene Creed for the first time absolutely binding on its clergy, and that it has given—minorities, indeed, but minorities constantly increasing, in favor of a change of name to "*The* Church of America,"—a change which, by its implication that other religious bodies are *not* churches, would be the most insolent step that any sect has ever attempted in this republic. Or, again, we have watched with sincerest sympathy the efforts of a group of freer men among our Congregationalist brethren to widen the old New England Orthodoxy, both in the direction of larger hope for the dead and larger fellowship with the living. But it must also be remembered that at the recent International Conference of Congregationalists, when one of these men ventured a query as to the interchange of pulpits with Unitarians, the very query was howled

down with a "No!" so overwhelming that the chairman simply said there was no question to put. For those who are thus trying to stand for broader ways we have, indeed, only respectful admiration. But it is a position only possible to the strongest men; and, while we have no desire to question their personal consistency, we feel that we need, as a body, to emphasize to the world that *the true place for free men is in a free church.*

Therefore it is that it presses upon us, with an ever-increasing responsibility, that our church life and work be such as to invite free men, such as to offer them a manifestly noble field of service, such as to stand worthily before the world, both for our freedom and for the great truths to which that freedom has led. We want to see buildings stately and enduring, services dignified and beautiful, a ministry at once scholarly and devout, and organized activities worthy of those who feel that they have the seed-thoughts of the Church of the future.

In this bird's-eye view of our opportunities, a few needs call for special notice.

Our Meadville School is not, like Cambridge, in the very centre of all educational interest. It is hidden from public observation in a remote corner of Pennsylvania. Its good work, its great needs, the personal devotedness with which a few untiring friends have tried to meet those needs, are hardly noticed. Since the last Conference Meadville has been almost reconstructed. Its venerable principal, Dr. Livermore, has retired, full of years and honor. Two new professors of high scholarship have been appointed, and the whole management is thoroughly strong and healthy. All that it needs now is to be set upon its feet financially. For this it requires $150,000 endowment. This requirement was recognized and sanctioned by the last Conference; but, even though part of it was asked for as a memorial of our sainted Freeman Clarke, the subscription lags. This is one of the most pressing works at present before our churches.

Not the most pressing, however. The most urgent concern of this Conference is the adequate support of that central organization which is especially its executive arm, —the American Unitarian Association. It is upon this Association that comes almost the whole general work of our denomination,—the aiding of weak parishes, the organization of our missionary efforts, the fostering of new churches, the supplying of books and tracts, and every other need of a growing religious body. Do our people realize how steadily this growth is increasing, and with it the absolute necessity for larger means? Here are a few of the facts. I look to the earliest of our Year Books,—1846. In that year we had 248 churches. I look ten years later,—1855,—and I find just 249. I look ten years later, again,—1865,—and there are 260,—an increase of twelve in the whole twenty years. But in that year, 1865, this Conference was formed; and in the succeeding twenty years I find the number increased to 378 in 1885,—just six a year. Good; but there is better to come. Look at the increase of these past two years. In 1889, at Philadelphia, Secretary Reynolds said that, if our work went on as it was then doing, our workers might have forty new churches to show in these two years; and Dr. Hale said they ought not to show their faces here to-day unless they could report an increase of fifty.

The two years have gone. The returns from our agents are in, and the number of our new churches is sixty-one. But, while the *work* of the Association thus advances by "leaps and bounds," its *income* only advances at a snail's pace. The Council calls upon the churches, as their first and most pressing duty, to face this matter in straight business fashion, and to increase the income of the American Unitarian Association from the $55,000 at which it now stands to at least $80,000, the smallest amount by which even the barest necessities of our work can be met. A few words should be said of the Church Building Loan Fund. The whole fund now amounts to one hundred thousand dollars; but, large as this seems compared with its modest beginning, it is already all in use or promised, and still the need keeps growing. It is a need which should be amply met. Every dollar that is loaned by this fund really means three dollars raised by the places helped, and, after doing this work, comes back to be loaned out again. The aid it gives is thus *not* a gift, but calls forth the gifts of others; and there is no way in which our wealthy laity could more effectively help on our

church extension than by enlarging this fund so as to enable it to meet the ever growing need of these new churches which are springing up all over the land.

There are several other subjects which need attending to for the full welfare of our work.

The need of better provision for the education of our Unitarian youth is one of these. "Where shall we send our boys?" is one of the questions of the day. The best of the old-fashioned "academies," indeed, are in fairly liberal hands; but the best of the large new schools modelled on the type of Rugby and the great public schools of England are in the hands of Episcopalians, mostly of Episcopalians who unhesitatingly use them for proselyting purposes. We want a good public school of the highest class, which may take, for the years before college, the position of breadth and catholicity which among colleges is occupied by Harvard. This is not anything which can be carried out by denominational machinery. It needs a live, consecrated man to plan and initiate it, and large means placed at his disposal by private enterprise and faith.

So much has been said and written of late about the need of a high-class, scholarly Review that it is not necessary for your Council to dwell at any length upon it. But we should gladly welcome some literary enterprise of a frankly independent character, centring, if it might be, as has been suggested, in Cambridge, and supported by the personal enterprise and liberality which alone could give it a chance of success.

And now it is for the Conference to consider all these things, and, where needed, to urge them forward into fitting action. Every year enables us thus to go forward with stronger and more confident tread. Never were we, as a body of churches, more capable of doing whatever should be done. Our churches are more united than ever before, they are better organized than ever before. It is a more open world than ever before to which we have to speak our word. "Slow, patient progress" was the key-note with which this report began. Progress, slow still it may be, and patient, but progress ever, is the final word with which the Council submits these recommendations to the churches.

REPORT OF THE AMERICAN UNITARIAN ASSOCIATION.

PRESENTED BY THE SECRETARY, REV. GRINDALL REYNOLDS.

My task is a far simpler one than that of my friend, the Chairman of the Council. It is to call your attention to the *working* side of our American denominational life,—to state, in briefest phrase, what we have done, what our prospects are, what our needs.

What work has our religious body done? I give only the broad outlines. Our local superintendents will fill in the details. Five years ago the National Conference met in Saratoga. In those five years what has happened? At least one hundred and ten societies have come into being, as many as were added to our number in the whole of the first forty years of our separate existence. Our tract circulation is ten times as great as it was in early periods, and all the time increases. The Japan Mission, with its great possibilities, is barely three years old. It sought us, not we it. Turn now to work which is only indirectly in charge of the Association. As late as 1885 the Church Building Loan Fund was organized. Already it has accumulated over one hundred thousand dollars, and aided forty societies to build houses of worship. The Montana Industrial School, where fifty Indian children are taught the elements of intellectual knowledge and trained in the arts of civilized life, has in about the same period been firmly established. For something over two years committees, partly from this Conference and partly from the Women's Alliance, have been seeking to secure a farther endowment for Meadville School. Already more than forty of the needed one hundred and fifty thousand have been obtained. Thus in every direction there has been increased activity. The last five years have been our royal years. In width of plans, in breadth of interest, in amount and variety of accomplishment, we have none to compare with them.

What now is needed that we may not be disobedient to the heavenly message? Real faith in the value of religious work for others. Real faith that rational religious convictions, wise methods of spiritual cult-

ure, and noble inducements to right living are as needful to human beings as food and clothing or rich mental equipment. Real faith that we have some of this religious work committed to us which nobody can do as well as we. Do we cherish this faith in our hearts, and always? At best, are we not apt to believe only spasmodically, under the pressure of strong appeals? If there is any one object more than another for which this Conference exists, it is to bear into the hearts of the thousands who gather here the sense of denominational responsibility for good work. A religious picnic, in which we exchange thoughts and sympathies, is a good thing. We need not apologize for it. An assembly which comes to listen to lofty themes loftily treated is a good thing, too. We need not apologize for that, either. But to be charged full with the solemn sense of work to be done is to receive the great blessing.

What, again, do we ask at your hands? Adequate financial support of your servant, the American Unitarian Association. Nothing can be more painful than the chronic position of the directors of that Association. On the one hand, they behold teeming opportunities; on the other, scanty means. Each year they come together. They know that, however prudently they may administer funds, the gifts of our churches will not be likely to be equal to the needful appropriations. Then they go right on, trusting that the benefactions of the dead will fill the channels which the living permit to run dry. They must needs be men of faith. If their faith should fail, if they should attempt to cut our missionary garment according to the scanty pattern our churches furnish, incalculable injury would be the result. You cannot begin an enterprise and drop it, you cannot open a church and shut it, and at your convenience take up things where you left them. No such necessity should be laid upon any body of men. Legacies should be kept for times of great financial pressure, sure to come. Our parishes should furnish, what they are amply able to do, the sum each year's work requires. Look at the facts. Last year our societies gave $55,000. We appropriated $80,000. A few parishes did probably all that they were able to do. Most could double their subscriptions. Some could increase them tenfold. If the two thousand men and women who attend our Conference could comprehend our providential position, their hearts would be so set on fire and their hands so strengthened that before the new year dawned all the funds needed to sustain the noble work which the providence of God and the need of man brings to our door would be collected.

One other need. Men! So long as our divinity schools graduate only enough pupils to fill the pulpits made vacant by age and death, fill such pulpits they will. Why not? An old parish is as well worth saving as a new one is creating. You may say, "Men come to us from other folds." Yes; but generally they come at an age and with burdens which require more remuneration than immature societies can give. There is but one remedy. Make our divinity schools more attractive. Crowd them with consecrated young men. A few years ago we largely increased the endowment of the unsectarian school at Cambridge. It has paid. No better body of young men was ever added to our working force than she has since furnished. Do the same thing for our own child,—Meadville. She is near to other sources of supply. She can furnish a good education at a moderate cost. Seventy-five thousand dollars more than has already been collected will put her in a state of efficiency. Does it seem a great sum for more than four hundred churches, full of men and women whom God has prospered, to raise?

Members of the Fourteenth National Conference, we bring to you a cheerful report: for the last five years have been years of advance. But into that cheerfulness we put not one note of boastfulness, but rather some touch of regret, if not impatience. Such a great path of usefulness opens before us, and we walk in it with such uncertain steps. Fellow-delegates, it is our privilege to fill our souls with a divine zeal to help man on his best side, and then to go home and communicate. If we and our successors do this, whosoever shall stand in my place ten years hence shall tell of an enlarged and enlarging kingdom of reason and truth, compared with whose broad bounds and wide outlook the little principality in which we dwell and take comfort to-day shall seem narrow, indeed.

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

BY MRS. EMILY A. FIFIELD.

At the National Conference in 1878 a wise leader among the women suggested the idea that they should no longer attend the meetings simply as listeners and pleasure-seekers, but should take an active part, and urged that it was possible for them to join as a body in the work of stimulating denominational faith and work, and of spreading a knowledge of liberal Christianity wherever it was needed. A preliminary meeting was held and committees were appointed, with the result that at the next meeting at Saratoga in 1880 the Women's Auxiliary Conference was successfully organized.

It was from the beginning understood that raising money was not the first or primary object of the organization, although a small assessment was asked from each member "as an earnest of the faith that is in us"; but with a knowledge of the needs came the wish to minister to them, and so each year a goodly sum has passed through the treasury. During the first ten years nearly $50,000 was distributed through the American Unitarian Association to places where new churches were being organized or where small and struggling ones needed help; and nearly as much more was used for running expenses, Post-office Mission, and work not denominational, which therefore did not pass through the general treasury. This sum, which would not have been raised without the efforts of the Auxiliary, did not lessen the annual collections for the Association in the least degree. The Auxiliary Conference sometimes gave the first few dollars needed to start a church in a new place, and quite as often had the great satisfaction of completing an enterprise undertaken by the Association or of lifting a burdensome debt. The Conference added to the Church Building Loan Fund, to the Publication Fund, and to the Fund for the Widows of Clergymen; and money was given to the general work of the Association. Various branches assisted in the educational work at Tuskegee Normal School and Proctor Academy, and paid the expenses of students at Harvard and at Meadville; while substantial aid was given toward the fulfilling of the pledge of the denomination to the Montana School. The collection and distribution of miscellaneous literature, early undertaken as fit work for the Auxiliary, were faithfully continued, with results entirely satisfactory. The need of reading matter for sailors, soldiers, Sunday-schools, prisons, hospitals, reading-rooms, and lonely individuals, seems practically without limit; and every branch has had a demand to meet, for which the letters of hearty and grateful response were an ample return.

The Post-office Mission has given the women new ideas of their own belief. If sometimes astonished that, as a denomination, the Unitarian is so small and so little known, the constant growth of its underlying principles, and the interest shown in all directions to obtain a closer and better understanding of it, has been a new and continual wonder. The efforts of the women to answer wisely the multitude of questions asked from every point of view have broadened and extended their knowledge of religious and denominational life, and quickened their sympathies on every side. This retrospect of the Women's Auxiliary Conference, necessary at this time, shows that Unitarian women can work as earnestly, as systematically, and as successfully as the women of other denominations, who, we know, do so much.

In the mean time the women of the Central West had been incorporated in a separate conference, doing with the same purpose the work as it presented itself to them. The women of the Far West proposed a Pacific Coast Conference to carry out the same ideas. The same high purposes, the same earnest, reverent spirit, the same devotion to the principles of our faith, actuated alike the members of these organizations; but it was easy to see that there was danger of misapplication of force, of overdoing in some directions while other needs were overlooked, and it began to be felt that in union there was a safety that could never be gained by independent working. This feeling was most strongly expressed by the branches in New York, Brooklyn, and New Jersey, which had united, and, as the New York League, worked with marvellous success. Gradually a plan was conceived to

unite all women workers and form one really national body. The time chosen to bring about this change was when the Women's Auxiliary Conference had outgrown its simple constitution. Beginning as an auxiliary to the National Conference, a purely advisory body, the necessity of its very existence questioned, and the details of its work indefinite and vague, it had become a legislative and executive body, assuming all the duties of an Auxiliary Association, without authority from its constitution. During the year 1888-89 a committee of able and trusted women from different sections of the country drafted a new constitution, designed to meet the demands of the broader conditions of the Auxiliary Conference, and to which all existing organizations might subscribe, as the basis of the work, religious, missionary, and denominational, would remain without change.

This constitution was carried into effect on the 24th of October, 1890, the new organization taking the name of National Alliance of Unitarian and Other Liberal Christian Women, the work continuing without interruption. In thus coming into closer relation with each other than ever before and forming a National Alliance, each local organization or branch still continues free in its own thought and action, reading its own books, sending out its own literature, choosing its own methods of carrying on the work, but keeping close knowledge of what the Alliance as a whole and the different branches are doing, that all interference with others or overlapping of assistance may be avoided, and that the greatest mutual benefit may be secured.

It is hoped, then, that the National Alliance, with its form of government, marks an advanced step in those special fields of denominational activity which Unitarian women have undertaken to fill. If the first object and the highest motive of Christian women is to live rightly, to spread the truth, to help in putting down error and wrong, to cultivate and build up the good and the true, it seems wise that they should be banded together and form that union which is strength.

The purposes of the National Alliance have been plainly declared, and it would seem no difficult thing to unite all women of our faith upon principles so self-evident and reasonable as those declared in the objects of the society.

In reviewing the work of the last year, so fruitful in results, it is gratifying and cheering to find such a deep and wide-spread interest in the Alliance, such evidences of vigorous determination to carry out its plans as designed and maintain its national character; but the ideal Alliance will not be reached till the women in each one of our churches meet together and fully identify themselves with the work of the whole.

Believing in a National Alliance, no wise effort, no self-sacrifice, no enthusiastic devotion, must be spared to bring about such a result.

CONFERENCE COMMENTS.

Sixty-one new Unitarian churches since the last National Conference two years ago!

25 years ago we gained				1 church		each year.	
10	"	"	"	"	6 churches	"	"
5	"	"	"	"	12 "	"	"
To-day we are gaining					35 "	"	"

Each new church means cleaner life, less drunkenness, more culture, deeper purity, better government, and wider soul-liberty for all people in the town in which it is established.

At every meeting of the Conference there were present two thousand people, representing twenty-seven States, Canada, England, and Japan. Two thousand eager hearts knit together by the spirit of the new Reformation! Two thousand Unitarian missionaries!

"We have got a good article," said Rev. Charles G. Ames. "Our problem is how to get it on the market. The living truth may be public property; yet a divine industry, such as we discover in the New Testament, is necessary to get it into circulation."

No one was more in earnest than the President of the Council, yet the Conference outdid him. He called for $1,200 to pay expenses, and $2,000 was subscribed on the spot. The $800 will go to Meadville.

The youngest people present, if we can determine that delicate question by the glowing light of life that still breaks forth

from them in word and look, were Robert Collyer and Mrs. Mary A. Livermore.

The man who leaned forward after each round of applause and hoarsely inquired of his neighbors as to the point of approbation soon became familiarly recognized as "our latest intelligence."

Mr. Watari Kitashima won all hearts by announcing himself as a "little chap or Jap." He said the book that had done most to prosper our cause in Japan nowhere used the name "Unitarian," but you could tell it was Unitarian all through by "the smell"! He said the best thing to do was "not to cross the ocean and have sea sick, but to bring Japanese students here and teach them to teach themselves." The Conference gave him a fine round of applause when he summed up the whole Japanese mission question in the graphic phrase, "You press the button, and we'll do the rest."

"GAMBLING A SIN."

Editor of the Unitarian:—

With your permission, I would like to say a few words upon the article in the August *Unitarian*, "Why is Gambling a Sin?"

It seems to me that Mr. Snyder's article, though good in itself, misses the point.

If I understand him rightly, his answer to the question is: first, that we owe it to God and society that we make a worthy use of the wealth which is intrusted to us; second, that gambling is a wrong use of money, hence the sin.

Does it necessarily follow that the man who wins money by gambling will make any worse use of it than would the original owner?

Mr. Snyder asks: "May not a man do what he will with his own?" "If a man is willing to give something for nothing, who is wronged?"

I think he fails to see, or at least to state, that every man who gambles does so in the hope of getting rather than giving something for nothing. No man would gamble, did he not expect to win: he hopes to get his neighbor's goods without adequate return, and has the spirit, if not the conduct, of a thief.

Therein lies the sin of gambling.

S. F. S.

Editor of the Unitarian:—

I hail with great satisfaction any new light in which to view the despicable vice of gambling. And I offer an additional word simply because it will give "S. F. S." and myself another opportunity to call renewed attention to a subject in which we have a mutual interest. I thank your correspondent for giving me this chance of restating, briefly, my principal position in relation to gambling. To me gambling is a *sin* mainly because it blunts in a man the sense of the sacred function of money. Money means labor, devotion, self-sacrifice, and the intelligent use of power. And the holder of wealth should be taught to consider the sacred nature of the trust confided to his hands. And my purpose was to try to show to the ordinary man who uses money selfishly, foolishly, and harmfully, simply because it is *his*, that he cannot consistently blame the gambler who is willing to risk his money on the flip of a die or the turn of a card. Any man has "the spirit, if not the conduct, of a thief" who gives nothing to the world in return for what he takes out of it. Very truly,

JOHN SNYDER.

St. Louis, Mo.

EDITORIAL NOTES.

It is with pleasure that we announce an important addition to the editorial force of the *Unitarian*. Rev. Frederick B. Mott of Salem, Mass., has recently become the permanent associate editor, with his office at 141 Franklin Street, Boston. Mr. Mott needs no introduction to our readers, as he has already made himself well known to them by the numerous articles from his pen that have appeared in these pages within the past four years. *Articles* intended for publication should be addressed to Mr. Sunderland, at Ann Arbor, Mich. All notes from the churches and items of religious news of every kind should be sent to Rev. Frederick B. Mott, 141 Franklin Street, Boston.

The *Unitarian* reaches its readers this month a little after time; but we are sure none will regret the delay, since thus we are able to give them an account of the Saratoga Conference, which is our great denominational event of the year. Of course, our

space allows us to give no more than a mere glance at the various meetings of the three and a half crowded days, and only a few choice morsels from the rich feast, intellectual and spiritual, which was spread for all. We print entire the opening address of Hon. George William Curtis, the president of the Conference, than which nothing could be more graceful, fitting, or noble. We also print nearly in full Dr. Herford's stirring report from the Council, and considerable parts of the excellent reports from the American Unitarian Association and the Women's Alliance, made by Mr. Reynolds and Mrs. Fifield. These reports tell the inspiring story, not of dreams dreamed, but of deeds done,—the story of two years of such advance as Unitarianism in this country has never known before in all its history. SIXTY-ONE NEW CHURCHES ORGANIZED WITHIN THESE TWO YEARS,—THINK OF IT! Let every loyal Unitarian in America read these reports, which are nothing less than thrilling in their interest. They alone ought to go far to set the whole denomination on fire with new zeal in the great work to which God and the age calls us.

Dr. Hermann Adler, at his installation as Chief Rabbi of the United Hebrew Congregations of the British Empire a few weeks ago, declared the mission of Israel in the world to be "to spread the knowledge of the unity of God, the supremacy of virtue, and the brotherhood of man." How exactly is this the mission of Christianity, too, as Jesus taught it!

A correspondent from one of our Western cities, where we have an earnest young preacher at the head of a new Unitarian movement, writes with an enthusiasm that is contagious: "We moved into our new hall to-day. Our audiences are doubled, and you may look for good work and good results here. Is not Unitarianism grand? How glad people are to welcome a religion that has humanitarianism in it!—glad they can see humanity in God and God in humanity! How near it brings us to God and God to us!"

The question of reading for children is one of the most perplexing that parents have to solve. Perhaps some who are anxiously asking themselves what books to put into the hands of their boys and girls may be helped by a mention of the following list of books of science, all of them first class, that have been read through with great interest within the past two years by a thirteen-years-old boy of our acquaintance: "Around the World in his Majesty's Ship 'Beagle,'" by Charles Darwin; "Life and Correspondence of Louis Agassiz," 2 vols., by Elizabeth C. Agassiz; "Geological Sketches," by Louis Agassiz; "A World of Wonders," by Arabella Buckley; "A History of Natural Science," by Arabella Buckley; "Animal Life in the Sea and on the Land," by Sarah Cooper; "Physical Geography," by Archibald Geikie; "Living Lights, or Phosphorescent Animals and Plants," by Charles F. Holder; "Ants, Bees, and Wasps," by Sir John Lubbock; "Animal Intelligence," by George J. Romanes.

We print by request, but with pleasure, the following from the *Christian Union:*—

"An organization known as 'The King's Household of Bible Readers' was started in 1885, in the city of Philadelphia, by Rev. Edwin H. Bronson. It provides for the reading of the Bible in four years. The first year the historical books are studied; and, in possession of their facts, the student may intelligently interpret the teachings of the poetical, prophetical, and epistolary books read during second, third, and fourth years.

"Systematic, consecutive reading and note-making, with reviews, are its distinctive, features. It aims to give its members a thoughtful familiarity with every part of the Bible text. No one can faithfully pursue this course without compassing this end.

"It enters its sixth year with much encouragement. From those who have finished the course come words of enthusiastic praise. After receiving the certificate, many join the new class and go over the course, saying they cannot do without it. New members say, 'This is just what we need: we find it very helpful.'

"All are invited to join the class of 1895, now forming. For full particulars, send one-cent stamp to Mrs. E. H. Bronson, Salem, N.J."

Of course, the value of such an organization as the above depends upon the spirit and intelligence with which it is carried on. To read the Bible as it ought to be read,

with open eyes, and in the light of the facts as to what its various books really are, is in the highest degree good; and, doubtless, to read systematically is the best plan. To read the Bible through in four years' time is not a heavy task: the great requisite is system and persistency. We believe there are hundreds and thousands who could do nothing so wise, nothing so intellectually and spiritually beneficial, as to enter upon such a plan of systematic Bible reading.

But, having said so much, we ought in perfect frankness to say further that we doubt the intelligence with which the work of this particular organization is done. Judging from a circular which we have received from it, the reading seems to be carried on without any of that knowledge which the Biblical scholarship of the past fifty years has brought to light. It seems to be done on the outgrown and utterly mischievous theory that the Bible is perfect and infallible in all its parts; that it was given to the world in the form in which we now have it, as a perfect revelation from God; that Genesis is real history, and not legend; and that the eighteen so-called prophetical books are full of miraculous predictions of historic events, and especially of the coming of Jesus Christ. To read the Bible in this ignorant way, and under the bias of this vicious theory, is only to perpetuate superstition and injure more than benefit the reader. And there is no excuse for such reading. We are now getting an ample Biblical literature, which, in scholarship as well as in popular attractiveness, is all that can be desired. And we are getting it in books that are not expensive. For a very light cost one can obtain the knowledge which will transform the Bible into a new book, not only vastly more interesting than it was before, but lifted up to a distinctly higher moral plane. If the "King's Household of Bible Readers" will set its members to the task of reading the Old and New Testaments in a broad and intelligent spirit, and with these adequate aids, it will do a work of great and permanent good.

It seems likely that public attention is soon to be called to the trial of Dr. Charles A. Briggs by the New York Presbytery for heresy. The Presbytery is to meet in October, when the committee's report will be made; and, as the members are all in favor of prosecuting Dr. Briggs, there seems to be no reason for doubt that the trial will take place. It will be remembered that the principal charges made against the accused are three: disbelief in the Bible as the only true source of authority in religion; disbelief in the verbal infallibility or "inerrancy" of the Scriptures; disbelief in the immediate sanctification at death of all souls dying in the faith.

Charles Scribner's Sons make the important announcement that they are beginning the publication of a series of valuable theological works by the most advanced orthodox scholars of Great Britain and the United States, to be called the "International Theological Library," and to be edited by Prof. Charles A. Briggs of New York and Prof. S. D. F. Salmond of Aberdeen, Scotland. The library is to consist of the following books: "The Literature of the Old Testament," by Prof. S. R. Driver, D.D., of Oxford, now ready; "Apologetics," by Prof. A. B. Bruce; "History of Doctrine," by Prof. G. P. Fisher; "Symbolics," by Prof. Philip Schaff; "Comparative Religion," by Principal A. B. Fairbairn; "Theology of the Old Testament," by Prof. A. B. Davidson; "Christian Ethics," by Prof. Newman Smyth; "Christian Institutions," by Prof. A. V. G. Allen; "The Philosophy of Religion," by Prof. Robert Flint; "The Contemporary History of the Old Testament," by Prof. Francis Brown; "The Literature of the New Testament," by Prof. S. D. F. Salmond.

Regarding this series of books, two or three thoughts suggest themselves:—

1. The launching of such an important literary and theological enterprise as this library, under the editorial charge of Prof. Briggs, at this particular time when he is awaiting trial for heresy, cannot fail to add to his prestige and strength, and make it more difficult for his denomination to pronounce against his teachings or to disturb him or the theological seminary that retains him. It is plain that all the eminent men who are to give us books through the library are in essential sympathy with the views of the man chosen to be the American editor-in-chief; and the practical indorsement

they give him by this arrangement is about the strongest that it would be possible for them to furnish. It is clear that somebody has been doing some very shrewd planning in Dr. Briggs's behalf.

2. The subjects to be treated in this library are so important, and the writers are so able and fair-minded, that the books will deserve to be widely read. Unitarian, Universalist, and other liberal ministers and scholars will be glad to have their attention called to them; and many such will be certain to add them to their libraries.

3. While the series is as strong and as advanced in thought as it well could be made and be confined to men claiming to be representatives of Orthodoxy, it is distinctly less broad, less weighty, less scholarly in the best sense, less valuable, than it would be if it contained works by such untrammelled scholars as Dr. Samuel Davidson, Dr. Martineau, Principal James Drummond, and Prof. Estlin Carpenter of England, and Prof. Toy, Prof. Everett, Prof. Cary, and President Cone of this country, not to mention the great independent scholars of Holland, Germany, and France. Has not the time about come for us to be given from some source an "International Theological Library," not limited to "orthodox" lines, but furnishing us the best fruits of theological and Biblical scholarship in this country, England, and on the continent of Europe, in a spirit of absolute unsectarianism, absolute breadth and freedom?

ONE UPWARD LOOK EACH DAY.

SUNDAY.

A Prayer.

From the recesses of a lowly spirit
Our humble prayer ascends: O Father, hear it!
Up-soaring on the wings of awe and meekness,
Forgive its weakness!

We see Thy hand,—it leads us, it supports us;
We hear Thy voice,—it counsels and it courts us.
And then we turn away; and still Thy kindness
Forgives our blindness.

Oh, how long-suffering, Lord! But Thou delightest
To win with love the wandering; Thou invitest
By smiles of mercy, not by frowns or terrors,
Man from his errors.

Father and Saviour! plant within each bosom
The seeds of holiness, and bid them blossom
In fragrance and in beauty bright and vernal,
And spring eternal!

—*Sir John Bowring.*

MONDAY.

The Secret of a Happy Life.

Just to let thy Father do
What He will;
Just to know that He is true
And be still;
Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth;
Just to trust Him,—that is all.
Then the day will surely be
Peaceful, and, whate'er befall,
Bright and blessed, calm and free.

Just to let Him speak to thee
Through His word;
Watching that His voice may be
Clearly heard;
Just to tell Him everything
As it rises;
And at once to Him to bring
All surprises;
Just to listen, and to stay
Where you cannot miss His voice,—
That is all! And thus to-day,
Communing, you shall rejoice.

TUESDAY.

In Prison.

A little bird I am,
Shut from the fields of air;
And in my cage I sit and sing
To Him who placed me there.
Well pleased a prisoner to be,
Because, my God, it pleaseth Thee.

Naught have I else to do,—
I sing the whole day long;
And He whom most I love to please
Doth listen to my song.
He caught and bound my wandering wing,
But still He bends to hear me sing.

Thou hast an ear to hear,
A heart to love and bless;
And, though my notes were e'er so rude,
Thou would'st not hear the less,
Because Thou knowest, as they fall,
That love, sweet love, inspires them all.

My cage confines me round,—
Abroad I cannot fly;
But, though my wing is closely bound,
My heart's at liberty.
My prison walls cannot control
The flight, the freedom, of my soul.

Oh! it is good to soar
These bolts and bars above,
To Him whose purpose I adore,
Whose providence I love,
And in His mighty will to find
The joy, the freedom, of my mind.

—*Written by Madame Guion, when imprisoned in the Bastile.*

WEDNESDAY.

Peace.

'Tis not in seeking,
'Tis not in endless striving,
Thy quest is found.
Be still and listen;
Be still and drink the quiet
Of all around.
Not for thy crying,
Not for thy loud beseeching,
Will peace draw near.
Rest with palms folded;
Rest with thine eyelids fallen,—
Lo! peace is here.

—*Edward R. Sill.*

THURSDAY.

A Perfect Day in October.

The earth is wrapped in a dream of bliss,
In a rest complete;
And the touch of the air is like a kiss,
Comforting, sweet.
And the tiny creatures are singing low
As a lullaby;
And the watching silence doth stir and glow
As the wind creeps by.
And there is the sun's own mantle flung
On the chestnut tops,
And yonder are tangled rainbows hung
With shimmering drops.
And over the things so soon to die
Is a gentler law,
A hush of peace and a tenderer sky
Than the summer saw.
Open the windows wide to-day,
Where a soul may dwell,
In the heart of a palace grand and gay
Or a prison cell.
Oh, look, ye happy, till pleasure grows
To a nobler thing;
Till you bring your joy, as the amber flows
For an offering.
And look, ye weary, till grief and pain
Transfigured shine;
Rejoice for the crimson glory's gain,
The holiest sign.
Oh, mourn ye never that hope is lost,
That rest delays:
They are after summer and after frost,
These sweetest days.
Often and often will skies be gray
And hearts be sad;
But the Lord hath made us a perfect day,—
Let us be glad.

—*Carl Spencer.*

FRIDAY.

Take Heart.

Take heart of grace and look before
Instead of backward on the way;
Wash out the old regretful score,
The sorrowing sins of yesterday.
For what's the world and all its days
But ours to try and try again?
Not ours to falter on its ways,
Not ours to fling aside for pain.
Take heart of grace, then, day by day;
Take heart of grace, and sing each morn,
"To-day's to-day, not yesterday,
And all the world is newly born."

—*Nora Perry.*

SATURDAY.

Light and Life.

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"—PSALM xxvii. 1.

Life's Fountain is with Thee, O Lord,
From Thee its springs arise;
They issue from the rainbowed throne
Within the starry skies.
In Thee alone our being is;
In Thee we live and move;
Refresh us daily with the streams
That flow from heaven above.
The living waters to us give,
Rich showers of grace outpour;
Unseal for us the springing well,
That we may thirst no more.
All that we need is hid in Thee,—
Peace, pardon, light, and life;
Strength for the battle that we wage,
And victory in the strife.
O Morning Star! the darkness break,
And chase the night away:
O Sun of Righteousness, arise,
And usher in the day!

—*Charles D. Bell.*

TEMPERANCE NOTES.

The proceedings of the Tenth National Temperance Convention held at Saratoga last July have been printed in full in a pamphlet of two hundred pages, to be obtained from the National Temperance Society, 58 Reade Street, New York, at a cost of 25 cents. It is well worth the price to secure Mrs. Livermore's admirable paper upon "Woman's Work in the Temperance Reform," from which the following paragraphs are taken:—

"If the wealthier classes, and those who are included in what is called 'good society,' would banish wine and all intoxicating beverages from their social gatherings, and also from their households, the effect on the humbler classes below them would be of incalculable benefit."

"The scepticism prevalent in the community which assumes that, because drunkenness has always been the bane of the world,

it always will be, paralyzes the efforts of large numbers of good people. The same unbelief formerly prevailed concerning slavery which existed among all civilized nations at the opening of the nineteenth century, but which now is nearing extinction. 'Consistent truth and goodness will assuredly, in the end, overcome everything,' said Coleridge; and history teaches us that, 'in the long run, the right comes uppermost, and justice is done.' There is needed to workers in the temperance reform an unshaken and ever-present faith in God, and that he works for righteousness,—a conviction that whoever stands for the right and opposes the wrong is a co-worker with God, and takes on something of his omnipotence, and can never therefore be ultimately defeated."

The fact that the German emperor is giving serious consideration to a new bill for the suppression of drunkenness is significant. In the first place, it proves that the evil of intemperance in beer-drinking Germany is greater than many have supposed, —a fact which appears also from this: that the German government has begun an inquiry in regard to the use of impure spirits, and "how far these may be regarded as leading to crime." Germany is certainly suffering from drunkenness, and the German Emperor and his ministers propose to present this bill to the Reichstag.

The bill contains many restrictions upon the sale of liquors, one of which is the requirement that every ordinary bar-room shall furnish food with the liquor,—a provision recently repealed in Massachusetts.

The saloon-keeper is "to do all in his power to hinder the abuse of spirituous liquors,"—not to sell to any person under sixteen years of age, nor to intoxicated persons, nor to any one who has within three years been punished as a confirmed drunkard. These provisions certainly show great confidence in the good intentions of the liquor-seller. He is to see that drunken persons are conducted to their homes or handed over to the police, nor may he sell on credit. This is all significant, as showing a desire on the part of the emperor to check the evils of intemperance, even if he may not have chosen always very practical means. In regard to habitual drunkards, the bill provides that "a man who, on account of drunken habits, is unable to manage his affairs, or who, by his conduct, threatens to bring his family into want or to endanger the safety of others, may be placed under a guardian, and that this guardian may, with the consent of a court, place his ward in an asylum for inebriates."

A preliminary report to the Secretary of the Treasury of the operations of the Internal Revenue Department, during the fiscal year ended June 30, 1891, gives the aggregate collections from distilled spirits as $83,335,963, an increase of $1,648,588; from fermented liquors, $28,565,130, an increase of $2,556,595. The total quantity of distilled spirits of all kinds produced during the year upon which internal revenue tax was paid was 87,473,798 gallons, an aggregate increase over the previous year of 3,430,462 gallons. Of fermented liquors the production was 30,478,192 barrels, nearly half a barrel for every man, woman, and child in the country, and an increase over the previous year of 2,916,248 barrels.—*Temperance Advocate.*

A ship laden with $60,000's worth of New England rum left Boston for an African port a few weeks ago. This is but one instance of what goes on as a regular trade. There are nine distilleries in Massachusetts, seven within five miles of Boston. Each has an average output of from 75 to 100 barrels. A great deal of this rum is sent to the West and the tobacco districts of the South. Very little comparatively is consumed in New England, her people preferring whiskey. The stuff which is sent to Africa is of the cheapest sort, and its baneful work is going on year after year. How much longer shall this stain of dishonor rest upon New England's fair fame? is a question which it behooves every one of her loyal children to ponder earnestly.—*Boston Traveller.*

C. R. Eliot.

GUILD DEPARTMENT.

TALENTS.

A Paper read before the Guild at Exeter, N. H.

Some one is thinking, "This subject has little interest for me, for I have no talents."

Let us see what a talent or talents are; and, thinking again, I am sure you will find you are not talentless.

The definition of the word "talent" is a particular faculty or natural gift in any direction, and said to be borrowed from the Scriptural parable of the talents, the story of which is familiar to us all.

We are too prone to think that to be talented is something great, like Mozart's talent for music or Raphael's for painting. We can in a short time count the wonderful men and women of great talent; but what of the millions and millions that remain,—has God made them talentless?

No: it is only that those we speak of are the wonderfully gifted,—those of the five talents; while we, the mass, are those of the two talents, or even one.

Generally, talents in themselves are not such remarkable gifts: it is the man or woman that owns the talent that makes it wonderful.

First comes the talent; then, as limitations, first, the will, second, the moral power, and, third, physical strength.

But why are talents given us? Is it that

we may have an easier time in this world, —that, after we find our talent, we can rest on having that alone?

Jesus said, "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." We see that talents are given us as incentives to bring out our will, courage, and strength. In this parable of the talents of which I have spoken, of course money was meant; but we take it as an illustration of the kind we are speaking of to-night. We add to or double our talents, if we make the most of what has been given, even though it seems very insignificant to us.

Christ teaches us it is not the greater or the less talent we have, but the fidelity with which we guard and improve it.

How many make the most of their talents, and, again, how many abuse them! We often hear of talented men as forgers, drunkards, and criminals: their talents were abused.

Let us mention a few things generally spoken of as talents. We say such a one has a talent for music, art, science, medicine, writing; but we do not mention one-hundredth part of the talents God bestows on his children. There are many gifts which I feel sure come under the list of talents which are not generally regarded as such.

But let us first look into the way in which some who have received five talents have used them. "To those who are given much, of such much is required." Milton felt this when, in his blind agony, his poetic soul cried,—

"And that one talent which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest he, returning, chide."

In Milton we have an example of talent first and unmistakable. The strong will laughed at blindness, his moral courage kept him noble and pure; but lastly came the physical weakness with which he had to contend.

Goethe was a man of five talents; but how morally crippled he was!

Edgar Allan Poe is said to have been one of America's greatest poets: his talent was great, but he lacked a strong will, was morally and physically weak. Mozart was truly great: his glorious talent, strong will power, moral courage, and physical strength, all worked in harmony; and, in reading his biography, one feels almost as though he were reading a beautiful poem.

Alexander Pope was wanting in the last, but by no means the least, of these talents; that is, physical strength.

His body was frail and misshapen, and his sufferings, of course, had their effect on his mind. Hence he was quite liable to be fretful and peevish; but he had a strong will, and manfully did what he could with his talent.

I am acquainted with a young woman who had, as we say, a wonderful talent for music. She could reproduce the air on the piano of anything she heard, however difficult; but she knew nothing of technique, and lacked the will power to persevere, was vain of her talent, and neglected her opportunities. Her teacher told me she was her poorest scholar, but ought to be her most brilliant.

What was the result? Her talent was wasted, her education neglected, and she has nothing to turn to but plain sewing by which to earn her livelihood.

We frequently read of a man's best work being done at forty, fifty, sixty, or even eighty.

"Cato learned Greek at eighty; Sophocles
Wrote his grand Œdipus, and Simonides
Bore off the prize of verse from his compeers,
When each had numbered more than fourscore years.
And Theophrastus, at fourscore and ten,
Had but begun his 'Characters of Men.'
Chaucer at Woodstock with the nightingales,
At sixty, wrote the 'Canterbury Tales';
Goethe at Weimar, toiling to the last,
Completed 'Faust' when eighty years were past."

If they had seen their talent at once, perhaps they had never become famous: it was the working up, step by step, until the precious talent was found a crown to faithful labors.

Dorothea L. Dix spent her life in alleviating the sufferings of the insane. She had been heard to say that she felt it her duty, as she had no special aim in life; but was this not a talent, and by faithful labor did she not double her talent, and could she not say to her Master, "Thou gavest me two talents: I bring thee four"? And many another equally as noble,—

"Who said not to their Lord, as if afraid,
'Here is thy talent in a napkin laid';
But labored in their sphere, as men who live
In the delight that work alone can give.
Peace be to them, eternal peace and rest,
And a fulfilment of the great behest,
'Ye have been faithful over a few things:
Over ten cities shall ye reign as kings.'"

How many of our wealthy and influential citizens that we daily read or hear about, started with nothing, with no talent visible but strength of body and mind! A determination to succeed has finally gained them the top round of the ladder of success, and the world speaks of them as our men of talent and genius.

Many years ago a poor boy living in Indiana was very ambitious for an education. At the age of eighteen he had received but one year's schooling, and his library consisted of six volumes: he gradually worked

his way along, studying evenings and working either on a farm or in a store during the day. Later he supported himself by land-surveying, meanwhile studying law; and in this way, step by step, with strong will, moral courage, and physical strength, he became a man of five talents.

As we generally think of talents, few possess them; but, as we study what talent means, I feel sure it would be difficult to find the man or woman who has not at least one talent.

"Remember, every man he made
Is different, has some deed to do,
Some work to work. Be undismayed:
Though thine be humble, do it, too."

ANNIE STEVENS.

We found considerable interest in the guild movement at the National Conference. Quite a number of ministers are thinking of forming guilds. In the meeting in which the subject of "Our Young People" was discussed Rev. Thomas R. Slicer strongly presented the need of "religious nurture." But we feel that many are waiting for definite information and suggestion in regard to the actual formation and conduct of young people's religious societies.

With a view to meet such a need, Rev. G. W. Cooke has suggested that the subject be presented to our local conferences, and steps toward that end have already been taken. Several speakers will doubtless be at the service of the conferences to give in brief presentation the facts and make such appeal as seems fitting. We hope for good results.

The committee on the project of founding a guild paper is as follows: Rev. W. H. Fish, Jr., Mrs. Wesley Martyne, Mr. W. A. Rodman, Miss Kate L. Brown, and Rev. C. F. Abbott. These are to meet Monday, October 5, at the A. U. A. Building, Room 11, at ten o'clock. The question of making the plan include all the interests of young people will be considered.

B. R. BULKELEY, *President.*

LITERARY NOTES.

The Western Unitarian Sunday School Society has just begun the publication of a series of weekly lesson leaflets, by Rev. J. C. Learned of St. Louis, on "Religions of the Older World." The price is 50 cents a hundred. Address 175 Dearborn, Street, Chicago.

The Student Publishing Co., Hartford, Conn., have in press "Bibles within the Bible," being the text of Genesis and the first twenty chapters of Exodus according to the Revised Version, in varieties of type to exhibit the constituent sources according to the analysis of the best critics, with notes explanatory of the processes of redaction. The author is Rev. B. W. Bacon.

Roberts Brothers, Boston, are issuing three books of special interest to Unitarians; namely, a volume of sermons by Dr. F. H. Hedge, a volume of sermons by Rev. H. W. Foote, entitled "The Lord's Prayer," and a book by Dr. J. T. Bixby, entitled "The Crisis of Morals," a criticism of Spencer's theory of ethics.

The London *Inquirer* announces that Mrs. Humphry Ward's new novel "David" will be issued by Macmillan & Co. in November in England and America.

The third volume of Renan's "History of the People of Israel" is just issued by Roberts Brothers.

The *Century Magazine* will celebrate the four hundredth anniversary of the discovery of America by publishing a "Life of Columbus," written especially for that magazine by Emilio Castelar, the famous Spanish orator, statesman, and author.

Dr. W. S. Crowe is printing in the *Universalist Monthly* a series of very interesting sermons on "Phases of Religion in America." The subjects of the separate sermons are: "Puritanism; or, The Religion of the Book"; "Methodism; or, The Religion of Experience"; "Catholics and Episcopalians; or, The Religion of Symbolism"; "Universalism; or, The Book against the Book"; "Unitarianism; or, The New Basis,—Humanity against Tradition"; "Christian Theism; or, The Revolt from the Materialistic Revolt"; "The Consensus of Reason; or, The Religion of Eclecticism"; "Spiritualism; or, The Religion of Demonstration"; "Ethical Culture; or, The Religion of Agnosticism"; "Reform within the Churches; or, The Growing Denial of Creeds"; "What is the Outlook?"

Persons who believe that the work of social purity is important, and that the White Cross movement is one that has not been inaugurated any too soon, may well subscribe for the *Philanthropist*, an excellently conducted monthly published in New York (P.O. Box 2554). The editors are Aaron M. Powell and Mrs. Anna Rice Powell, two of the wisest and ablest workers in this cause that we have in this country. The price is only 50 cents a year. Send, also, to the same address for literature on the subject in pamphlet form.

Charles Scribner's Sons have in preparation a series of concise biographies of the men whose systems have marked successive stages in the progress of education, from Aristotle to Dr. Arnold. It will be edited by Prof. Nicholas Murray Butler of Columbia. Mr. Thomas Davidson will undertake Aristotle; J. G. Fitch, Pestalozzi; J. Courthope Bowen, Froebel; Prof. Butler, Horace Mann.

Sir Edwin Arnold's letters from Japan will be published in London and New York by Longmans, Green & Co., under the title

of "Seas and Lands." They will appear very soon, and will be elaborately illustrated from photographs. The same firm have in press "Anthropological Religion," by Prof. Max Müller, the Gifford Lectures delivered before the University of Glasgow early this year.

"The Moral and Religious Development of Thomas Carlyle," by Dr. Edward Flügel of the University of Leipzig, has been translated into English by Miss Jessica G. Tyler, and will be published this month by M. L. Holbrook & Co., New York. The work is believed to be the most valuable study of Carlyle that has yet been made.

We are requested to announce that the office of the American Institute of Sacred Literature has been removed from New Haven to Chicago, and will be located hereafter at 391 Fifty-fifth Street, in the last-named city. All mail intended for the Institute, for Prof. W. R. Harper, or for the American Publication Society of Hebrew, should be addressed as above.

Rev. S. Fletcher Williams of Scarborough, Eng., from whose pen we print in this issue the first of two articles on "Jerome of Prague and John Huss," was for some years the editor of the *Unitarian Herald*, and is the author of several books. He is somewhat known on this side by articles in the *Unitarian Review* and *Christian Register*. His present contribution is his first to the *Unitarian;* but we hope it will not be the last.

A bound volume of Western Unitarian pamphlets of the years 1886–87 has been placed by the editor of the *Unitarian* in the A. U. A. Historical Library, Boston, the library of the Meadville Theological School, and the library of the Harvard Divinity School. The volume contains the following pamphlets: "The Issue in the West," by J. T. Sunderland; the "Statement" prepared at Lakewood, Chautauqua, and signed by Dr. Livermore, Dr. Peabody, and others; the "Open Letter to the Unitarians of the West," published by the Western Unitarian Association; "The Problem of Fellowship in Religion," by Rev. A. N. Alcott; "The Ethical Basis Movement: Its Motive and Argument," signed by C. A. A., S. C. B., and H. W. F.; "What is Unitarianism?" signed by Charles A. Allen and nine other Unitarian ministers; a pamphlet entitled "Unitarian Christianity," issued by the Western Unitarian Association, containing a sermon by James Freeman Clarke on "The Western Conference Position," and articles by Prof. H. H. Barber and others; and two circular letters, one to the members of the Women's Western Conference and the other to the members of the Women's Auxiliary Conference, by Mrs. Eliza R. Sunderland. It is believed that these pamphlets are all of permanent historical interest.

Rev. John W. Chadwick says of "Philomythus," Dr. E. A. Abbott's able discussion of Cardinal Newman's "Essay on Ecclesiastical Miracles": "No study of Cardinal Newman will hereafter be complete that does not include this vigorous contribution to a right understanding of his logical procedure. It is a needful counterblast to the chorus of indiscriminate praise which has resounded in the Cardinal's honor since his death, with only here and there a discordant voice calling a halt to the too hasty conclusions of the eulogists, the most of whom do little more than echo a few leading panegyrics. It is difficult to imagine how any sincere and honest person, though he were a devout Roman Catholic, could read this book without being convinced that Newman was a master of the art of self-deceit; that, for all his brilliant dialectic, he was no searcher for the truth, but merely a searcher for ingenious excuses for foregone conclusions which he was bound to come to at all hazards. In the range of intellectual effort, it may well be doubted whether another mind so daringly and shamefully sophistical as Newman's can be found."

The firm of James Clarke & Co. of London, publishers of the *Christian World*, announce that on October 15 they will publish the first issue of a monthly review of religious intelligence, to be called *The Review of the Churches*. Its general plan will be something like that of Mr. Stead's *Review of Reviews*, and it will do all in its power to promote ultimate Christian unity. The acting editor will be Rev. H. S. Lunn; and the publishers have secured for special editors the following gentlemen: Ven. Archdeacon Farrar, D.D. (Anglican); Rev. Donald Fraser, D.D. (Presbyterian); Rev. John Clifford, D.D. (Baptist); Rev. John Mackennal, D.D. (Congregationalist); P. W. Bunting, M.A. (Methodist). This is all very good; but why has not Stopford Brooke or Prof. Estlin Carpenter or Philip Wicksteed, or some other competent person, been secured to represent the Unitarians and Free Christians of England?

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

The Arena (September).

The Newer Heresies. By Rev. George C. Lorrimer.

Fashion's Slaves. By B. O. Flower.

Another View of Newman. By William M. Salter.

The Old and New Testament Student (September).

The Modern Jew and his Synagogue. By Prof. T. W. Davies.

Scribner's Magazine (September).

Our American Homes. By John R. Spears.

The City of the Sacred Bo-tree. By James Ricalton.

Browning's Asolo. By Felix Moscheles.

New England Magazine (September).

The University of California. By Charles H. Shinn.

The French-Canadian Peasantry. By Prosper Bender.

The Review of Reviews (September).

At "The Cross-roads of the Pacific." By Sereno E. Bishop.

The Working-girls of Chicago. By Katherine A. Jones.

The Unitarian Review (September).

The Peace of the Church. By William Everett.

The Higher Individualism. By Nicholas P. Gilman.

The Andover Review (September).

Criticism *versus* Ecclesiasticism. By Rev. Stewart Means.

Some Experiments worth Trying in the Ministry. By Rev. Charles M. Sheldon.

The Challenge of Life. By Rev. Chauncey B. Brewster.

The Atlantic Monthly (September).

A Study of Analogy. By John Burroughs.

An Innocent Life. By Lillie B. Chace Wyman.

Courts of Conciliation. By Nicolay Grevstad.

Lend a Hand (September).

The Neglected Classes. By E. E. Hale.

Postal Savings Banks. By Charles E. Buell.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. M. F. Dryden of Allegheny, Penn., formerly a minister of the Methodist Episcopal Church, having asked to be admitted to the Unitarian fellowship, and having furnished satisfactory proof that he is well fitted to do good service in our ministry and is eminently worthy of our recognition, is hereby cordially commended to the confidence of our churches and the fellowship of our ministers.

D. W. MOREHOUSE,
S. H. CAMP,
GEO. L. CARY,
Committee on Fellowship.

Ann Arbor, Mich.—The Sunday-school of the Unitarian church here is to devote the year to stay-at-home travel through Palestine. In the first lesson the whole school was taken by steamer to Joppa, and the journey up and down the Holy Land began. The aim will be to find out everything possible about the land and its historic places, connecting with each place the important characters who have lived there and the important events that have occurred there. Several adult classes, including one or two of college students, have been organized to join in the work. There will also be a large students' class in a study, to run through the entire year, of the great religions of the world outside of Judaism and Christianity.

Ayer, Mass.—George E. Littlefield of the Harvard Divinity School, Cambridge, has been ordained as pastor of the Unitarian church here. Rev. Edward Everett Hale preached the sermon, and Rev. Joshua Young of Groton made the ordination prayer. The charge to the minister was by Rev. Grindall Reynolds of Concord, the address to the people by Rev. J. F. Moors of Greenfield, and the right hand of fellowship was extended by Rev. E. J. Prescott of Littleton. About thirty Massachusetts churches were represented by ministers and delegates.

Baraboo, Wis.—A correspondent writes: "Cast down, but not destroyed, we are rallying again. Our debt, that has been a millstone to us, we are bound to pay soon. The ladies have met, and are determined to do their part. There is a paper out for subscriptions. Our longing desire is that, when Mr. Forbush comes, we shall be able to see our way clear for a minister."

Bloomfield, Ia.—The South-eastern Iowa Association of Universalists met in annual session in this beautiful little city September 8, 9, and 10; and the spirit of the gathering was most delightful. The societies represented were Bloomfield, Cedar Rapids, Mount Pleasant, and Keokuk (Unitarian). The services were in charge of the Cedar Rapids and Keokuk ministers, Messrs. Palmer and Pratt; and the interest increased until the closing hour was regretfully reached.

The Bloomfield society have thoroughly rebuilt their church during the summer, and now have as cosey and homelike a room in which to worship as any liberal church in Iowa. They are few, but devoted, as is shown by the fact that, until their church was closed for repairs, the Sunday-school had not missed a session in eighteen years. They have no minister at present, but are under the watchful eye of the pastor at Keokuk.

Boston and Vicinity.—The most intensely interesting though by no means the most pleasant item of Unitarian news here is the resignation of Rev. Brooke Herford, D.D., from the pulpit of Arlington Street Church. Dr. Herford resigns his position here, the most influential in the denomination, solely, as he tells his prudential com-

mittee, in a letter dated September 25, "from a sense of duty which compels me to this change." It is mighty hard for any of us who have had opportunities of seeing the extensiveness and the intensiveness of Mr. Herford's influence here to admit that any louder call for the uplift of his voice, the outlook of his clear judgment, or the stir of his magnetic presence, could come from any quarter of the civilized globe than already demands him here, in the centre of American Unitarianism. On the other hand, it is equally impossible for any Unitarian Bostonian to understand how any position can offer greater attractiveness, either socially, intellectually, or in any other way, than that of minister to the church of Channing in the city which indisputably claims to be the capital of American culture. We are, however, compelled to accept the fact, regretfully feeling, as Mr. Herford himself feels, that the very thought of parting is a heart-wrench.

—Dr. A. A. Miner of the Columbus Avenue Universalist Church is to remain, the society having voted to give him an assistant who is to take the burden of work from Dr. Miner's shoulders.

Cedar Rapids, Ia.—This society, which visibly demonstrates that a practicable union between the different branches of the liberal church is not a difficult thing, has entered upon its programme of fall and winter work with commendable zeal. The audiences are larger than at any previous time in the history of the church, and the various parish committees are zealously at work in their several fields. Rev. J. H. Palmer still remains to minister to the people, and is full of words of praise for the hearty response they render to the demands which he makes upon them.

Fall River, Mass.—Rev. Arthur M. Knapp is to preach here for the next three months.

Fitchburg, Mass.—Rev. Walter F. Greenman was installed as pastor of the Fitchburg Unitarian church September 2. A reception was held at five o'clock, and supper at six o'clock. The sermon was by Rev. E. A. Horton of Boston, and charge to the people by Rev. W. H. Pierson of Somerville, late pastor of this church. Rev. S. M. Crothers and Rev. A. M. Lord also took part in the services.

Keokuk, Ia.—The calling of the Rev. W. A. Pratt to the pastorate of this historic church seems to be fully justified by the results. The audiences are constantly growing, the Sunday-school is vigorous, and an aggressive, a hopeful spirit is everywhere manifest that promises much for the near future. It is an inspiration to the cause of liberal Christianity in the entire State to know that this church of blessed memories is again in the front rank with those who work that the will of God may be done in the earth.

Manistee, Mich.—Rev. A. W. Gould preached his farewell sermon the last Sunday in August, and on Monday evening a parting reception was given him by his people to whom he has much endeared himself. He goes to Hinsdale, Ill.

Marblehead, Mass.—Rev. J. B. Barnhill has been delivering a series of discourses at the Unitarian church on "Some Prophets of our Modern World," including in the list Mazzini, Shelley, Parker, Carlyle, Channing, Ruskin, Goethe, Newman, Emerson, Martineau, Priestley, George Eliot, and Browning. The lesson the preacher has endeavored to impress through all has been that God's inspiration is present, perpetual, eternal, not a thing of the past merely.

Meadville, Penn.—Prof. George L. Cary was elected president of the Meadville Theological School at the last meeting of the trustees. The school opens with forty students, every dormitory in Divinity Hall being occupied.

Middleboro, Mass.— The Middleboro *Gazette* prints a stirring sermon by Rev. W. H. Ramsay on "Saving the Lost." This was on the occasion of the first regular service in the new and beautiful Unity Church, which was dedicated September 2.

Oakland, Cal.—The beautiful new religious home of the First Unitarian Church here was dedicated in the presence of a crowded congregation on the evening of September 6. Rev. M. J. Savage of Boston preached the sermon, Rev. Horatio Stebbins, D.D., offered the prayer of dedication, and many neighboring ministers took part in the proceedings.

Pacific Coast.— The Pacific Coast Women's Unitarian Conference has been working on quietly and steadily for a year, and now comprises six branches,—in San Francisco, Oakland, Alameda, San José, Los Angeles, and San Diego. The annual meeting takes place in Los Angeles in October, in connection with the annual meeting of the general Pacific Coast Conference.

—Dr. Horatio Stebbins of San Francisco was the only Unitarian minister of this region who went East to attend the meeting of the National Unitarian Conference in Saratoga. Pressing work and distance kept all the rest at home.

—Rev. M. J. Savage of Boston has extended his tour of preaching and lecturing through most of the larger cities of Washington, Oregon, and California, everywhere drawing large audiences and making a very strong impression.

—The new Unitarian church in Oakland was dedicated on September 6, Mr. Savage preaching the sermon. All the services were very interesting. The building is beau-

tiful, commodious, and admirably adapted to the uses of a working society.

—The Unitarian church in Seattle extends a most hearty greeting to Mr. William G. Eliot of the Senior Class in the Harvard Divinity School, who began a year of work here on September 1. All enter upon the year, under Mr. Eliot's leadership, with hope and courage. Mr. Savage's recent visit was a marked event in the history of Unitarianism in Seattle.

Sturgis, Mich.—A correspondent writes: "We have had Unitarian services here twice each Sunday during the past two months, Mr. Walter E. Lane of the Meadville Theological School officiating. Mr. Lane has left an impression very favorable on the public mind, and goes home to-day bearing with him the affectionate regards of those who have been edified by his excellent discourses. Between fifty and sixty of our thoughtful and respectable citizens have signed a request that Unitarian services be continued in Sturgis, and a statement that the subscribers, some of whom are among the most wealthy and influential inhabitants of our city, are willing to co-operate in establishing a Unitarian society here.

Toledo, Ohio.—The *Commercial* prints a vigorous sermon by Rev. A. G. Jennings on "Gambling."

Whitman, Mass.—The new Unitarian church in Whitman has been dedicated. The new building is 60 by 40 feet, and has an auditorium finished in ash. The cost of the structure was about $8,000. The address was delivered by Rev. E. A. Horton of Boston.

JOTTINGS.

All tear-drops are for fruitage, and all dark clouds for glad harvests.

It is the business of mankind to polish the world, and every one who works is scrubbing some part.—*Thoreau.*

Bronson Alcott said, of Transcendentalism, "It means that there is more in the mind than enters it through the senses."

"And thefts from satellites and rings
And broken stars I drew;
And out of spent and aged things
I framed the world anew."

God is continually making our personal disappointments and the shattering of our plans open doors, through which we pass into better things than we dreamed of.

The problem of how to make city life healthful and elevating for the working classes has been grappled with by the first London County Council in a way which no American city government rivals. This council, it will be remembered, is the popularly elected body which displaced the Old Metropolitan Board of Works. In this case, the change from aristocratic government to democratic government did not simply mean that the old machinery was manned by new men, while it kept on doing its old work. The scope of its work was changed, and the machinery itself changed to accomplish it. The report of Sir John Lubbock, the Chairman of the Council, shows that during the two years of its existence it has spent eight millions of dollars in the destruction of plague-saturated rookeries and the construction of sanitary tenements; it has provided improved bathing-places for London's apprentices, and found "pitches" for over a thousand cricket and foot-ball clubs; it has made the parks attractive by supplying swings and seats and gymnasia and places of refreshment; it has maintained a line of free ferry steamers, which has made coal a shilling a ton cheaper for a million people in the East End; it has furnished an abundance of new fire-escapes for the crowded districts; and it has established for all employees on public works a "moral minimum" wage and a "moral maximum" day. The reforms of the past two years have been carried out without a perceptible increase of taxes. During the coming year the Council wishes to extend its work by the purchase of the gas and water supplies, both of which are now controlled by private monopolies.

At the unveiling of the Beecher statue in City Hall Park, Brooklyn, June 24, Hon. Seth Low, LL.D., President of Columbia College, summed up the character of Henry Ward Beecher in these words:—

"Every man, forsooth, must have his home in some one place; but the great men of the earth overleap all boundaries, and become the fellow-citizens of all men. Such a man was Henry Ward Beecher. From this city he swayed the minds and hearts of men in vast multitudes for forty years. From this centre his words traversed land and sea, carrying inspiration, comfort, courage, and something of the exhilaration which freedom brings wherever they were borne on the four winds. The slave heard his voice, and in the midst of despair took heart of hope. The slave-owner heard it, and writhed under its sting. The free North heard it, and found it like the sword of that Spirit which divideth even the joints and marrow. Men might cry peace, peace; but for consciences compelled to listen to his burning words there could be no peace while the flag of the Union waved over a single slave. At a time when law and lawlessness alike conspired against the advocate of the slave he made this city the torch-bearer of freedom. By his dauntless spirit he made good at all times the words which he shouted in the teeth of Isaiah Rynders and his mob, when they broke up an abolition meeting in New York: 'In Brooklyn we have free speech.'"

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*AN ORDINATION HYMN.**

Come voice divine! Come holy word!
In all our hearts so faintly heard,
Come, dwell with deeper power and might
In this new preacher of the right.

Come vision clear! Come purpose strong!
To see the truth, oppose the wrong;
Fill full his life with such a zeal
That all our lives his life may feel.

Come glowing faith! Come trusting prayer!
Lift him above this world of care,
That, when we drift or go astray,
He still may lead the better way.

Come God Eternal! God above!
Bless him and keep him in thy love.
Still daily nearer may he grow,
Thy friend above and ours below.

FREDERICK B. MOTT.

THE MISSION OF JESUS.

A SERMON BY REV. MARION D. SHUTTER, D.D., FIRST UNIVERSALIST CHURCH, MINNEAPOLIS, MINN.

"I am come that they might have life, and that they might have it more abundantly."—JOHN x. 10.

In discussing the mission of Jesus, let us at the outset put aside all mechanical, artificial, and irrational schemes of salvation. We do not believe that he was offered as a sacrifice to propitiate the wrath or justice —call it what you please—of Jehovah. No fires needing to be quenched in innocent blood ever raged in God's bosom. Nor can we admit that Jesus suffered the penalty due to any one's transgressions, so as to remove that penalty from the guilty; nor that he ever wrought out an obedience capable of being transferred to any one else. Equally with these do we reject the notion that his work is to counteract or remedy the evils introduced into the world by the fall of Adam; for we do not believe that there was such fall of the race in Adam, or in any one else.

But if we discard these views, what place is left for Christ? Is he not superfluous? Might we not just as well set him also aside? Surely not. I believe that he does for us immeasurably more and incalculably better than any of the schemes I have mentioned suppose him to do. The very best place is left for him,—the only place he can occupy in any rational scheme of the universe and of human nature.

I said just a moment ago that we no longer look upon man as having fallen in some remote ancestor. He was not originally set upon some summit of perfection from which he rolled down into the dust of the valley. He began at the very bottom, he began in the animal; and, through the savage and half-civilized conditions of centuries,—through darkness and pain,—he has steadily been rising to the heights of light and beauty and knowledge and peace. In this upward struggle, he needs all the helps and advantages he can secure. The germs of good, deeply hidden in most cases, feeble in all, are within, and call for mighty influences to make them develop, blossom, and bear fruit.

1. In the processes of human unfolding and ripening, many agencies are concerned. No one exclusively does the work. Every element in civilization has its part. The great movements to uplift the mass act upon the individual. The school, the home, companionship, books,—all these things help. All are engaged in elevating man and bringing out the good that inheres in him. But first and foremost of all those influences, that address us upon the moral and spiritual side, are the life and words and works of Jesus Christ. "I am come that they might have

* Written for the ordination of John Basil Barnhill, at Marblehead, Mass., October 15.

life, and that they might have it more abundantly." I am come, so to lead them and to touch them and fill them with the spirit of goodness and beauty, that their higher faculties may be quickened and augmented. "We are saved by his life." There is nothing arbitrary, unreasonable, or official in any such method of salvation.

2. But I am asked whether, in the thought of the New Testament writers, there was not some connection between the death of Jesus and our salvation. Certainly; but what is the connection? Without entering into details, we may say, in general, that the death of Jesus made him at once the most prominent figure in his nation. It called attention to his words and riveted them in he minds of men. Before the sight of one so pure and holy, yielding up his life as a testimony to the truth he preached and to his love for men, hardened enmity broke down in tears and opposition was silenced. "When we were his enemies, we were reconciled to God by the death of his Son." When we were his enemies, we looked upon the Great Teacher dying to enforce his message from God; and by that spirit of devotion to truth and righteousness which his martyrdom exhibited, we were reconciled. Our hatred was turned into love. But this is only the beginning. Drawn to him by that heroic death, reconciled to the words he spoke and the God he proclaimed, we must yet live the life he lived, for in that only is salvation. His death simply draws attention to his life and emphasizes it, and by his life we are saved.

I. The principle stated.

To use the words of a recent writer, "The ministry of Jesus to-day is that of an educating personality."

(1) We do not need any one to stand between us and an angry Deity to ward off the strokes of his fiery sword. We do not need protection from a God whose very name is love. Must we run shrieking from his presence to hide ourselves, as frightened children run from the approach of a drunken or cruel parent? Must Christ step in as a policeman to interfere and arrest the uplifted arm? Our Father in Heaven, is it thus that men have pictured thee? Nay, he is such a father as children run shouting to meet, when, having watched from the gate for his coming, they see him afar, and are brought back to the mother, borne on his shoulders and clinging to his neck. We need no protection from thee, our Father!

(2) What we do need, in our upward struggle, is some one to teach us and help us; some one to stimulate our thoughts and quicken our moral nature; some one to show us how to overcome the power of evil, how to stand in the hour of temptation, how to bear burdens and endure sorrows, how to be just and kind in our dealings with others, how to find the Father. This is what the life of Jesus does for us, and in doing this it saves us.

It is remarked by Mr. Crooker in his book on Jesus that "it is not a gorgeous ritual, nor a presumptuous dogma, nor an abstraction of philosophy, nor the dry light of scientific discovery; but association with moral truth in action, communion with character itself, which educate the moral nature."

II. The principle illustrated and applied.

(1) The inspiration of personality is one of the strongest means of moral development.

"Keep good company," says George Herbert, "and you shall be of that number." "Live with wolves," says the Spanish proverb, "and you will learn to howl."

Thucydides, when a boy, burst into tears upon hearing Herodotus recite his history, and the impression made upon his mind was such as to determine the bent of his genius. Demosthenes was so fired, upon one occasion, by the eloquence of Callistratus that the ambition of becoming an orator himself was roused. When Correggio first gazed upon Raphael's St. Cecilia, he felt within himself an awakening power, and exclaimed, "I, too, am a painter!"

In the training of youth, none ever understood the value of this principle better than Dr. Arnold of Rugby. It was the great instrumentality that he used in his school. He aimed first to put the right spirit into the leading boys, and then to make them propagate the same spirit in the others by the influence of imitation, example, and admiration. And of Dr. Arnold himself his biographer says, "His very presence seemed to create a new spring of life and vigor within his pupils, and to give to life an interest and elevation that remained with them long after they left him."

The very sight of a great and good man is

often a help. A distinguished Frenchman says that he saw Washington but once, but that one look was destined to shape his entire life. After describing the interview, he says: "Washington sank into the tomb before any little celebrity had attached itself to my name. I passed before him as the most unknown of beings. He was in all his glory; I in the depths of my obscurity. My name probably dwelt not a whole day in his memory; but happy was I that his looks were cast upon me. I have felt warmed for it all the rest of my life."

Most of us have been made what we are by the inspiration of persons. It is not given to things, it is not given to abstract ideas, it is not given to philosophical speculations or scientific theories, to move and mould us, to fill us and thrill us with the breath of life; it is only given to those who embody truth and radiate its light and heat. In their presence we are lifted up. Life, under their interpretation, receives new meaning. Its value is immeasurably enhanced.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;—

"Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

(2) Take this principle, and apply it to the case before us. Jesus saves us by the power of his manhood, by the inspiration to love and gentleness and goodness that comes to us from his own life.

(*a*) He saves us, not in any magical way, not by reaching out a literal arm to save us from a literal pit, but by awakening within us nobler thoughts, higher ambitions, purer motives; by showing us how to resist temptations, how to bear crosses and burdens, how to be patient in trial, strong in affliction, hopeful in disappointment.

(*b*) He saves us by showing us, not how a God can live, not how one can live who belongs to an entirely different race; but how a man can live, how one can live who shares our common humanity, who meets with the same temptations. The same arrows that pierce us were aimed at him, upon his head broke the same storms, around his vessel the same waves dashed and roared. He was tempted in all points like as we are; yet he resisted and sinned not. How long have the waters been pouring over the falls of Niagara? When did ever a wave lift itself up on the brink of the precipice, and exclaim, "I will not go over"? For how many centuries has the human race been pouring over the precipice of temptation into the vortex of sin? Jesus, in the might and majesty of his manhood, lifted himself up and refused to make the fatal plunge. His shout of victory comes back to us. "Be of good cheer, I have overcome the world." His victory is the pledge and promise of our own.

(*c*) He saves us as a general whose courage inspires his wavering troops to press forward into the ranks of the enemy and win the glorious day. As Henry of Navarre said to his army,—

"Press where ye see my white plume shine
Amid the ranks of war,
And be your oriflamme to-day
The helmet of Navarre!"

In the stern conflicts of life, in every struggle with temptations that are aimed at our honor, integrity, honesty, manhood, look at the example of him who is called "the Captain of our salvation."

This explains what is meant by "faith in him." It is faith in him as the leader in our moral and spiritual life. But that is very different from the way in which the subject has commonly been presented from the pulpit. We have been taught that we must believe all that has been written concerning him,—all the schemes of theology that have been founded upon him; that he is the centre of a great artificial and arbitrary plan of salvation, of which atonement by blood is an essential element. But the faith his first disciples had was faith in his personal character. They had that faith which we mean when we say to a man to-day, "I believe in you." When they spoke of Christ, their faith voiced itself thus: "I believe in him; I believe in the life he led; it is the right life, the only life for a man. I believe in him as my guide in this life." That was the real faith of the first age, and it is the only real faith to-day. Whatever a man may believe of his person, his offices, his miracles, his titles, is of but little importance compared with the great question: "Do you believe in his

life? Are you willing to try to live it?" If he answers, "Yes," he has a faith that cannot be shaken,—a faith that no criticism of the letter can ever affect. "Faith in Christ," says Mr. Beecher, "is not a mythical state. It is the enthusiasm of a follower who reveres his leader; it is the rapture of one who looks confidingly up toward a beloved master."

"Lord Christ!
I had heard of thee,
As one of a great three,
And had bowed me down
In awe at the name.
(And this awful Christ
Blessed my soul, and departed.)

"Lamb Christ!
I had thought of thee
Paying a debt for me.
And I was told 'twas righteous law
Passed the same.
(And this bleeding Christ
Blessed my soul, and departed.)

"Brother Christ!
I have read of thee
And thy life in Galilee,
And thy sympathy divine,
Son of Man.
(And this noble Christ
Blessed my soul, and remaineth.)"

(3) The inspiration that comes from his life is marvellously emphasized when we look upon it as a revelation of human possibilities,—when we consider that it is no unattainable ideal hung like an unapproachable star in the heavens, but that we shall one day be like him.

I am walking through an orchard, and take a homely, brown apple-seed in my hand. It says to me:—

"I seem to you very little and unhandsome; but do you know what I am going to be?"

"No; I do not."

"Do you see these great trees full of ripe and rosy apples?"

"Yes."

"Well, one day I shall be like them."

"No, no; you cannot mean that?"

"Yes, each one of those trees was a little brown seed once, just like me; and those great, spreading branches laden with rich fruit tell me what I shall become."

And the little seed spoke the truth.

"The Apostolic Church had a profound conviction that the divineness indwelling in Jesus, this spirit of holiness, this mystery of godliness, was capable of being communicated to his disciples, so that God might indeed abide in other souls, even as he abode in Jesus. For goodness and unselfish love, in any human life, are the 'real presence' of God." Did an apostle say that in Jesus "dwelleth all the fulness of the Godhead"? The same apostle prayed for his disciples that they also should "be filled with all the fulness of God" (Eph. iii. 19). Did Jesus say, "I am in the Father, and the Father in me"? The apostle who recorded this also said, "He that dwelleth in love dwelleth in God, and God in him" (I. John iv. 16). Did Jesus say, "I and my Father are one"? He also prayed that his disciples might be one with God "even as we are one" (John xvii. 22). Was he the Son of God? He was "the first-born among many brethren" (Rom. viii. 29), and all who are "led by the spirit of God are the sons of God" (Rom. viii. 14).

Up the steep and rugged rocks of temptation and trial he has struggled till he stands upon the sunlit heights of eternal purity and peace. He beckons to us. The pathway that his saintly feet have tracked with blood is before us. The ascent is possible. Inspired by his leadership, we clamber up. The way is precipitous and rough. The stones hurt us and the thorns pierce. But we shall reach the top; and in the rapture of that transcendent moment, when the light of triumph is in our eye and the flush of victory upon our cheek, our shout will be, "We have been saved by his life!"

THE BIBLE IN THEOLOGY.

THE SUBSTANCE OF A PAPER DELIVERED AT THE NATIONAL CONFERENCE.

Five years ago I heard Dr. McKenzie of Cambridge say that the next great debate in the Christian Church would be upon the nature and measure of Biblical authority. Upon as slender a foundation as even this passing remark rests the fame of many an old-time seer; for to-day the prophecy is manifestly fulfilled, not in a corner, but "before all Israel and the sun," and within the quick memory of those who heard the prediction. The little cloud then descried upon the horizon, which, by the way, had long been hanging there, having suddenly gathered into itself all scudding flecks of controversy, now darkens almost the entire

blue of theology, and threatens by obscuring the sun to chill religious ardor and starve the fruits of the spirit.

Religious disputes are always as regrettable as they are sometimes unavoidable. The army of the Lord cannot even yet altogether dispense with polemics; but future gains will more than make good immediate losses. Crops always suffer when ploughshares are beaten into swords and pruning-hooks into spears, but Joels may still remind us that the triumph of an eternal principle is more than the garnering of a season's harvest; and, obviously, no principle is more vital to institutional Christianity on the one side and to spiritual Christianity on the other than that now mooted, for all the differences among sects are finally traceable either to the greater or less weight given the testimony of Scripture or to disagreement as to what that testimony actually is. If all Protestants were to agree that the Bible carries no unique sanction, but is to be tested as regards the accuracy of its statements and the truth of its ethical and religious teachings by exactly the same canons which are unhesitatingly applied to the Vedas and the Koran, a multitude of petty disputes would close as quickly as legal battles about the meaning of a testament when another will is discovered of proved genuineness and a later date.

The Holy Spirit alone does not qualify a man to pronounce upon the age of a geological formation or of an Old Testament book, the authorship of the letters of Junius or of the Fourth Gospel, although, without the Holy Spirit manifesting itself in supreme devotion to the truth alone, no inquiry whatsoever can be successfully prosecuted. It must be repeated often and firmly that the place of the Bible in theology is to be settled, not by sentiment and the supposed necessities of faith, nor yet by our hankerings after an infallible authority and vague guesses as to where we shall be without it, but solely by strict investigation into the needs of theology and the contents of the Bible.

Although it would be admitted almost universally that we have not yet a perfect theology, the vast majority of Christians believe that the thought of the Hebrew people received such especial divine illumination as to constitute it a revelation, and its transmission such especial divine oversight that in the Christian inheritance we have the materials for a perfect theology. Disregarding for the moment, as not germane to the present discussion, the claims of the historic churches to be the bearers and developers of the assumed revelation, let us consider the fundamental tenet of Protestantism, that the Bible is the sole authoritative source of theology. There is, undoubtedly, a Biblical theology precisely as there is a theology of the Greek poets; but the claim of Protestantism has been that Biblical theology is identical with theology absolute. Although it could never be affirmed that a compact system of theology is to be found in the Bible, since it is manifestly a forest and not a lumber yard, still less a finished temple, yet the time was when it was believed to contain all the facts necessary for a perfect intellectual system of the universe, and all the ideals necessary for a perfect system of ideals, so that the theologian was only a systematizer and framer of the facts and principles of the Bible. Dr. Hedge, for instance, defines theology as the science that has to do with the facts and principles of the Bible. After repeating once to a very pious woman a statement in a sermon which struck my boyish fancy, to the effect that the pagan, or heathen, was literally one who dwelt in the country, and did not readily hear the Christian doctrine first proclaimed in great cities, I remember well the stern tone in which she asked me, "Did he find that in his Bible?" And it was only a decade ago that a young man intending to enter the Christian ministry declared to me his intention of studying only the Greek and Hebrew languages, that he might perfectly understand the Bible, which contained all that was necessary for a Christian preacher or theologian. Yet such views of the Bible, common enough once, are fast weathering away, not merely by the action of Biblical criticism, scientific study, and comparative religion, but mainly by the growing sense of unity which re-enforces each and is re-enforced in turn. When the feeling for unity questioned the idea that all the truth of God had been intrusted to a single nation arbitrarily selected, and that its thought upon all subjects preserved for us in its literature had been kept free from error of every sort, Biblical criticism arose to show

that the Bible was not infallible, and that the thought of Israel had developed in accordance with universal laws, and comparative religion made it evident that other nations besides Israel had been divinely taught. When science had vindicated beyond cavil the competence of the human mind to discern the truth in nature, the demand for unity, reaffirming the doctrine of the one God, declared for the trustworthiness of reason in religion as well as in nature, and, denying the possibility of permanent contradiction between the two, revelations in nature and in the Bible, gave the book of nature the decisive voice, as bearing better guarantees than the alleged book of immediate revelation.

Inasmuch, therefore, as the craving for unity has been constantly enlarging the needs of theology, and as steadily modifying traditional conceptions of revelation in general, and the contents of the Bible in particular, it is not strange that as Unitarians, laying, as has been brightly and truthfully said, more stress upon the Unit than upon the arians, we have been foremost in receiving and presenting the real new theology which, finding nowhere as yet a perfect system either of facts or of ideals, recognizes no single source or infallible authority for theology, but, resting solely upon the perfecting human spirit as it grows into the divine likeness, pushes hopefully and trustfully on toward the perfect thought of God.

Our attitude is precisely described by the much misused yet highly honorable name of "liberals," which has been called upon us; for the liberal in theology is he who admits no bonds or limitations to thought save those which inhere in the constitution of the mind itself. No matter what a man's opinions may be, if he stops short of conclusions at the behest of any external authority, or if in defending them he makes final appeal not to his innermost sense, of duty and rationality,—which he assumes to be concordant with that of others when untampered with, as his physical senses are with theirs,—but to some outlying declaration or rule, he is not a liberal. For one Protestant who contends that in the building of the Lord's house no lumber may be used unless it grew in Palestine, and that every scrap of that growth is too sacred not to be worked up somehow into the holy edifice, there are thousands who allow that wood may be brought from Philistia or elsewhere, and that even the trees of Israel may be trimmed and hewn a little without harm, but who urge, nevertheless, that every stick of the Biblical growth must be utilized because it bears a heavenly stamp, and hence may be relied upon not to give, warp, or decay; but the "liberal," while recognizing the intrinsic superiority of the timber in this particular grove, gives it no immunity from closest scrutiny, rejects whatever seems to him unsound, and levies his contributions upon the forests of the world. The Bible does not supply all the materials for a perfect system of theology, since its facts are insufficient and frequently inaccurate and its ideals are not always sound. Neither is it an infallible or even a final authority in theology, since the denial of what Prof. Thayer calls "the pestilent theory that the Bible is absolutely free from error of every sort"—a theory which still obtains only among the uninformed—carries with it the implication that the Bible stands upon precisely the same footing as other books, and is subject to the same tests of trustworthiness and value. Of what use, then, is the Bible in theology if it is not a perfect source or a final authority?

To the "liberal orthodox" it is a volume of leading cases which embrace all legal principles and all of whose recorded rulings are final; but to us it is simply a volume of reports chronicling the decisions of eminent judges, whose opinions may be set aside by riper consideration, though they are presumably sound, and at any rate are not to be lightly rejected.

The Bible is of use in theology, as a source of facts and principles. Obviously, the laws of religious development must be of immense importance in the study of theology, but these laws can be found only in the facts of religious growth; and where can we more hopefully look for the necessary facts than in the records of a nation whose history more than that of any other nation of the world is the history of a religious evolution? Much has been made of the uncertainty hanging over the facts of the Bible, particularly of the life of Jesus; but the uncertainty arises in good measure from the unwillingness to subject records which are held so sacred to the strict application

of ordinary critical processes. There has doubtless been perversion and distortion of the facts; but, knowing the medium through which they have come, it is not so very difficult for us to compute the angle of refraction and plot the course of the ray before it entered the prism of superstition and vulgar prejudice. However much of myth and legend may have gathered about the primitive germ, the magnet will not attract wood, and the character of the accretion reveals the quality of the core. Moreover, what must be rejected as historic fact is often of paramount importance as evidence of a national sentiment. "Remember," said Ruskin, "that a lovely legend is all the more precious when it has no foundation. Cincinnatus might actually have been found ploughing beside the Tiber fifty times over, and it might have signified little to any one, least of all to you and me. But if Cincinnatus never was so found, nor ever existed at all in flesh or blood, but the great Roman nation, in its strength of conviction that manual labor in tilling the ground was good and honorable, invented a quite bodiless Cincinnatus and set him, according to its fancy, in furrows of the field, and put its own words into his mouth, and gave the honor of its ancient deeds into his ghostly hand,—this fable which has no foundation, this precious coinage of the brain and conscience of a mighty people, you and I—believe me—had better read and know and take to heart diligently." Hence, although it is incredible that the Commandments were graven on stone by the finger of the Lord, it does not at all follow that they are only "ten crotchets of Moses," but rather that they embody the deepest and most ethical thought of the people. If many of the Old Testament and New Testament stories are not true to fact, they are true to principles which governed both in conduct and in literature. More important than the historical accuracy or inaccuracy of these stories is the fact that they were actually held to be true by a nation born for religion, and are the vehicle of its ideals, which, whether conveyed in narrative or didactic form, are almost always lofty and fit for theology.

Besides the two uses of the Bible in theology already mentioned, the corroboration of the spirit and the communication of facts and principles, it has yet a third: it creates the right climate for theology. It brings us into the same spirit whereof Isaiah and Jesus and Paul were partakers, and lifts us far above sordid materialism and belittling selfishness. Only in this zone can theology thrive. A man with no sense of beauty may construct a system of æsthetics, one who never laughed may produce a philosophy of the comic, but one who has never been thrilled by an ideal, who in hours of gloom has never heard "the sound of silver wings Slow beating through the hush of night," and who in moments of trial has never seen "how life's rugged mountain side Is white with many an angel tent," has no power to bring theology to birth. A body of divinity without an inspiring soul is worthless, and will become an offence. Hence any book which feeds and freshens the religious life is of immense value to the student of theology. Beyond the corroboration of the spirit and the communication of facts and principles is this service to theology of the Bible as a book of the spirit.

Although intelligent Protestantism has parted company with the idea of an infallible Bible, with which Roman Catholicism never consorted, a few habits formed in its companionship still linger to vex us all. We ought to recognize and frankly aver that our theology does not rest upon the Bible, but upon the human spirit, of which the Bible is but one noble expression, and that, while we welcome it as a substantial prop, we are not dependent upon it for support.

With deepest gratitude, therefore, for the truth which the Bible brings us and for its help in the spiritual life, it must, nevertheless, be affirmed that an inspired man of to-day is more fully in the secret of the Eternal than were the inspired men of twenty centuries ago. It would be passing strange if, after twenty centuries in the heart of man, the Holy Spirit had not brought humanity to a more perfect knowledge of eternal things. It is perilously near the sin against the Holy Spirit not to prefer the God of Channing and Parker and Emerson to the God of Abraham, Isaac, and Jacob; and one is never quite so sure of this as when brooding over the book, not one of whose authors bases his thought upon the

words of his predecessor, but all of whom begin by saying, "The word of the Lord came unto me," and so claim for themselves present inspiration and a brighter revelation of the Almighty.

A second survival of the discarded theory of the Bible is in the methods by which the book is studied. I am told that there is in Boston a writing-master who boasts of being the only teacher in the town that makes a small *a* exactly right. All the rest, he says proudly, carry the shading a little too far down. It is possible that he might be a valuable instructor for a man with nothing to do but "write him down as ass" (with a small *a*) all day long; but men with work to do cannot waste time on such tomfoolery. Yet the textual criticism and the philology of the New Testament proceed upon the assumption of verbal inspiration, and are simply ridiculous apart from it. In the "Metaphors of St. Paul," for instance, Howson says, "In examining the different parts of the New Testament, I should wish to be guided by the reverent belief that each word has a meaning, that each word is the best that could be used." But, taking the human view of the Bible, with what show of reason can we conclude that its authors were always so precise in their language as to choose the very best word? Mr. Ruskin, indeed, speaks of spending an entire forenoon over a single sentence, and states that for twenty years he has not written a word without testing it syllable by syllable; but which of us can say as much, or would submit his sermons to the scrutiny which Ruskin gives his selected lines from "Lycidas"? And are we to suppose that Amos at Bethel paused in his denunciation of woe to choose the one word in the Hebrew language, with all its extraordinary wealth of synonymes, which exactly expressed his idea, or that Jesus called the Pharisees "whited sepulchres" only when, after long and painful deliberation, he had determined that that phrase, with its associations and implications, was precisely the one which fitted his indignant scorn, or that Paul stopped the headlong rush of his argument to mouse in a Thesaurus or a dictionary of synonymes? Such niceness as this notion presupposes is entirely out of keeping with what we know of Biblical authors, and to assume it is sure to lead us astray. Moreover, to interpret Peter and Paul and James by the meanings which the words they use bear in the writings of Homer, Demosthenes, and Plato, is as if a foreigner should seek to understand James Whitcomb Riley or Uncle Remus, knowing only Chaucer and Shakspere and Milton. It is high time for lovers of the Bible to protest against the methods and aims of present Biblical study, not only because they are foolish and misleading, but also because many a student of theology, disgusted by this punctilious time-wasting exercise, is turned away from the book, and so loses the help which he might receive for himself and for others from this blessed pool of the spirit. The words of the Bible are of far less importance than its thoughts, and its thoughts are indefinitely less important than the spirit that prompted them. Hence words and thoughts are comparatively useless unless they bring us to the living spirit.

It is timely to insist thus upon the right method of using the Bible, because we are clearly in the midst of a great revival of interest in its study. Not only are the Semitic languages taking their rightful place in schemes of liberal education, but the literary study of the Bible in schools and colleges, the International Sunday-school Lessons, the Correspondence Schools, etc., are directing the minds of English-speaking Protestants toward the Bible as perhaps never before. But the value of such study—yes, even the wholesomeness of it—depends largely upon methods and aims. It was when essentially the same methods now in vogue prevailed in Israel that religion was at its lowest, and professional exegetes slew the prophet of the soul. But, as we are far enough away from the Roman Catholic church to appreciate discriminately its real worth, to love its solemn music and stately ceremonies, to join in its prayers for the dead, and to delight in its rich symbolism, so we are far enough away from the letter of the Bible, though near enough in its spirit, to urge its value in the spiritual life and in theology without being embarrassed by its few immoralities and absurdities which oftentimes prove so distracting to others. I wish that we, as Unitarians, might rise to our opportunity, to our duty, and help direct this awakened interest in the Bible into better channels than those

which it now seeks. If, as is sometimes flippantly said, the Bible is "a fossil," it must be remembered that the study of fossils is shedding light upon the history and destiny of man. If it is a "back number," the story of Humanity is a serial, and only by reading the earlier chapters can the current issue be understood and the outcome forecasted. If it is a "dead letter," be sure that within it is the living spirit. The time is coming—may we hasten it!—when this dear book shall take its rightful place as a manual of devotion instead of a text-book in theology, as a friend of the spirit instead of a despot over the intellect, helping us to open our ears to the present messages of the eternal Spirit and our eyes to the unending parable of Nature, and, more than all, putting and keeping us all in that great current of revelation issuing from Mount Zion which is steadily growing nearer to the perfect knowledge and fellowship of God. Fresh study of the Bible, as in the time of Wyclif, Tyndale, and the Authorized Version, has always been followed historically by great social and religious movements which have blessed the world. May we not hope, therefore, that this revival of Biblical study, due in part to the Revised Version of 1881, "may be so guided and governed by His good spirit" as to break forever the shackles of traditionalism and reinstate the Bible as "the great friend and helper of all who would live in the spirit"? W. W. FENN.

UNIVERSALISM: ITS DOCTRINES; ITS PROSPECTS.

The early Universalists made many attempts at the construction of creeds for individual churches or associations. The most successful was the "Winchester Profession," adopted by the General Convention in 1803, which has long been the standard creed of the church. This Profession was as follows:—

"We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

"We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

"We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practise good works; for these things are good and profitable unto men."

The framers of this creed had come from different churches, bringing many of their former beliefs with them. A liberal creed was a necessity, hence many questions were left for the private judgment of each individual. Believers in trinity or unity, in supernatural Christ or purely human Jesus, in miraculous interventions or a divine order that has no place for them, in future discipline or in the sufficiency of present discipline, can alike accept it; and it has been more than once appealed to as "the standard" to the ecclesiastical salvation of some candidate for the ministry who was under suspicion of heresy.

There have been several attempts to interpret this creed in the interests of a narrower fellowship, or to get "declarations" adopted that would have the force of such an interpretation; but no such effort has achieved a success that has permanently narrowed the fellowship of the church, so as to make it less inclusive than the Fathers intended or than the broad suggestiveness of the name "Universalist" demands. Many Universalists believe that this creed has been outgrown, and have been agitating for a new creed; but there is more agreement as to the need of a change than as to the form of the desired statement, and it is recognized by many that, with any statement, there must be allowed a certain latitude of interpretation, and that it may be as well to keep the old statement until, as the fruition of deeper thinking and larger life, there shall be evolved some creed still simpler and more comprehensive whose manifest fitness will win acceptance.

But, while the creed is so simple, the Universalist movement has developed a considerable body of divinity; and a lengthy statement might be made, not of what must be, but of what generally is, believed by Universalists upon all points of doctrine.

In regard to God and his government, the Universalism of to-day proclaims its faith in one God the Father, the Infinite Presence of the universe, immanent in the

whole life of nature and man. It teaches that the Infinite Father is perfect in his love; that his justice is one of the methods in which his love manifests itself; that he has infinite power and wisdom for the working out of his loving purpose; that in his government, no guilt escapes its penalty, no goodness fails of its reward; that in a universe ruled by an all-wise, all-powerful, holy, and beneficent Being evil must be transient, and good omnipotent and eternal; and that, as the final result of the divine government, of all the disciplines of life, of that relentless, pursuing love of God manifested as retribution, and of the quickening influences of the Spirit, every soul shall at last be redeemed from the power of sin and lifted up into the divine life that was manifested in Christ.

In regard to Jesus, Universalists believe that the only reasonable explanation of certain faiths and ideals of Christendom and certain features of Christian history is to be found in the historic reality of Jesus, in the fact that there must have been, at the fountain-head of the Christian movement, such a person as the Gospels portray in giving their accounts of the words and works of Jesus, and so accept the New Testament portrayal, believing in Jesus as the world's Great Teacher in spiritual realities; that he was the most perfect revelation of God in man; that he came to kindle within men faith in God as the Universal Father and faith in the universal brotherhood, to promote man's growth in truth and goodness, and so bring him into harmony with God. And they believe, also, that Jesus has become, by the perfection of his manhood, a revelation of the divine possibilities of human nature and a prophecy of man's spiritual destiny.

In regard to man, Universalism teaches the dignity and perfectibility of human nature, the priceless worth and immortal destiny of the human soul; and that all men are brothers in the family of God, owing to the Infinite Father and to each other the duties involved in such relationship.

Universalism teaches the inevitableness of retribution and reward; that the Infinite Justice is manifested in the different consequences that follow our deeds according as they are good or evil; and that the punishments that follow guilt and the rewards of obedience teach us that all the forces of the moral universe are on the side of righteousness.

The Universalist idea of salvation is that, instead of being a method of escaping the consequences of wrong-doing, it is that spiritual condition in which the affections are placed upon right things, in which we do right because we are right; that it is an attainment of character which can only come as the result of the free activity of the soul in the use of God's appointed means; and that universal salvation will be an accomplished fact when all souls, with the divine help, shall have achieved holiness of character.

Universalism teaches that hell and heaven, so far as they are concerned with religious teaching, are conditions of the soul; that heaven is not a place to be reached, but a life to be realized; and that the hell to be feared is that consciousness of guilt that forces one to say, "Which way I fly is hell, —myself am hell."

In regard to the future life, Universalism teaches that God's spiritual providence is the same in all worlds, so that leaving the body behind us does not change God's feeling toward us, or change the relation of the soul to God or his law. The life upon which we shall enter in the future world will correspond with the spiritual quality of the life we were living here; and, therefore, the best preparation for the future life is in living rightly the life on earth.

Universalists value the Bible not as being all of revelation, but as containing a revelation. They value it as the book of a race providentially raised up to be "the people of religion." They prize it because the increasing spiritual life of many generations entered into its development, and because it speaks from and to the universal spiritual needs of man. They especially value it because of its revelation of a Holy God to be served by righteousness, and for the record it gives of the revelation of the Father through the life and teaching of Jesus.

The Universalist church was never, apparently, in so good condition as now for carrying forward its work; and never before has the world seemed so well prepared to receive its message. With nearly a thousand parishes, the constantly increasing endowment of its schools, its well-endowed pub-

lishing house and the flourishing condition of individual publishing enterprises, the increasing circulation of its literature, its increasing funds for church extension, an increasing and better educated ministry, the increase of its church membership, the gathering of the young people to work for its interests, its growing emphasis upon personal religion and upon the need of promoting the agencies of salvation, the evident beginnings of a broader scholarship, the more spiritual philosophy and the more tolerant spirit that now prevail, it would seem that nothing except great lack of wisdom in its leaders, or "foes within the household," could hinder the Universalist church from greatly augmenting its numbers and influence. It has valuable allies in the best literature of to-day, in the growing spirit of philanthropy and reform, in that scientific spirit which is ready to "prove all things," and in that increasingly received doctrine of evolution which exhibits the Creative Energy as working, through countless ages, for the creation and the spiritual completeness of man, and so makes the latest science a prophecy of that

"One far-off, divine event
To which the whole creation moves."

The ambition of many a worker in the church to-day is that he may be so faithful to his great trust and opportunity that he will not have to take up the prophet's lament and say, "I am not better than my fathers," but shall rather, by seeking and accepting the good in all systems, creeds, and policies, make the Universalist church as large in thought and effort as its comprehensive name, and so do his part

"To build the universal church,
Lofty as is the love of God
And ample as the wants of man."

CHARLES L. WAITE.

Brunswick, Me.

JOHN HUSS AND JEROME OF PRAGUE: A SKETCH.

II.

To put an end to the papal rivalries, wars, and feuds, the Emperor Sigismund of Austria called the Council of Constance. The primary object of this council was to terminate the disgraceful troubles arising from the competition of the three popes for the papacy. There was also throughout Christendom a universal cry for a reformation in the church, and the Romish authorities wished to adopt some means to allay the religious excitement that had been caused by the labors of Wycliffe and Huss.

In the city of Constance, on Nov. 1, 1414, this famous ecclesiastical convention was inaugurated with great state. Pope John XXIII., thirty cardinals, twenty archbishops, one hundred and fifty bishops, one thousand eight hundred doctors of divinity and priests, a vast concourse of representative men, with ambassadors from all the nations of Christendom, were there.* For four years did this great Committee of Powers, spiritual and temporal, sit within that broad circle of vine-clad hills and of distant silvery mountains, professing to be breathlessly at work upon the regeneration of the church, sweeping away the three popes with a high hand, talking whole folios of subtle wisdom or childish folly, prescribing empirical remedies for incurable diseases, and suddenly breaking up in helpless amazement because the new pope of their own adoption, Martin V., as soon as he had mounted his mule, with an emperor on one rein and an elector at another, laughed at their superstitious power, and told them, with infinite glee, that the council was over and done. But my attention is fixed on Huss.

Before this council Huss was summoned to appear. But the Bohemians would not let their beloved teacher go without a "safe conduct." The Emperor Sigismund granted this in one of the most memorable and authentic documents extant. In it the emperor expressly declared that Huss would be permitted to pass to Constance, to go about there, and to return free. Huss set out for Constance on Oct. 11, 1414. He was accompanied by two stanch knights, the Lords of Chlum and Lestra, sent by King Wenceslaus as companions and protectors. In all the villages and towns through which they passed the people flocked in crowds to see him. Everywhere he was received with enthusiasm. At Bernau (where the travellers passed their native boundaries), Neustadt, Weiden, Hersbruck, Lauf, he was welcomed by the German people. At Nuremberg, the chief city of Franconia, the streets were

* Among the multitude were nearly fifteen hundred wandering, disreputable females, some of whom were to serve as witnesses to the *chastity* of the Lord Cardinal and others. Many ecclesiastics brought their concubines with them.

filled with people, who surrounded and accompanied him to the inn, and assured him that the Council would not dare to injure him. Here he held a conference; and, when he concluded the defence of his opinions, the mayor, councillors, magistrates, and people overwhelmed him with clamors of applause. From hospitable Nuremberg Huss travelled to Swabia, where he met with courtesy and respect far surpassing his expectations. At Biberach the people led him triumphantly through the streets. He writes, full of joyful emotion, to his countrymen on the reception he had met with, and which made him look upon Germany as his second native land. He arrived at Constance on the 3d of November, and took up his lodging at the house of a baker's widow.

The next morning the two Bohemian noblemen waited on the pope, and informed him of the arrival of Huss, adding that, since Huss had the emperor's "safe conduct," they hoped he might remain in Constance free from the risk of danger. "Had he killed my own brother," replied the pope, "not a hair of his head should be touched during his stay here." Meanwhile, the leaders of the papal faction had arrived at Constance. They represented Huss in public places as a heretic, they presented to the pope and cardinals extracts from his writings to prove his heresies, and they accused him of acting as a rebel against the authority of the church. On the 28th of November he was heard in the assembly, and ordered to renounce his opinions. He replied that he would rather die than knowingly propagate any error, and that he was ready to retract what he had advanced as soon as it was proved to be false. To the eternal infamy of the council, he was suddenly surrounded and secured by armed men, and placed in close custody in the jail of Constance. On the way thither, his two enemies, Palecz and Causis, called out to him, "Now we have caught thee; nor shalt thou come forth till thou hast paid the uttermost farthing."

Chlum, full of wrath, broke into the chamber of the pope, and demanded an explanation of this open violation both of the emperor's "safe conduct" and of his own solemn word. The pope replied that he could do nothing, being himself in the power of the cardinals. Chlum proceeded to the four cardinals who represented the German, English, French, and Italian nations, but with the same ill success. The cardinals informed him that, in the first place, the council had absolute power over all secular documents, and that, in the second place, no faith need be kept with heretics. Chlum wrote to the emperor, entreating help and justice at his hands, sent a similar despatch to the Bohemian government, traversed for two days all the streets of Constance, exhibiting the large sealed parchment containing the imperial "safe conduct," and affixed a placard in his own name to the doors of the cathedral and council house, stating that an act of unheard of tyranny had been exercised toward Prof. Huss, in spite of the royal "safe conduct," and that the emperor and the empire would never submit to the insult which was thus offered them. Bohemia was in a ferment on this act of treachery becoming known. Three petitions, signed by almost the whole body of Bohemian nobility, reached the council. A fourth of indignant appeal, from the Bohemian States, was addressed to the emperor, and it stung the imperial conscience to the quick. Sigismund departed from Aix, and reached Constance on Christmas Eve. The cardinals and bishops knew their man. On the very night of his arrival they persuaded the previously incensed emperor that an ecclesiastical heretic must necessarily also be a secular heretic,—that is, a rebel,—and consequently would endanger not only the altar, but the throne. The emperor was now persuaded of the political necessity of violating the "safe conduct." Even if he had not been, what was the anger of an emperor against the church? It was but the foam of a wave breaking itself against a rocky headland: the church frowned scorn upon his helpless fret. Besides the political argument, a now famous salve was expressly manufactured to heal the emperor's wounded mind. The council issued the decree that no faith was to be kept with heretics,—a doctrine afterward confirmed by the Council of Trent and never since repudiated.

Meanwhile, how fared it with Huss? His jail in Constance was not considered by his enemies sufficiently secure. He was therefore, on the 15th of December, delivered into the charge of the Dominican friars, whose monastery was situated on the spot

where the Rhine leaves the Lake of Constance. By these men he was thrown into a most loathsome dungeon, strongly guarded, where he was fastened to the wall with a chain, where the very opening through which food was given was closed up, and where he was thrown into a violent fever which brought him to the door of death. At length, after having been moved from prison to prison, he was brought before the council on the 7th of June, 1415, surrounded by swords and spears, and chained as though he were a murderer. His faith was stronger than to desert him in such an hour. Beginning to defend himself against the written indictment of his heresies, he was interrupted with deafening peals of laughter from the "Holy Fathers." Two days later he was again summoned. "Will you submit unreservedly to the authority of the council?" was the abrupt question put to him; but his answer was still more abrupt: "No! if the council tells me I have only one eye, when God's sense tells me I have two, am I to believe it?" Then came the terrible question, "Wilt thou recant?" Huss made the solemn appeal, "I beseech and conjure you, by him who is the God of us all, that you do not force me to do that which I cannot without contradicting my conscience." All attempts to make him retract his opinions having failed, the council assembled on the 6th of July,—the forty-third anniversary of the birthday of Huss,—to pronounce sentence on him. When the judgment of death had been read to the end, Huss fell on his knees and prayed, "Lord Jesus, forgive my enemies: forgive them for the sake of thy great mercy!" Laughter rang through the hall. The rage of his enemies was almost inextinguishable. Even at the stake they could not allow him to be in quietness. They rehearsed the usual curses in his ears, and concluded with the words, "We commit thy soul to the infernal devil." His ashes were gathered up and flung on the waters of the Rhine.

It has been urged in defence of the Council of Constance that, while it seized John Huss, it showed its impartiality by arraigning Pope John XXIII. But consider how essentially different were the offences of which these two were accused. What was the offence of Huss? Simply a theological offence,—an offence of opinion: he was accused of believing and propagating the doctrines of Wycliffe, and for this he was degraded from the priesthood, subjected to horrible indignities, and burned alive. What was the offence of Pope John? It consisted of manifold crimes: it was the murder of his predecessor, Alexander V.; it was personal vice and immorality, and forty-three charges of this nature were proved against him,—so conclusively proved that he fled in disguise, in order to avoid the abdication to which the council were about to compel him. What was his punishment? Was he deposed and imprisoned? But what followed? He was afterward raised to the highest office in the Papal Court and to the Deanery of the Sacred College. Let posterity judge—it has judged—of the equity and charity of the Holy Fathers of the Council of Constance.

But where was Jerome, the chivalrous knight, the keen theologian, the burning orator, the ripe philosopher, the ardent disciple? Was it nothing to him that his beloved master was left alone in the thick of the fight? Jerome had been hurrying hither and thither, all over the Christian world,—to Paris, Vienna, Heidelberg, in Austria, Poland, Lithuania, Russia,—wherever he could break a tilt against error, telling out the truth with his unmatched eloquence and in his marvellously persuasive voice. He imagined that he had received a roving commission to work out the cause of the Reformation in all lands, and so he rode hard to the spot where his presence was most needed. His opponents perpetually opened prison doors, and flattered themselves they should manage to get him within; but with infinite dexterity he slipped through their fingers, and was presently seen waving his hand on the road to some fresh encounter. When he heard that Huss was in bonds at Constance, he went there before the pretended trial of Huss was over; but from all he saw and heard he knew he was not safe there, and he privately withdrew to the little town of Uberlingen, four miles from Constance, to gain time for thought. Then he caused to be posted on the gates of Constance, on the dwellings of the cardinals, and on the doors of the churches, a challenge written in Latin, Bohemian, and German, setting forth that he, Jerome of Prague, was ready to defend himself before the council

against all charges brought against him, provided that security to come and go were given him. He was suddenly pounced upon by order of the council, taken to Constance, loaded with chains. Bound with these fetters, he appeared before the council in May, 1415. The faces he saw there were not strange to his eye. He knew them well; and he knew that he had aggravated them into fury at Paris, at Cologne, at Heidelberg, or wherever by a flood of fiery eloquence he had borne down all argument, and overwhelmed authority, station, and tradition. One after another his old opponents rose, and flung at him some old gage of defiance, some challenge to single combat, or the shaft of some broken weapon. When he answered each one with happy skill, they became furious, thirsting for his blood, and cried out: "Away with him! Burn him! Burn him!" With cool intrepidity he looked around, and said, "If you desire my death, in God's name let it come!" They delivered him into the custody of the Bishop of Riga, an ecclesiastic notorious for his cruelty. By his order he was chained by the neck and carried to a dark tower, where his whole body was forced into the hollow of an upright pig-trough. In this posture, and totally unable to move, he was obliged to live eleven days, two without eating or drinking, and nine upon bread and water, till at length the protests of the exasperated emperor procured for the sufferer, now almost at death's door, a mitigation of this barbarity.

Jerome was confined for a period of three hundred and forty days,—the man in whom the love of liberty was a passion and freedom of movement an instinct, one who had never learned to resist an impulse or curb a free-born thought. When this severe treatment had almost exhausted nature and his life was endangered, they plied him with kindness, flattery, promises, and speedy deliverance if he would recant, but threatened death by fire if he would not. Wearied with his long and painful imprisonment, chafing and panting for deliverance, he was brought before the council, and there he read a recantation abjuring all heresies of which he stood accused,—all heresies of Wycliffe and Huss,—and expressing approval of the sentence passed on the name of Wycliffe and on the person of Huss.

Had he purchased liberty by this infidelity? Not even liberty of body by the sale of his soul; and, as he was moved back to the same dungeon, Jerome of Prague was a broken-hearted man. In that dungeon he lay, in darkness without and in darkness within, in misery unutterable, until the memorable morning of May 23, 1416, when he was again brought before the council in compliance with his earnest entreaty for a public hearing. On this day he obtained the freedom of speech he had been intensely desiring. Shattered in health and wasted by close confinement, he was yet nerved for this trying hour. There was a great gathering to hear him. Was he going to justify his recantation? He defended himself from all charges that had been brought against him, one by one, historically following the whole Bohemian movement step by step, clearing the ground as he went, and telling the council the story of their own acts and deeds. The tale was so wondrously told that they could not help but listen to the worn and haggard man standing alone in their midst. The fascination was complete, as he fixed their eyes for hours, and led their minds through the long, dark history; while now and then he reined in his passionate eloquence in mid career, and darted through their very joints such shafts of pungent wit and stings of satire that they quivered and writhed, yet listened still. At length, on the second day of his defence, he suddenly changed his course, and with a breadth of learning which dazzled and a force of eloquence which stirred all souls he touched biographically on the long list of victims to cruel wrong, and especially to priestly artifice, which Christian, Jewish, and even non-Christian history had enrolled on its pages. He told the story of John the Baptist's prison death and of Stephen's public martyrdom; he described the cup of Socrates and the bath of Seneca; last of all, he pictured before their minds the encircling flames out of which rose to heaven the soul of his master, Huss, passing on Huss one of the most magnificent eulogies that history records, testifying to his life struggles, his blameless character, his shameful death. Looking around into the troubled faces of this high audience, he made known to all men, princes, priests, and scholars, that there was no sin which weighed more

heavily on his heart than this,—that by fear of the like death he had himself been moved to pass a sanction on the condemnation of that sainted witness. Then he recanted his recantation. He renounced every word he had been tempted to utter against English Wycliffe or Bohemian Huss; and, referring to himself, he declared that he should not be the last victim of a cruel priesthood. Finally, turning to the speechless judges, he summoned them in prophetic vision before the judgment to come; and then the emaciated man ceased to speak.

Among those present was Poggio Bracciolini, a man who had the address to be secretary to no fewer than seven popes, who ardently devoted himself to the revival of classical literature, who was the official orator of the Council of Constance, and who has left behind him a fair history of the proceedings of the council. This man of fine intellect owned no sympathy with Jerome's beliefs; and, indeed, he is described as strikingly devoid of religious feeling. But, in a letter to a friend, he powerfully depicts the impression which had been made on men's minds by Jerome's intrepid attitude and dazzling eloquence:—

"He had for three hundred and forty days," says Poggio, "been pining away in a dark tower full of offensive effluvia. It was a place where he could not even see, much less read or write. I pass over the mental anguish which must have daily tortured him, and which was enough to destroy the power of memory itself within him. And yet he cited so many learned and wise men as witnesses in behalf of his opinions that he might have passed the whole of his time in all quietness in the study of wisdom. His voice was pleasant, clear, full-sounding, accompanied with a certain dignity, his gestures fitted to excite indignation or pity, which, however, he neither asked for nor sought to obtain. He stood up fearlessly, undaunted, not merely despising death, but even demanding it, so that one might look upon him as a second Cato. Oh, what a man! A man worthy of everlasting remembrance!"

So speaks the great scholar, Poggio Bracciolini of Florence. The council adjourned in great excitement. The sympathies of many were strongly stirred. Some whispered together about saving him. Nobles and bishops visited him in prison, and by their purple and lawn blandishments tried to bribe him to recant; but the exquisite torture of soul which had been the cost of his former denial was enough for a lifetime. Jerome now stood firm as a rock. When the council met again, sentence of death was passed upon him, and he was burned on the very spot consecrated by the ashes of John Huss, singing or rehearsing psalms and hymns until the smoke and fire choked his utterance.

The unbiassed witness I have already quoted, Poggio Bracciolini, went to see how "the second Cato" could suffer; and he tells us that Jerome suffered the fire and its torture with a soul so firm that he seemed to demand it, and with more tranquillity than Socrates displayed in drinking his cup of hemlock, while he himself went back to the city wondering upon the mystery of a faith which he failed to comprehend. Æneas Sylvius, afterward Pope Pius II., confirmed the testimony of Poggio, declaring that Huss and Jerome suffered death with a constant mind, and went readily to the stake as though invited to a feast.

The Bohemians, who had boldly declared themselves in favor of Huss, were enraged at the injustice and treachery displayed in the martyrdom of their teachers, and their hatred of the Romish Church was greatly increased. The whole nation complained of the iniquitous proceeding, in a long memorial, signed by more than one hundred noblemen and more than a thousand of the people of influence. The attachment of the numerous friends of Huss to his person was so great that they carried the earth from the place of his execution into Bohemia, and commemorated his sufferings by medals, pictures, and elegies, and by the observance of a service on the anniversary of his death.

I cannot now trace the destructive war by which the Bohemians sought to avenge the martyrdom of their two teachers. The sparks from those two fires kindled the half of Germany; but, though war blazed high, and evil passions were rife, and men were mad with wrongs, the Reformation was suspended for another century. The reason is not far to seek. After all the struggles for liberty, the Emperor Sigismund was acknowledged by the Bohemian people; and, the moment he and the pope began their sway over this patriotic but unfortunate land, the power and glory of the Hussites began to wane. Under the dominating influence of Sigismund and the enslaving power of

priestcraft, the nation lapsed into the same degraded condition it was in previous to the time of Huss. Yet all was not lost; for, when a hundred years had nearly passed, there were found in Bohemia and Moravia two hundred churches the members of which had not bowed the knee to Baal, and had not surrendered their conscience before the terrors of Rome. In fact, the great war of the sixteenth century, which terminated an idle peace, and was the means of introducing at least the dawn of religious liberty into Europe, was brought about by the countrymen and followers of Huss.

S. FLETCHER WILLIAMS.

Scarborough, England.

THE STRAIT GATE AND THE NARROW WAY.

Unitarians rejoice that they have been led out of narrow into broad places. We rejoice that to us has been given the power to sail broadly over the great sea of thought. We are fond of adventurous wanderings, we shun the beaten track, and prefer to find a path for ourselves. We welcome truth from every side,— it does not come to us in any single utterance. We are not bound by any theological fears, not limited by any precise forms of expression, not confined to any narrow way. Does not the liberality in which we glory expose us to certain peculiar perils? What did Jesus mean when he said that the broad way leads to destruction? What are the special dangers of the broad man?

1. The minds of many liberal men are, as some one has said, like omnibuses stopping to take up every interest that holds up a finger and beckons from the sidewalk. They lack discrimination. They lose their grasp upon important things. Our modern newspapers fill our minds with a vague confusion of events and ideas, and too often the trivial happenings of the hour distract and absorb our attention. Do we not need to narrow our interests, to circumscribe our duties a little more, to devote ourselves more particularly to the important things and let the trifles go? We need to take to heart and put into practice the apostle's splendid motto, "This one thing I do." We want to put our work where it will do the most good, and not scatter it indiscriminately.

2. Is not the broad man in danger of being intolerant? Too often, in disdain of provincial narrowness, the broad man admits to his fellowship only those who are as broad as himself. He thinks he can gain nothing from his narrow-minded neighbor, and so he neglects him. But, as Dr. Clarke said, the tortoise knows some secrets that the hare does not dream of. The narrow man understands some things better than the broad man, for all his experience, his travels, his far-reaching industrial or intellectual connections. The man of slow and cautious habit knows perhaps more of the real content of life than his alert and progressive neighbor. The old-fashioned orthodox believer may be unreasonable, dull, devoid of critical or historical sense; but still he may have some lessons of loyalty and self-sacrifice to teach us. Shall we not be ready to learn all we can, and be guided by the experiences of the past as well as by our hopes for the future?

3. The broad man is in imminent danger of allowing his liberality to degenerate into indifference. He has so many ships afloat that every wind that blows must favor some. He is too often an easy optimist. His historical knowledge tells him that civilization is getting ahead slowly but surely. His philosophy teaches him that one man can do very little to expedite matters, and so he becomes a mere looker-on, and does nothing to advance the political, moral, or spiritual welfare of the community. We need to remember that the world advances only through the efforts of individual men. God gives the materials of progress,—man must do the work. The broad man bears a greater responsibility in this matter than any one else, for his freedom, knowledge, and experience give him a better leverage. He is in a position where he can make his whole weight tell. He can move the world. He should be peculiarly earnest and devoted. If the liberal man fall into the pitfalls of indiscrimination, intolerance, or indifference, most assuredly has the broad way led him to destruction.

But are we, then, to give up the splendid breadth and freedom we have so hardly won? The words of Jesus about the strait gate and the narrow way seem to refute all our cherished ideas and habits. They are no light catchwords, no idle trifling. What do

they mean? Assuredly they do not mean that we are to turn our faces backward, and devote ourselves to idle stagnation or retrograde opinions. They mean that we are to press more zealously, more discriminatingly, forward. They mean that we are to check our aimless wanderings and devote ourselves with singleness of heart to the special work given us to do. Our duty is to seek an end infinitely broad, free, and high, by the narrow way of discriminating devotion and enduring loyalty. True liberality is in the narrow fidelty which, while consecrated to a single purpose, embraces the world in its application.

Is it not the lack of this essential combination that makes the weakness of our modern religious life? The errors and evils of both broad and narrow way are evident. On the one hand, the Roman Catholic pursues the narrow path, with the aid of a splendid organization and faultless discipline and with an assiduous devotion, which is quite enough to account for the persistence of the Roman order. He fails to satisfy the needs of the best men because his end is too low, because it too often implies submissive dependence upon authority and the destruction of independent thought and action. On the other hand, the Quaker pursues a lofty end,—the cultivation of the spiritual nature, the inbringing of peace and good-will among men. But he walks the broad path. He disdains organization because it interferes with the working of the free spirit; and so his work is not persistent, but occasional, almost accidental. The orthodox Protestant has plenty of devotion and splendid enthusiasm, but too often his end is as narrow as his way. He seeks only a personal and selfish salvation. The Unitarian has an end than which none can be broader and higher,—the uplifting of humanity, cooperating with the divine energy in the cultivation of the noblest attributes of manhood. But he has too often chosen to pursue these things by the broad way. We shall not discharge our great responsibility until we can kindle among ourselves a greater enthusiasm and a narrower devotion to our special tasks. We must be ready to work more heartily together, to maintain our cause more zealously, not holding ourselves above aggressive action, not disdaining efficient ways and means. We must be ready, in pursuit of our ideal end, to enter the strait gate of a consecrated purpose and walk the narrow path of loyal persistence.

SAMUEL A. ELIOT.

Denver, Col.

INDUCEMENTS FOR YOUNG MEN TO ENTER THE LIBERAL MINISTRY.

As preliminary, the fact may be noticed that there is *room* in the liberal ministry.

Most of the professions are overcrowded; some, as medicine and law, are very greatly overcrowded. It is not so with this. Nor is it soon likely to be, because liberal thought is so fast spreading. And this consideration is worthy of attention; for, if any man is going to work in this world, he must have a place.

I do not mean that the *ready-made* places for young ministers in the liberal bodies are very numerous,—not so numerous, perhaps, as in some of the older and larger orthodox bodies. And yet even the ready-made places, or places as pastors of established churches, are not few, when we take all the liberal churches together,—Unitarian, Universalist, Independent. So that, as a fact, earnest and able young men who desire to enter the liberal pulpit, and are fitted for the place, do not, as a rule, have much difficulty in finding pulpits. And every year the places open to such are more numerous, because of the steady and even rapid progress that is being made in the work of organizing new churches.

But this is not all. There is another kind of demand that is larger still,—indeed, that is practically unlimited. It is for young men of ability and courage to plant liberal Christian churches in places where they do not now exist. The cities and larger towns of this whole land—nay, of the English-speaking world, and even of countries far beyond that, as on the continent of Europe and in India and Japan—are ripe for such a rational, humane, practical, and uplifting religion as liberal Christianity is. It is not extravagant to say that the places are to be counted by the hundred in this country alone, where able young ministers, with even less of perseverance and self-sacrifice than the average young lawyer or physician has to exercise in order to get himself

well established, could plant strong, influential, self-supporting liberal churches.

This, then, is what I mean when I say there is room in the liberal Christian ministry. There is already a very considerable number, and a steadily increasing number, of liberal churches already organized, to be supplied with pastors. For this service there is a call for an ever-increasing number of young men. But, beyond this, practically the whole field of the enlightened world is ready for our gospel. Young men are wanted everywhere as heralds of that gospel; and, if they are able and worthy, they will find support.

But, in addition to there being *room* in the liberal ministry, the calling is one in nearly every way *desirable*,—I mean measured by the better standards that we apply to other professions. Even if we lay aside the thought of doing good, and simply look about us for a calling in which one may make the most of himself, in health, happiness, growth, attainment, place in the esteem and affection of others, all those things which go to make life large, many-sided, rich, it is questionable if any other profession or calling surpasses, even if any equals, this.

1. Beginning on the lowest plane, the social advantages offered by the liberal ministry are nearly everywhere of the best. As a rule, in this country, to the minister and his family, of every denomination, an excellent place in society is assigned. To be sure, in many a place, in matters religious, the liberal minister will find himself ostracized. But rarely is bigotry able to stamp itself very strongly upon social life. The single fact that the literature and science and growing intelligence of the age are so largely on his side insures him in the community a position of respect and influence.

2. The liberal Christian ministry is a calling which, perhaps more than any other learned profession except that of the scientist, leads naturally to a companionship with and knowledge of nature. To the new and higher religious thought of our time, nature is distinctly a part of God's revelation. Woods, flowers, fields, mountains, waters, skies, stars, as well as the utterances of old-time prophets, are all leaves in the great book of the world's true and divine scriptures; and to these, as well as to those, the teacher of rational religion is bidden to go for joy, for instruction, for inspiration.

3. So, too, the liberal ministry leads naturally to the study of man, human nature, human life. Its thought of human nature is very high. It sees not in man a ruin,—a being fallen from a high estate which he can never recover,—but a child of God, needing to be helped upward to a fuller understanding of what the divine possibilities in him are. This view naturally stimulates to the study of man and life as something interesting, attractive, worthy. Moreover, the liberal minister has exceptionally favorable opportunities for such study. His calling naturally leads him into contact with life in a very wide variety of manifestations, in young and old, rich and poor, the happy, the sad, the fortunate, the unfortunate, the virtuous, the vicious. Thus is the vocation peculiarly rich in both incentives to and opportunities for knowledge in the whole range of human nature.

4. Not less is to be said of it as regards its literary opportunities and privileges. Nowhere do the best and noblest books of the world find a more fitting place than in the library of him whose calling it is to preach the gospel of God's universal inspiration and ever-growing revelation. In the very nature of the case, to no man does all high truth more naturally belong than to him. It is by no means without significance that so large a part of the best literature of our age is the product of liberal Christianity. Liberal Christianity is favorable to literature because it is favorable to freedom, and because it believes all truth to be sacred. It is doubtful if any other calling leads its votaries so constantly to drink at the fresh fountains of the world's most inspiring thought.

Now, all these are recommendations, that are not light or inconsiderable, of the liberal Christian ministry: a profession uncrowded; excellent social advantages; and a calling which leads naturally and all the while in the midst of nature, with its lessons and companionships, amid human life, with its wealth of experiences and possibilities, and amid literature the noblest in the world.

Young men casting about for a life-work may well ask themselves, In what other calling are so many advantages, and so high ones, combined as here?

And yet, after all, not in any of these things does the real glory of the liberal ministry lie. These are considerations, it is true, that need not be despised; and yet others rise so much above them, for the really noble mind, that these must, by comparison, seem small and poor. The considerations that have been named so far end in self. But the glory of the Christian ministry, in all its branches, and certainly not less the liberal than any other, is that it has its existence for ends distinctly above and beyond itself. The glory of Christianity is its cross,—the world's most tragic and impressive symbol of self-sacrificing love. The glory of the Christian ministry is that it is a love calling. Its motto is that word of Jesus, "It is more blessed to give than to receive." It need not despise meat and drink; but its thought must ever be, "Is not the life more than meat?" The great inducement rising above every other for noble young men to enter the liberal Christian ministry is that it is a calling which offers exceptional opportunities for disseminating truth, for championing right and justice, for opposing evil in its thousand forms, for serving God and humanity, for lifting the world up to a higher and better life. To young men who want to make the most of their lives, in the noblest ways, this inducement ought to be the most attractive and weighty, as it certainly is the most worthy, that it is possible to offer.

Some of the *directions in which* the liberal Christian ministry presents opportunities for serving God and man will be pointed out next month.

J. T. SUNDERLAND.

THE COUNCIL OF THE NATIONAL CONFERENCE: ITS ADDRESS TO THE CHURCHES.

It is the duty of every council chosen at the National Conference of the Unitarian church to send to the churches and societies represented a brief account of the proceedings of the Conference within as short a time as possible after its adjournment.

The fourteenth of these Conferences has been held at Saratoga. It was very largely attended, and the members showed a quick interest in the occasion. The Conference heard the reports made by the Unitarian Association, by the Western Conference, and by Mr. Moors, the superintendent of our missions for the New England States, Mr. Morehouse for the Middle States, Mr. Chaney for the Southern States, Mr. Forbush for the Mississippi Valley, and Dr. Stebbins from California.

All these reports showed an encouraging success in the work of establishing new churches. Sixty-one such churches have been established in the two years since the National Conference met at Philadelphia.

Mr. Carroll D. Wright, representing our church at Washington, read a careful paper on "Marriage and Divorce," pointing out the necessity for much more seriousness among persons who assume the responsibilities of marriage than proves to exist in general in this country, showing the absolute necessity of a careful law of divorce, reviewing the statistics with regard both to marriage and divorce, as they have been collected by the national government, and thus presenting views of the very first importance for the maintenance of the purity of the family and the integrity of home. This valuable paper will be printed and sent to each of the churches, and it is to be hoped that its recommendations will find their way into legislation and also into the direction of life. It is clear that no remedy for present difficulties is to be sought by an effort to ignore the necessity of divorce, but rather that we are to improve our present conditions by making marriage more sacred, and in the utmost care and seriousness in the arrangements of the several States for granting divorces.

With the rapid increase of our churches, the necessity becomes more evident for the training of competent ministers for those churches. We receive gratefully from other communions preachers of great ability and consecrated lives. It is necessary, at the same time, that our own churches should present the ablest and noblest of their young men for the ministry of the church; and it is most desirable that our schools of preparation shall be well fitted to train men for the active duties of a most active profession. We do not need recluses, we do not need hermits, we do not need dreamers, for ministerial life. The ministry offers, on the other hand, the noblest and fullest opportunity for manly and effective service. It is

in this view that the Conference has passed a vote earnestly begging individuals and churches to contribute at once the sum of $75,000, which is all that is needed for the further equipment of our school at Meadville. That school has been steadily enlarging and improving its position. Its friends believe that, with this small additional fund, it will be able to discharge its present duty to the churches. This is a very small amount for the multitudes who are united in the Unitarian communion to contribute. The Council adds to the request of the Conference its own wish that persons of wealth and persons of small means in our communion will unite their forces, so that the appeal of the committee on this subject may be met at once.

With a proper provision of ministers, it will be in the power of our superintendents of missionary work to meet the wishes of persons in all parts of the country for the establishment of new Unitarian churches. The real necessity of such churches, if the Unitarian church is to assume its fit place in the religious work of this country, is evident. After all has been said that can be said of the steady improvement of our time, of the liberalizing of other communions, of the improvement in general literature, the fact remains, which always will remain, that a Christian church is the visible exponent of Christianity in any community, and is the organization best fitted to enlarge the Christian forces of that community. Once establish a church, and in that institution you have a present power. All men know there is a church; and that church, if it be a true church of Christ, is always enlarging its numbers and its activities. As we have been able to enlarge our numbers by sixty-one in the last two years, we ought to be able to add at least the same number in two years more. But at the outset this needs money. The central board must have at their command money enough for the initial steps,—for the livelihood of preachers who are to go into new communities, before those communities can make self-supporting churches, and, in a word, for all the cost of home missions, as they are called, in a nation where home missions are often charged with the same class of expenses which belong to missions in foreign lands. The Unitarian Association, therefore, which is the missionary organization by which the Conference works, urges all the churches to increase their contributions to its missionary funds. The Conference has indorsed this urgent appeal. The Council asks every congregation in which this letter may be read to enlarge its contributions of the last two years, so that the next two years may enable the Unitarian board to carry forward its missionary work generously, without entrenching, as it has been obliged to do, upon invested funds which we need for other purposes.

Our mission to Japan stands upon different ground. It is largely supported by the bequest made by the late Mr. Hayward for exactly such purposes. The people of Japan do not need any large expenditure of money. They are more than eager to receive any such information as can be given them of that union of devotion with loyal life which the gospel calls the love of God and the love of man. The encouragement given us in the earnestness of this interesting civilized nation may well quicken us in the advance which we are attempting to make all along our line.

While most of the speakers were of European ancestry, the presence of a Japanese scholar and of Mr. Booker T. Washington, of the Negro school at Tuskegee, both of whom spoke eloquently in behalf of their respective races, showed in this Conference the visible co-operation of the three great races of mankind. Shem, Ham, and Japhet met together. They were united by the same spirit which united them on the day of Pentecost.

The question which has been discussed among us since 1865, as to the fitness of the preamble of our constitution and other clauses which rest upon that preamble, has been referred to a special committee, to be named by the Council. The Council will name that committee as soon as possible, and it will report in print six months before the meeting of the next Conference.

Such are the special objects, by vote referred to the Council, which the Council is to communicate to the churches. Behind all these votes and these stated necessities there is always the duty on every church of doing its best to bring in the kingdom of God in the neighborhood where it has been providentially established. We have no

right to be, unless, year by year, it is clear that we do something that the health, the education, the happiness, and the piety of the community may be advanced. God must be worshipped, strangers must be welcomed, the sick must be cured, the lonely must be visited, the prisons must be cheered, those who have been blind to spiritual truth must begin to see, and those who have been deaf to it must begin to hear. Such is the province and privilege of a Christian church. And it was clear enough, from the enthusiasm and earnestness of the churches represented, that we have good reason to hope for such efficiency on the part of all our churches, old or young, large or small, in the years which are before us.

The full report of the Conferences, with the important resolutions on temperance, on education, on missions, and on other subjects, will be laid before you as soon as it is printed; and we ask your earnest attention to those resolutions and the recommendations made to the churches.

EDWARD EVERETT HALE, *Chairman.*
WILLIAM H. LYON, *Secretary.*

LAYING THE FOUNDATIONS.

To one who is having a new house built or is interested in the erection of a new church, it is a fascinating and instructive occupation to watch the masons as they lay the great blocks that are to form the foundation of the building. Not all the material that lies around is adapted to this honorable use. The honest and conscientious workman makes a careful selection: he chooses only those rocks that, for shape and size and durability, will contribute to the stability and beauty of the structure that is to be raised upon them.

So in the construction of the spiritual temple, the church of the living God, for the completion of which we are "coworkers with Him," there is equal need of careful and wise selection of the materials that we put into its foundations. There are the "gold and silver and precious stones," as well as the "wood and hay and stubble." "Let every man take heed how he buildeth"; for "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is."

It is to be feared that, in the organization of churches of our liberal or Unitarian faith, we are not always mindful of the apostle's solemn injunction to take heed to the character of our building materials. The temptation to use the "wood and hay and stubble," even for the foundation, is very great. We are reminded continually of the need for churches of the Unitarian faith in all parts of the country. Hosts of people everywhere are religiously unhoused; and we must do our utmost to provide for their spiritual needs. We have been indifferent or exclusive too long, and now we must make up for lost opportunity. We are credited with sixty-two new societies during the past two years, and the hope is expressed that the number will be doubled by the next meeting of the National Conference.

This spirit of missionary enthusiasm, this growing sense of responsibility for our share in the salvation of society, is highly gratifying. We are thankful for the signs of awakening, and for the growing conviction that we have a message and a "mission" to the great world that lies around us. Formerly we said, "Send the multitude away: our provisions are too select and dainty for their gross appetite." Now we are alive to the fact that we have the "bread of life" for which the souls of men are hungering; and we hear the Master's word saying to us, "Give ye them to eat." We are in haste to obey. We want more men to preach the gospel of the liberal faith, and more money to carry on our missionary work and build new churches. Let us have the men and the money, by all means. But let us see to it that, in our zeal and haste, our work be of the highest and most permanent order.

The writer of this article is convinced that there has been a great deal of time and energy wasted in our liberal missionary work through unwise methods. One serious mistake has been premature or overhasty organization. Liberal "movements" or societies have sprung up in some places with mushroom rapidity, but, alas! with no more solidity or enduring qualities than the mushroom. Like "the morning cloud or the early dew," they have "passed away." Such societies have not represented the religious thought and life of Unitarianism; but, unfortunately, they have borne the name, which has thus become

"Defamed by every charlatan,
And soiled with all ignoble use."

The failure of such societies is due to over-hasty organization, and, consequently, ill-chosen material in the foundation. A mistake in forming the nucleus of a Unitarian society may be, and frequently is, fatal to its success. In almost every town and village in this country to-day there are people enough with liberal religious views to form a self-supporting liberal church. The difficult problem is how to bring before these people the doctrines and principles of the Unitarian faith in a manner that will command, not only their assent, but also their co-operation? There is a vast deal of unorganized Unitarianism throughout the country: the difficulty lies in getting it effectively organized.

It is comparatively easy to go into a town where no Unitarian or liberal church has been organized, and get together a heterogeneous crowd of people who are ready to listen to any and every apostle of "liberalism" who happens "to come along."

Probably the majority in such an audience will be made up of persons whose ideas of a Unitarian church are that it is an organization for the purpose of antagonizing Orthodoxy. The vaguest as well as the most extravagant ideas prevail regarding the character and aims of Unitarianism. When it is announced that Unitarianism has no authoritative, dogmatic creed, the statement is taken as an assertion that it has no fixed principles in religion and no clear and definite aims. Under this false impression, numbers of people, who have no fixed principles in either religion or morals, are willing to organize themselves into what some satirist has termed "a church of the grand ambiguity."

Frequently it happens that those who are most responsive to an invitation to organize a liberal church are the persons who are least likely to make it a success. If people who are little better than anarchists in religion and in morals are taken as the foundation stones of a liberal church, the sober-minded, rational, and self-respecting liberals cannot be drawn into the movement: the nucleus is a repellent instead of an attractive centre.

Surely, it is worse than a waste of time and energy to organize churches in this fashion. Such churches only burn over the ground, and make it infinitely more difficult to organize a genuine Unitarian church. The unfortunate reputation and unsavory recollections have to be lived down. This living-down process is frequently the most trying part of a Unitarian missionary's experience.

If there are not enough level-headed, clean, morally reputable people in a community who are willing to form the nucleus of a Unitarian society, and to give character and weight and stability to its organization, then it is the part of wisdom and common sense to abandon the attempt, and devote the time and labor to some field where the conditions of success are to be found. We might as well recognize the fact that there are so-called liberal elements that cannot be organized into Unitarian societies. We may, and ought, to help them in other ways; but we cannot co-operate with them, or they cannot co-operate with us upon our lines of religious thought and work, and their presence can only be a source of weakness and confusion.

What the present article would advocate is a method of missionary work that, if it would not give a large showing of new societies in our annual reports, would be productive of far more valuable and desirable results. Quality counts more, in the long run, than quantity. Instead of trying to organize five or six societies in different towns, in the course of a year, let the missionary find one good and promising field, and devote his entire time and labor to it until the movement is thoroughly established. Let no organization be attempted until the missionary is thoroughly acquainted with those who are to form the nucleus of the new church. Let him live in the town long enough to learn something about the characters of those who are associated with the new movement. Let the preaching be continued for six months or a year, if necessary, before any society is legally organized. And during that period let the principles and doctrines of liberal Christianity be so clearly and persistently enunciated that there shall be no room for any misapprehension as to the character and objects of the proposed society.

If this plan were adopted, those who have no real affiliation with Unitarian thought,

and no real purpose to promote its aims, would be discouraged from associating themselves with our new churches, or would, at least, cease to make themselves so obnoxiously prominent. "But," we are asked, "would you exclude the publicans and sinners from our Unitarian churches?" By no means. But I would carefully avoid putting into positions of prominence and leadership "publicans and sinners" who showed no signs of repentance.

Another source of weakness in some of our new societies is the absence of a declaration of principles, or a "covenant" of some sort, that might help to give direction and definiteness to the activities of the members. The pamphlet issued by the American Unitarian Association for guidance in organizing churches, while excellent in most respects, might be improved by the addition of a brief and simple form that could be used for this purpose. The mere expression of a purpose to worship and fulfil the benevolent functions of a church is much too vague and indefinite.

It will probably be objected to the methods suggested in this article that, if followed out, they would lessen the effectiveness of our missionary work. There need be no fear on this score. We might, possibly, have fewer new churches to report in the course of a year. But, if not so numerous, they would be stronger and healthier, and more likely to be permanent centres of light and blessing in the land.

W. H. Ramsay.

A SALVATION ARMY UNITY CLUB MEETING.

Perhaps nowhere has the Salvation Army received kindlier or more appreciative treatment than at the hands of Unitarians. The ways of these strange religious enthusiasts are not our ways, nor are their thoughts our thoughts. Yet we recognize in them honest and earnest men and women who sincerely believe what they profess, and are ardently trying to win to a better life that class of persons who are least reached by the churches. We heartily bid them God-speed in whatever good work they are able to do, and shall be glad if they can teach us any lessons as to how to come into more sympathetic relations with the poor, the ignorant, the outcast.

It is a maxim at art exhibits that every artist has a right to demand that his picture shall at least be hung in a favorable light. It was in this spirit that the managers of the Unity Club at Grand Rapids, Mich., recently invited the officers of the Salvation Army in that city to occupy an evening of the club, describing the history, aims, and work of their organization. The invitation was accepted. The meeting was held in the Jewish Temple. There was a large attendance, and all came in a sympathetic spirit, desiring to put away prejudice and to look at the Army and its work from the inside.

We take from the *Telegram Herald* the following report:—

"At the meeting of the Unity Club last night, held in Temple Emmanuel, the president, Miss Tupper, pastor of the Unitarian church, anounced the subject of the evening to be 'The Salvation Army,' and said that she believed it to be true that the great part of the community knew but little of the organization, although it had grown to large proportions in the city, and was engaged in working for good. From thirty to forty of the Salvation Army were in attendance, and by request sang one of their war-songs. They sang with the same spirit that they sing in the streets, and made the vaulted synagogue resound with Salvation Army melody. The words of the song were interspersed with exclamations of 'Bless the Lord!' 'Praise God!' 'The Blood of Jesus!' 'Yes, Jesus will save!'

"After the song, the speaker of the evening, James Low,—'Father Low,' as the Army affectionately call him,—was introduced. He gave a sketch of the life of Gen. William Booth, founder of the Army. Converted at seventeen years, he gathered some young men about him, and went out among the poorest of London, holding cottage meetings, prayer-meetings in the street, and so on. After a time Mr. Booth became a Methodist preacher, but left the work because it tied his hands too much, and again went to London to do mission work. He went into the Whitechapel district, and found a world of people there who knew no more of God than do the people in Central Africa, and who knew no meaning for the word 'Jesus' save that in using it they made an oath stronger.

"God blessed his efforts among these people, and many were converted. He soon found that thousands had no place to go in the evening but to the saloon or low theatre, so he decided to hold a meeting every night of the week, as the Salvation Army soldiers do to this day. Their first meeting was in an old tent on a burying-ground, but the tent was blown down the first Sunday, and so a stable was secured. From the very first Booth made evangelists of his converts, and so the work spread in geometrical ratio. It was soon found necessary to put on a distinguishing badge, both as a protection to themselves and also for the benefit of others who might wish to apply to them for any kind of help. The organization was called the 'Christian Mission' at that time.

"Ten years ago Miss Booth went to Paris and secured a room there. A policeman told her that she had all the cut-throats of Paris at her first meeting. She preached, while they kicked her, assaulted her, and threw rotten eggs at her, but at last her efforts were rewarded and many were converted. There are now fifty or sixty stations in France. From Switzerland she was driven out at the point of the bayonet at first, but now the Army is allowed to preach in certain cantons, under certain conditions.

"Twelve years ago the first Salvationists came to New York City, and their first meeting was held in what was called the vilest saloon in the United States. Eight years ago some of the Army were invited to come to Grand Rapids.

"Collections are taken up at every meeting of the Army. Out of the money, rent, gas, and fuel are paid for, and the surplus, if there is any, goes to pay the salaries of the officers. The men are allowed seven dollars a week, but if there isn't enough surplus to pay that amount, they take what they can get, and nobody owes them anything. All are recommended to wear the uniform and badge. About half of those who are saved at the meetings of the Army go into the service.

"Everything that the Army does has sprung out of the necessity of the case. The common council, mayor, and all the city officers have done all they could to drive the Army out of Grand Rapids on account of the noise they make in the streets. But it is the belief of the Army that, if they would discontinue their noise, they might as well shut up the barracks.

"After a song by one of the lassies, Capt. Hargreaves, who is in charge of the soldiers here, was asked to speak. He said that after a man is converted, or becomes a 'prisoner,' they call him a recruit. If he wishes to join and become a soldier, they try him for two or three months, and then, if they find him worthy, he signs the articles of war, and is sworn in publicly. A soldier can wear a shield, a Guernsey or Jersey, and a cap or a bonnet, with the red band. Field officers are distinguished from soldiers by wearing blue, yellow, or red braids on their dress. A captain wears two rows of red braid on his collar; a lieutenant, who assists the captain, wears yellow braid: while a cadet wears two rows of blue braid. An ensign wears an epaulet without a star; an adjutant, a silver 'S' on collar and a star on the epaulet; a major wears two stars; a brigadier, three stars; a colonel, four stars; a commander, five stars; and so on, the number of stars increasing with the rank.

"There are many branches of the work, such as the 'Rescue Home,' where fallen women are cared for; the 'Slum Saviors,' who visit the slums of the large cities; the 'Prison Gate Brigade,' who go to the gates of prisons to talk with the newly released prisoners; the 'Red Maria,' which takes men away from the jails and gives them food and work, if possible; the 'Midnight Rescue,' whose members look for drunkards in the ditches and alleys; the 'Labor Bureau' and the 'Food and Shelter Work,' where for a trifle a man can get something to eat, a bed, and a home until he can find work."

These addresses were listened to with great interest. At the close one of the prominent members of the club whispered to the president, Miss Tupper, and immediately after she said: "It has been suggested that this would hardly be a proper Salvation Army meeting if no collection were taken up. So we will have a collection for the benefit of our friends who have so kindly described their organization and work to us." The collection over, which was a liberal one, the Army sang a rousing song, and the meeting closed.

LOOKING UPWARD.

O Lord, I only strive! 'Tis not for me
  The heights to attain,
Where far above Thy saints and martyrs be.
  Upon the plain
I stand with hands upraised. Be this my plea,
I long for Thee.

Sometimes I doubt if I am nearer now
  Than years ago;
So steep the way, so high the mountain's brow,
  While I below,
Clutching some frail support, feel all give way,
Nor find a stay.

The winding path full oft is hid from sight,
  Nor can I trace
Where those have trod who followed it aright.
  Thy heavenly grace
Shall make it clear. Be Thou my staff and guide,
And nought shall hide.

When dark the fog descendeth, I will stand,
  Till touched with flame
Thy shafts of light speed over sea and land,
  Thee to proclaim.
Illumine thus my soul, that I may gain
Strength to attain.

CHARLOTTE C. ELIOT.

St. Louis, Mo.

"*CHILDREN'S DAY.*"

It has come to be a wide-spread practice in many of the Christian denominations around us to set apart a Sunday in June as "Children's Day," or "Children's Sunday," or "Flower Sunday." On this day the children of the congregation are invited to join with the older people in a common service, the church is made beautiful with flowers, the music is adapted to the young as well as the old, the addresses made are such as will interest the children. Sometimes the exercises are so arranged as to have parts taken by the children and young people, and a special effort is made to have parents bring their children for baptism.

This beautiful festival Sunday has obtained such a hold upon the affections of the people that the question has arisen, and has been debated with some warmth, Where did the idea originate? Several denominations have claimed the honor of having first set apart such a day. Perhaps the leading claimants have been the Methodists and Universalists, although the Free Will Baptists and Congregationalists have put in somewhat insistent claims also.

Last year the Illinois Universalist Convention, at its annual meeting, appointed a committee of three of its ministers to look up the subject thoroughly and report. They have done their work, and in an interesting report just published in the *Universalist* of Chicago they give an account of the time and manner in which the observance of a "Children's Day" in June came into the various churches.

Nineteen years ago (in 1872) the General Conference of the Methodist Episcopal Church so changed its discipline as to make "Children's Day" a regularly established thing in that communion; and it had been somewhat in vogue among Methodists for several years before that date, one church in New York claiming to have celebrated such a day as early as 1866.

But the Universalists push back their claims some nine years farther than that, showing that Rev. Dr. Leonard, now a professor in Tufts Divinity School, began in Chelsea, Mass., the observance of what corresponded to the present "Children's Day" as early as 1857. Several other Universalist ministers claim to have observed such a day nearly as early.

Thus the committee of the Illinois Convention seems, by its investigation and report, to settle the not important and yet interesting contention of the various denominations over the origin of the day, in favor of the Universalists. At least, wherever it came from, "Children's Day," as the Methodists and some others call it, or "Flower Sunday," as we more commonly say, is a beautiful festival which all churches of all denominations may well celebrate. We are glad to see the practice steadily growing in our Unitarian churches of observing at least four festival Sundays each year,—"Flower Sunday," "Harvest Sunday," "Christmas Sunday," and Easter. Such festivals for old and young do something to diversify, warm, and enrich our generally too monotonous, too cold, too staid and barren services. Best of all, they draw the children toward the church, and make them feel that the church cares for them and has a place for them. That church is moving in the right direction that is coming into closer touch with its children.

No man is a Christian whose aim in life is to put in as little and get out as much as possible.

DR. HERFORD'S RETURN TO ENGLAND.

As already announced, Dr. Brooke Herford of Boston has accepted a call to London, to the pulpit recently made vacant by the death of Dr. Sadler, and will remove to England in time to begin his new work in February next.

The question of accepting or rejecting this call has been pending two or three months; but Mr. Herford's sense of duty has finally caused him to decide to go where he feels that the need for him is greater than even it is in America. In a published letter relating to the matter, he says: "Utterly unsought, utterly unexpected, this call to London came, accompanied by pleadings from old fellow-workers that I should come back to my old work, which weighed upon me with force greater than I can express. It is the work that I was at for twenty-five years, and with which, since I came to America, I have never lost touch; and I believe I can take it up again with hands not so much weakened by the lapse of sixteen years as strengthened by the rich experience these years have brought, and by the freshness and stimulus of this American life in which they have been passed. England has for a Unitarian minister no post of such public honor as the ministry of Arlington Street Church, Boston, especially when joined with a preachership at Harvard. But there are needs in our English field just now of a very special kind, which seem to outweigh not only all such considerations, but even the weightier ones of the natural regret and disappointment of those who are concerned with me in these works here. And so, in resigning my work here, I will only pray my friends to measure the sense of duty which compels me to this change by the pain and sorrow which it costs me."

It is not easy to express the greatness of the loss which our cause in America will suffer by the departure of Dr. Herford. He has proved himself a wise, strong, and courageous leader, full of resources, insight, and persistence. And such leaders are scarce. Our only comfort is the thought that what is the great loss of Unitarianism in America will be the great gain of Unitarianism in England.

The editors of this magazine will feel with especial keenness his departure, because from the beginning he has been so warm a friend, giving to the periodical during the first two years of its history assistance without which it could not have lived or even come into being.

The reception that he will receive in England will be certain to be very warm, and we look to see him do as strong and influential a work there as he has done here. The London *Inquirer*, speaking on the subject, says: "The announcement that Rev. Brooke Herford has accepted the invitation of the Hampstead congregation, and that he will in February next enter on the pastorate in succession to the late Dr. Sadler, is a matter of much gratification to Unitarians in the metropolis and throughout the country. The earnestness and manliness of his character, no less than his deep interest in the intellectual and spiritual side of Unitarianism, have long marked him out as a leader; and leaders we want. Boston will be sorry to lose him, and he will be sorry to lose Boston; but his welcome home again will soon assure him that, though out of sight, he has never been out of mind in a land which, though the universe does not revolve around it, is still the land of his birth."

A NEEDED PROTEST.

Rev. E. E. Hale, as chairman of the Council of the Unitarian National Conference, has a letter in the *Christian Union*, which, as it sounds an important warning against religious formality, we print in full:—

"*To the Editors of the Christian Union:*

"The report of the Unitarian Conference in your paper of last Saturday begins with these words: 'The Unitarian Conference held at Saratoga last week was opened, after the usual formal exercises, with an address by the new president of the association, Mr. George William Curtis of this city.'

"They furnish me with a text for a note which for some time I have been tempted to write to you, on the attitude assumed by the 'evangelical' newspapers and journals with regard to religious services. We who stand outside the so-called evangelical churches are better critics of this attitude than they who enjoy the privileges of their

fellowship. And for some time past it has seemed to me that it was desirable to make some statement of the view in which thoughtful outsiders regard such utterances of what is called the 'religious press.' In this case, the 'usual formal exercises' of which you speak were:—

"First, a devout and intensely interesting sermon, by a distinguished preacher, on the Real Presence of God, and the evidences from man's free will which show that man is a child of God. This sermon was heard by fifteen hundred people, crowded together in the great town hall of Saratoga, which has generally been given to political purposes. The mere delivery of such a sermon, alive with the profoundest lessons of infinite life, consecrated that place, and made it a church.

"Second, the other of the 'usual formal exercises' was the celebration of the Lord's Supper, in the same place, crowded as before. The officiating clergyman said afterward that the cups returned empty which had been filled for the purpose of the communion service long before the clergymen in charge of them could pass to the end of the hall. I have been present at many occasions where large bodies of people met together for the celebration of the communion; but I have never joined in a communion service where so many persons received the elements, certainly not in any service where so many different races of the world, so many different nations, and so many States of our country joined thus in the expression of universal brotherhood, and in seeking the closest communion with God.

"To us who, as I think you will yourself admit, are Congregationalists of the Congregationalists,—Congregationalists pure and simple,—services like these do not seem to be 'the usual formal exercises,' which are to be spoken of as mere matters of detail, and pushed out of the way. But, as I said, we are not unused to language of this sort in what are called the 'evangelical' journals. And I take the liberty to write to you to say that, if you are at all curious as to the reason why large numbers of persons of religious habit dislike what is called Orthodoxy, abstain when they can from the services of orthodox churches, trample creeds under their feet, and, in general, refuse to admit that religious service is in any way a mechanical function, may be found in the unfortunate fact that so-called ministers of religion are, by the machinery of theological schools, by the contrivances of sects, and the other misfortunes of high organization, accustomed to think even of devout sermons, and of what they themselves call 'sacraments,' as being 'formal exercises,' which might be spoken of like the roll-call of a militia company. For persons who have the lead of religious bodies which are fettered by creeds or for persons who direct the expressions of journals which are organs of such bodies, it is quite worth while to note such dangers of high organization. For this is certain: that the Roman Catholic church lost half Europe when it came to regard its forms as forms which were not alive by the spirit. And organized Protestantism to-day is losing the disciples of Christ whom it would most prize by every step which it takes in the same direction. The moment when any believer comes to think that the sermon in a church or the administration of the Lord's Supper is to be ranked with other 'usual formal exercises' will be the moment when he inquires, first, whether religion, in all its forms of worship and communion, may not be found more certainly in communions where people believe that the letter killeth, and that only the spirit giveth life." "E. E. HALE,

"*Chairman of the Council of the Unitarian Conference.*"

REV. DR. SADLER.

The recent death of Dr. Sadler, minister of the Rosslyn Hill Chapel, London, removes from the ranks of English Unitarianism one of its oldest, most useful, and most honored ministers. He was not widely known on this side of the ocean, though occasionally his name has gone the rounds of our papers,—as, for example, in connection with the funeral of George Eliot, his address on that occasion (one of singular felicity and beauty) having been widely printed and read here. He had been for many years before his death the Unitarian minister of longest settlement in London, as well as the minister of our strongest Unitarian church there. It is to fill the important place made vacant by his death that Rev. Brooke Herford has been called to England.

The tributes to Dr. Sadler that have appeared in the English papers have been abundant and warm. Says the *Christian Life*:—

"The death of Rev. Dr. Sadler removes from the ranks of the Unitarian ministry one whose name was honored wherever it was known. Personally he was best known in London, where he passed the whole of his ministerial life, extending over forty-eight years. But far beyond the capital he was known by reputation, and by the works he committed to the press, mostly modest in aim and pretension, but each possessing high merit of its kind. His reputation was that of a man who led a blameless, godly, and eminently useful life, who was highly gifted and highly successful as a preacher, and whose praise came most readily from the lips of those who saw him closest. And what reputation said about him, actual facts and his actual character most amply justified. He was at once a strong pillar and a great ornament to our religious denomination, and we shall rarely look upon his like again."

THE UNITARIAN CAUSE AMONG THE KHASI HILLS OF INDIA.

The earnest little band of Unitarians among the Khasi Hills of North-eastern India are keeping up their meetings and doing what they can to spread the liberal gospel. They are looking forward eagerly to the time when they expect to receive the Khasi hymn-books which are being printed for them in Ann Arbor, Mich. Mr. Kissor Singh, their leader, writes from Jowai, under date of August 12, as follows:—

We are very much obliged to Mrs. Helen N. Bates, of Watertown, Me., and her friends, for having undertaken to defray the expenses of printing the two Khasi pamphlets; and we are also indebted to the American Unitarian Association for sending us $25 for the same object, and for two packets of tracts, which we hope will do much good.

The Unitarian brethren of Nongtalang have appointed one of their number, U. Kiri Tongper, as their lay leader for 1890-91. The following is an extract from a letter written to me by one of them:—

"Our brethren here are exceedingly glad to know that our own hymn-books shall be printed in October, 1891, and they are also very thankful to our brethren in America for their kindness in printing for us Khasi hymn-books and tracts; and they are very glad that our brethren *there* do not forget us *here*, though we are so poor and few in number. Dear brother, I say that the kindness of our brethren in America towards us greatly inspirited my brethren *here* in the work of God. I hope that this will not be the end, but the beginning, of the kind work of the American Unitarians for us and for our fellow-countrymen. I was urged by my brethren to write to America, but I am ashamed that I cannot write English correctly. I am always praying for your long life and for your welfare. I beg you also pray for me and for my brethren that God will help us in endeavoring to put this Great Truth in the hearts of all men. . . . We have purchased one bell for the use of our religious meetings. Please write to America that we are very thankful to them.

"U. RIANG POHLONG."

Some time ago I wrote to Rev. W. Roberts, Unitarian missionary, Pursewawkum, Madras, and received a very interesting reply from him. The following is an extract from his letter:—

"I am much pleased to hear that there are seventeen Unitarians [*now twenty*] in Assam. I read your letter after service. They were all much gratified on knowing the contents of it. I receive no magazine from the United States of America. If they will be kindly pleased to send us some of their periodicals and books, such as Channing's, Parker's, Collyer's, and others, it will be a great blessing to India; but we have only to wait till they may be pleased to have sympathy and regard toward us. . . . I really cannot imagine how you came to know of my intention to start a paper to be called 'The Madras Unitarian Christian Herald.' It surprises me very much. . . . I hope to have it started soon, . . . the paper to be issued fortnightly; but unless I can get some of our friends in England and in America to assist us in bearing the financial burden, I fear it cannot be continued very long. When it is published, it will contain both *English* and *Tamil* articles. . . . I would be very glad to know something more about Munshi Akbar Masih and yourself as to how you became acquainted with Unitarian Christianity. . . . I remain, etc.,

"WILLIAM ROBERTS."

In another private letter Mr. Kissor Singh writes in substance as follows:—

I beg now to add a word about a matter of great importance to the Unitarian cause here. The Unitarian brethren at Nongtalang are now fourteen in number (twelve men and two women), according to the roll register. They greatly need a permanent leader to guide them and minister to their spiritual wants. I see you cannot send a missionary to us from America, but we must have a man to act as our lay minister and

preacher. Such a man would need to spend most of his time at Nongtalang, but should occasionally visit me here at Jowai, and those few brethren who are now at Shillong and other places. Fortunately, I find that one of the Nongtalang brethren, U. Riang Pohlong, is a fit man to be a lay minister. Besides his other qualifications, he has a fair knowledge of English. If we can give him twenty-four rupees, or ninety-six dollars, per annum, it will be sufficient for his maintenance. Though my own means are very limited, I think I can make a personal contribution of twenty-four dollars a year; and all contingent expenses can be met from the small contributions which the friends here are able to make. Now, I beg to ask if the Unitarians of America cannot manage to raise the seventy-two dollars necessary to maintain a Unitarian lay preacher. In case you are able to grant to the cause here this aid, I propose to send for U. Riang to come to Jowai and study with me for a few months to learn something more of Unitarian theology, and music, and then he will be ready to take up his work permanently.

You may ask why we do not bear all the expense of this work ourselves. The reason is, we are poor. We are doing what we can, but we are not able yet to sustain a lay preacher. You in America can have little idea how very scanty are the resources of people here.

As for myself, I am employed as a clerk in a government office, and have only a few leisure hours, mornings and evenings. I cannot do much for the work of organization and preaching, as I would like to do. I am very anxious to see Unitarianism firmly established in this region, but under my present circumstances I have no means to do it. It has pleased God to cast my lot among the Unitarians, so that their interests have become mine, and I cannot but share their joys and sorrows. Please take such means as you may see fit to ascertain whether our brethren in America would not like to contribute the small sum necessary to enable us to sustain a Unitarian lay preacher and missionary in this part of India. HAJOM KISSOR SINGH.

GIRLS IN MICHIGAN UNIVERSITY.

The girl who goes to the University of Michigan to-day, just as when I entered there in 1872, writes Mrs. Alice Freeman Palmer in the September *Forum*, finds her own boarding-place in one of the quiet homes of the pleasant little city whose interest centres in the 2,500 students scattered within its borders. She makes the business arrangements for her winter's fuel and its storage; she finds her washerwoman or her laundry; she arranges her own hours of exercise, of study, and of sleep; she chooses her own society, clubs, and church. The advice she gets comes from another girl student of sophomoric dignity who chances to be in the same house, or possibly from a still more advanced young woman whom she met on the journey, or sat near in church on her first Sunday. Strong is the comradeship among these ambitious girls, who nurse one another in illness, admonish one another in health, and rival one another in study only less eagerly than they all rival the boys. In my time in college the little group of girls, suddenly introduced into the army of young men, felt that the fate of our sex hung upon proving that "lady Greek" involved the accents, and that women's minds were particularly absorptive of the calculus and metaphysics. And still in those sections where, with growing experience, the anxieties about coeducation have been allayed, a healthy and hearty relationship and honest rivalry between young men and women exists. It is a stimulating atmosphere, and develops in good stock a strength and independent balance which tell in after life.

*GREAT THOUGHTS FROM MARTINEAU.**

"The universe which includes us and folds us round is the life-dwelling of an Eternal Mind."

"The assumption of atoms can explain no property which has not previously been attributed to the atoms themselves."

"To educe mind from what is not yet mind and conscience from blind and neutral force is to put more into the effect than the cause provides."

"For all spiritual natures Unity and Personality are one. . . . This rule of thought is our only guide when we pass to things divine; and it compels us to say that, if God be not *One Person*, he is not *One* at all."

"Are we to worship the self-ideality, to pray to an empty image in the air? No. If religious communion is reduced to a monologue, its essence is extinct and its soul is gone."

"Will any moonlit form be seen kneeling and asking, 'O Thou Eternal! not our-

* From his last published volume, "Essays, Reviews, and Addresses," vol. iv.

selves that makest for righteousness, if it be possible, let this cup pass from me'? Will any lose the bitterness of death in crying, 'O Stream of Tendency! into thy hands I commit my spirit'?"

"If it takes mind to construe the world, how can the negative of mind suffice to constitute it?"

"On the hypothesis of a mindless universe, such is the fatal breach between the highest inward life of man and his picture of the outer world, all that is subjectively noblest turns out to be the objectively hollowest."

WHITTIER.

It was a calm, clear October afternoon, and the soft, dreamy haze of autumn had begun to fall upon earth and sky, when a small party of friends set out to call upon the preacher poet at his beautiful summer retreat near Danvers. He had been apprised of our coming, and received us with a simple, earnest cordiality, which assured us that, if we did not trespass too far upon his time and strength, we were truly welcome. In personal appearance he has changed of late; yet the touch of fourscore years upon his tall, manly form has been gentle and tender. He still shows that he comes of a race of men remarkable for their gigantic size, as well as for their moral and physical energy. For an elderly person he is unusually erect. He did not impress us as an old man; for, whether listening attentively to others or modestly expressing his own convictions, a peculiar look of animation and serenity lights up his high, noble forehead, his dark, deep-set, piercing eyes, and his benignant lips, which make one forget the large number of his mortal days. He indeed partakes of the eternal freshness and cheer of the immortals. In outward observance, he is loyal to the simple ways of his own sect. He dresses in a suit of black, cut in Quaker fashion, and in his speech to some extent retains the peculiarities of the people whose modes of life and forms of worship he prefers to any other. But, while he still clings to the formal formlessness of the Friends, he is in thought and faith almost too broad and free to be counted as a defender of any sect or denomination of Christians. He is thoroughly emancipated from all dogmas, unless it be a grand, transcendent belief in the Divine Immanence and in the constant witness of the Inner Light. As he seemed quite willing to speak to us on some of the deeper themes of life and religion, we listened eagerly, reverently, almost affectionately, to the words that fell from his lips. If I rightly recall the hour, he spoke in substance as follows. The Inner Light sets us free from all dogmas. That is the true citadel of our faith, and, when understood aright, is unassailable. The Eternal Spirit beareth witness to our spirits of all the necessary truths of religion. Everything of value to the soul has its corresponding need in the soul, and God continually ministers to that need. Heretofore religion has rested almost universally upon authority. The divine law has been proclaimed as the Thou shalt or the Thou shalt not of an arbitrary Being, who would not permit men to reason or to inquire concerning that law. This must all be changed. God did not drop the Bible from the skies, and then go off and leave us, but with the written Word gave us also the Living Spirit and the Inner Light by which to think and reason and inquire. The letter killeth, but the spirit maketh alive. "As a boy," he said, "my only book was the Bible: from that and an old dictionary I got my knowledge of English words, and these have always clung to me. Yet, in poetry, we cannot be very precise in the use of words, since the thought and sentiment transcend and elude all speech. I never wrote a hymn as such."

There is an absolute religion above all written revelations, and this rests at last upon absolute truth. Slowly the change is going on from old religious ideas to new facts; yet we have no cause for fear or alarm. It is a natural and necessary change, and the truth at length comes uppermost. The times are never so bad as some people imagine. The teachings of Christianity are founded on the needs of man. The real claims of Christ are based upon the perfection of his life and character, and not upon his authority. His highest authority is in his perfect life. Mr. Whittier does not accept the doctrine of the trinity as it is taught in the creeds. To him, however, Jesus is no common man, but is a special and peculiar manifestation of the Divine. There is none equal to Christ, and he stands

apart from the general order of humanity; yet his superiority was a difference in degree only, not an essential difference in kind. Christ forever leads us on; but he, like ourselves, is always subject to the Father.

In social and public life we need a larger recognition of spiritual forces and ethical laws. As civilization advances, we may look for this. At the beginning of the anti-slavery agitation, the Quakers, being non-resistants upon principle and firm believers in moral forces, thought that evil might be removed by peaceful means. They said: Truth and justice ought to prevail. Let right principles be proclaimed, and the emancipation of the blacks will gradually be achieved. They urged this among themselves, and some thirty or forty thousands of the colored race were freed by them. This they considered the divine method; and they hoped that other bodies of Christians would accept and act upon this idea. The Quakers were never guilty of defending the institution of slavery upon the authority of the Scriptures. But God's ways are not our ways. The Civil War burst upon us; and, by blood and violence, the wished for end came to pass.

Whittier will always be remembered as our inspired poet-militant, when that awful crisis came. As Samuel J. May has truly said of him: "Of all our poets, he, from first to last, did most for the abolition of slavery; and all my anti-slavery brethren will unite with me to crown him as our laureate."

Referring to the great problem of immortality, he said: There is much restlessness at the present time in regard to a future state, and there are many who cannot patiently accept the blank uncertainty about the dead; yet the silence of the grave is wisely ordered, while we certainly have all the light we need for our daily living. Some day we may have more clear and definite relations with the future life; but there is no reason for us to murmur or complain. The Eternal Goodness reigns everywhere. And, as he was speaking, I could not but recall some of his conceptions expressed elsewhere,—

"I have friends in spirit-land;
Not shadows in a shadowy band,
Not others, but themselves, are they."

The transition is simple and natural,—

"*Thou livest*, Follen!—not in vain
Hath thy fine spirit meekly borne
The burden of life's cross of pain."

And, again, in "Snowbound," speaking of his sister:—

"And yet, dear heart, remembering thee,
Am I not richer than of old?
Safe in thy immortality,
What change can reach the wealth I hold?"

Annihilation, he said, was to be preferred to a state of eternal punishment; yet we may believe that, in the hereafter, good awaits us all. A future life he considers a moral necessity. It is demanded by the incompleteness and unsatisfactoriness of the present. Here our highest aspirations and noblest ideals are at best but broken fragments: they call for a fuller realization elsewhere. The hope and yearning for continued existence is inborn and divinely given: all races partake of it, and reach upward for a larger and larger life.

Mr. Whittier regards Channing as a hero and a saint, and felt that he was at one with him in his pure, ardent enthusiasm for humanity, and in his earnest defence of the rights of all men. The poet is still deeply interested in all social reforms, and in every movement which will help to open up larger opportunities for the best services of faithful men and devoted women. The cry of the human never fails to move him, and his heart is quickly responsive to the suffering of man for man. To-day, as forty years ago, this serene prophet of the coming kingdom of God celebrates all brave, heroic deeds, and rejoices in all acts of fine renunciation. His optimism is not idle or indifferent, but illustrates the resolute faith of those who, having done their part valiantly, quietly, and confidently, leave results with God.

"I mourn no more my vanished years;
Beneath a tender rain,
An April rain of smiles and tears,
My heart is young again.

. . . . . .

"That care and trial seem at last,
Through memory's sunset air,
Like mountain ranges overpast
In purple distance fair;

"That all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

"And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day."

Such is the gentle, reverent, loving spirit which so graciously crowns the closing years of his life. To those who have felt its tender influence it is more beautiful than any poem that ever flowed from his inspired pen; and they can repeat with grateful remembrance the fitting tribute of Phœbe Cary,—

"But not thy strains, with courage rife,
Nor holiest hymn, shall rank above
The rhythmic beauty of thy life,
Itself a canticle of love."

GEORGE W. CUTTER.

Newport, R.I.

*THE NEW THEOLOGY.**

In Dr. Bascom's recently published book bearing the above title, we have a discussion of fundamental religious problems and principles by a man of great vigor and independence of thought, of incisive and practical spirit, and of luminous style. The book is not a systematic theology so much as a religious philosophy, a manful and earnest effort to interpret life in terms which shall at once express both modern thought and religious sentiment. It is written from the platform of scientific truth, in sympathy with the spirit of progress, but also as the expression of a very deep religious conviction. It is widely separated from much that has passed current under the name of the "New Theology," from Andover Seminary and other sources. It is profoundly different in both matter and method, being both more radical and more lucid. There is here no verbal jugglery, keeping the old word while smuggling into it a new meaning; no effort to weld together both tradition and rationalism in a compromise which is as weak as it is unworthy of respect. While the heart is reverent, the eye is wide open and declares frankly what it sees. Moreover, the once prominent topics of theology—incarnation, atonement, probation—here occupy little or no space. Dr. Bascom has taken a fresh view of religion, and his discussion runs along those deeper lines which make the consideration of such topics superfluous. They are not attacked, but ignored, because from his point of view they have disappeared from the landscape.

Dr. Bascom at the beginning asserts the existence of the law of progress in religion, and he rightly characterizes the transformations in progress as a movement toward deeper religious life rather than as a mere reconstruction of dogmatic theology: "The New Theology is, after all, not a theology. There is no creed that we can call the new creed; there is no conclusion or series of conclusions that occupies, in this movement, any more a final position than do other allied convictions. The New Theology is not a creed, but a tendency: it is not a result, but a movement."

The first chapter, "Naturalism," is a discussion of the inevitable influence of the scientific spirit upon religious doctrines and methods. The influence of the idea of law upon the thought of God is fully recognized. The problem of authority in religion is reconstrued from the standpoint of the scientific method. Here the nature of revelation and the position of Scripture are treated in a thoroughly rational manner. The question recently raised by Prof. Briggs is disposed of without any quibbling, in pleasing contrast with much that is written on this subject. This brief but explicit sentence is significant: "This belief of a sufficient and final statement of religious truth in the Scriptures lacks proof." How refreshing is such clearness and candor as here expressed! "The doctrine of the trinity assumed form in the midst of theosophic and gnostic speculations. Occult conceptions, foreign to our experience and alien to the Christian temper, find expression in it." One will find in this chapter little specific information respecting the Bible; but one will find a very satisfactory statement of what our attitude toward the Bible ought to be.

In the next chapter, "The Supernatural," there will be found some things which men of scientific training will probably set aside as unsatisfactory. Dr. Bascom understands by the supernatural something far different than the old idea of the miraculous, which meant little more than the monstrous; and, while he defines his terms clearly, yet it may well be questioned whether all his distinctions are either founded upon reality or serviceable for religion. He retains his be-

*THE NEW THEOLOGY. By John Bascom. New York: G. P. Putnam's Sons. pp. 217. $1.50.

lief in Jesus' resurrection, more from philosophical prepossession than from the coherence of the evidence; and this will look to many like a needless surrender to tradition in order to defend the spirituality of human life. However, there is much in this discussion of a difficult subject which is both helpful and suggestive; and yet the conviction deepens as we turn these tonic pages. Here still linger some of the unrejected fictions of traditional dogma.

The third chapter, "Dogmatism," brings into clear view the barrenness and harmfulness of theological dogmatism. Dr. Bascom here enters into a caustic but just criticism of Dr. Charles Hodge for his misuse of Scripture, for his violation of the inductive method, and for his dogmatic spirit where reason ought to have been free and active. He is severe in his condemnation of those who have turned Paul's metaphors into definitions, and erected a gigantic system of theology upon a few figures of speech. Dr. Bascom does not leave us in doubt respecting his attitude toward one of the so-called cardinal dogmas: "The dogma of justification, as a forensic act, springs out of the dogma of a supernatural regeneration, and from the two arises the dogma of an atonement, in which the sufferings and righteousness of Christ take the place of our own righteousness and sufferings. Thus we build up a theological blockhouse in defiance of ethical principles, and we pass righteousness backward and forward as if it were a commodity of the market."

In the last two chapters, "Pietism" and "Spiritualism," we enter a realm more ethical than philosophical, and yet a region of intense thoughtfulness. In the former, the one-sidedness of many forms of piety is noted, and a plea for manliness and practicality in religion is made, and a broad spirit and policy are urged upon the church: "Our purpose is not so much to crowd and huddle the fugitives of the world into the church as a place of immediate safety as it is to march a conquering church into the world for its instant renovation. The community is the larger of the two ideas. Not till the church is coextensive with the community will it be continuous with its own blessings." In the last chapter the need of spirituality is enforced, as that grace and power which alone can protect man from gross materialism of life, and which is necessary to hold intellectual efforts to noble uses and permanent blessings.

This is indeed a deep, invigorating, and instructive book, which provokes thought and opens new horizons,—the best office that any book can perform. It brings a breath of health to the soul.

JOSEPH HENRY CROOKER.

UNITARIANISM A "MOVEMENT," AND NOTHING MORE?

"Unitarianism is a movement, a tendency of thought." Such is the phrase, vague and inadequate enough, which commends itself to certain minds.

Granted, for the moment, that the statement is true, the urgent question presents itself, "Need it remain only a movement?" Why will men assume that our Liberal Church must lose something vital, if more perfectly organized? The steam escaping uselessly from a cauldron is no more steam than when made to send its power through wheel and lever, to advance the commerce of the world.

How often the Pharisaic phrase falls unconsciously from our lips, "Oh, we are not a sect (with the implication, "Thank Heaven, we are above that!"): we are a part of a 'liberal movement'" !

Alas that we are such Hamlets of indecision or such sophists of speculation or such Harold Skimpoles of irresponsibility as to be content with so chaotic a condition! For, whether it be a lack of clearness and conviction in our thought or a lack of practical common sense in our policy, we are recreant to our trust if we do not try to bring our gospel of light and liberty to the great mass of the people in any way that shall best serve to reach them.

"In any way." Why, then, will we ignore the fact, we vague dreamers, that the working world must have more definiteness, more concreteness, in its religion, and that it always desires, in its intellectual timidity, to "belong" to something, to some organized body, the larger the better? Why should we, the few who happen to be able to stand mentally alone, deny to the many that re-enforcement of their thought and feeling which comes from union with a large company? Why should we persist in living upon an open veranda the cold year through,

when within awaits us a warm room? "Because of the narrowness, the limitations"? Then make the room as large as you wish; but let it be a room, a "*living* room," with warmth and beauty and increasing associations.

What if Saint Paul had contented himself with being "a part of a Tendency?"—even spelling the word with a very large capital. Thank Heaven, he was not. The Christ had passed, having finished his peculiar mission; and Saint Paul hastened to *organize* the followers of the Master. If he had merely journeyed through the various cities and left an "influence" or a "tendency," he would have failed in his duty; and his duty is our duty. The Pauls are many, but the Christs are few.

When we read of the rapid growth of other denominations, we often exclaim, with eyes piously upturned, "This worldly success of *mere* (?) numbers is not for us." Thus we utter the same phrase that a certain disappointed fox uttered on a similar occasion. Yet how pathetically inconsistent is the delight we often exhibit over some microscopic gain in numbers or strength!

This is the question that faces us. No particular questions about particular methods of organization, but *this*. Do we not see that by greater organization, by greater external unity, corresponding to our remarkable internal unity, our "movement" would lose nothing essential, and the world at large would gain immeasurably?

We make a pitiful mistake if we think that we alone carry in our midst the treasure of liberality. The Broad Church in England—as witness its sermons—has more breadth and catholic *spirit* than has any other branch of Christ's Church. What we do have is the liberal *form*, the intellectual statement, which should go with that spirit.

A "movement," forsooth! Have we not read with regret the history of another recent "movement,"—the Free Religious movement? And has the record of that brave but fatally unorganized attempt no lesson for us?

Admit, for a moment, that the mass of the people, the devout multitude, half fed by half-truths, do need unity of statement, of liturgy, and the like,—results of thorough organization,—then what prevents us from offering it? We delude ourselves if we think our theological position so elevated and unique that it will not bear statement and use similar to those of other branches of the Church. In art, in painting, or in music, we do find vague elements that can only be defined as "tendencies"; but that is in an airy world, quite apart from the daily religious needs of the working world.

To see the *need* of closer organization among our scattered wandering liberal societies,—that is the first step. Then methods will more and more clear themselves.

High amid the hills lies a clear, deep lake, fed by fountains which a prophet's staff had smitten from the rocks. Afar upon the plain rise the walls of a city, and the cry of a people's thirst. Who will liste o the cry, and help to build cisterns and pipes and conduits that shall bring the waters of life into perishing households?

BRADLEY GILMAN.

HOW TO HELP THE SOUTH.

So many people have spoken to me of their interest in the South and their desire to do something for our cause there that I take this means of telling them where their help is likely, in my opinion, to do the most good. As we are not a large Church, and the South can only receive a part of our aid, I purposely limit my suggestions to a few objects:—

In Middle Florida, Rev. I. C. Gibson of Mount Pleasant, Gadsden County, is doing the work of an evangelist in the region extending from Apalachicola to Quincy. He must depend for the coming year on the support given him by voluntary offerings from individuals or local alliances there and at the North.

In Middle Texas, Rev. Nicolai Schultz of Fort Worth is doing a similar work. He has proved himself self-sacrificing, earnest, and able in many ways. He, too, must depend for the coming year on contributions from friends of his work.

In Asheville, N.C., a new society has been formed; and Mr. C. T. Sempers, recently of Cambridge, is preaching there. Like every other new society formed at the South, this young church must be accompanied by the good will and lively encouragement of its friends elsewhere. If a few people of wealth who have visited Asheville, or have become interested in it in other ways, would unite to build an attractive, but not necessarily costly, chapel there, it would insure the success of this movement, and be a blessing to those of our faith who

go to this health-giving city for its repose and cure.

The ladies of the Church of All Souls' in Chattanooga, Tenn., will hold a Christmas sale in mid-December, and contributions to that sale would help our excellent and promising society there. Articles may be sent to Mrs. E. D. Towle.

If the education and elevation of the colored youth of the South seem most important to any, I can cordially recommend the work of the Tuskegee Normal School, under the charge of Mr. Booker Washington, Tuskegee, Ala.

There are other opportunities for our Church at the South which will probably receive the support of the Association if the forthcoming contributions to that organization warrant enlarged missionary enterprise. But the objects already named are already in the field, and are ready now to receive whatever may be cheerfully extended to them. GEORGE L. CHANEY.

INTERNATIONAL THOUGHT EXCHANGES.

The "known world" is making remarkable strides in knowledge of itself. An international congress of geographers has just been held in Berne, well attended by delegates from Europe and America; and one of its most interesting tasks has been the designation of those patches of the globe that remain to be explored. In order further to demonstrate conclusively the limits of our collective knowledge of the surface of the earth, —its physical features, its races, and its political divisions,—it has been arranged that an international commission of *savans* shall unite in making a great sectional map of the world, upon a uniform scale. Another international congress—this one composed of geologists—has just been held in Washington; and its wise men will, through their interchange of observations and opinions, have added very much to the sum total of our knowledge of Time's processes in the preparation of this world for the inhabitancy of its present swarms of sentient beings. An international hygienic congress in London has within a few weeks thrown a flood of light upon the means by which the modern medical and sanitary sciences have been enabled to add notably to the longevity of civilized races, and by which many of the most fatal scourges that have afflicted mankind may at an early day be wholly extirpated. An international postal congress, assembled recently in Eastern Europe, has added much to the perfection of means for the cheap and rapid dissemination of intelligence throughout the world. An international labor congress, convened in the name of workingmen, has at least given evidence of a wondrous widening of vision and growth of intelligence on the part of the once disorganized and ignorant sons of toil. And the official international conference called not very long ago by the young emperor of Germany, to consider legislation for the welfare of labor, was a yet more notable sign of the growing "internationalism" of the day. The successive "World's Fairs" are not content to promote more intimate knowledge of the world's commercial resources, and to exhibit the inventions and skilled handiwork of mankind; but they are also made the occasion for a long series of international congresses and gatherings for the consideration of all kinds of subjects of large human concern. This was true of the recent Paris Exposition, and it will be true of the coming Exposition at Chicago. Nowadays no man knows his science or his art completely until he has learned what all other countries besides his own may be able to teach him.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Beauty.

"All things are beautiful," the wise man said,—
"All things in their own time are beautiful,"—
All that God makes or does or teaches us.
As Moses saw the bush that burned with fire,
So they who love and wait for him shall see
His glory shining still in every place,
Where God instructs us as on holy ground,
Where nothing that is common is unclean.

MONDAY.

All Things Beautiful.

All things are beautiful,—the stately clouds;
The gliding river with its waving reeds;
The opening buds that string with beads of green
The grim, weird boughs that winter had despoiled;
The lily's stem, parting the yielding soil;
The gentle flowers that turn with conscious need

To fill their censers where all sweets do lie;
The bright young eyes that shame our sadder gaze;
The ships far out at sea, with graceful sail
Throbbing against the silvery morning light,
Like some fond dove with wings outspread for home;
The never-silent, ever-sounding sea,—
Its grand old psalm now loud and terrible
Like furious battle-cry, now softly breathed
Like whispered vow or gentlest hymn of praise;
The music of the lonely forest trees,—
The glorious harpings of the solemn pines,
Standing forever true, for praise or prayer;
The whispers, sweet or sad, that passing feet
May win from lost leaves that have had their day,
And music make, both when they slowly fall
And gently lie, needing no burial;
The wondrous orb that can behold all this,
And that mysterious mind or greater soul
Whose dread and high prerogative it is
To reverence Him who built the steadfast heavens,
Like some bright temple roof begemmed with stars,
And spread beneath so fair a temple floor,
That men and babes might kneel and worship him.

TUESDAY.

The Deeper Beauty.

But He who made us loves to manifest
Himself, not only in the outward things.
His hands have fashioned or his care preserved,
But in the hopes and fears and thoughts of men,
Till his Eternal Beauty ever shines
Where only human frailty seems to be:
The brightness of the Father's glory seen
Fairest in that dear Son who knew so well
Our earthly path, our woes, and heavy care,
To teach us that the Majesty of Heaven
Does not disdain our earthly burdens sore,
Our trivial sorrows, or our human needs.
Thus all the common life of man receives
An undertone of music, since it manifests
Not man and earth alone, but God and heaven.

WEDNESDAY.

The Beauty of Strength.

All strength is beautiful that roots itself
In God, the strong and true,—the father's arm
Sheltering the shrinking, trusting little one;
A mother's mighty love confronting greed
Or lust or wrong, to save her own from harm;
The barren rock,—storm-battered solitude,—
An Eden fair to struggling, shipwrecked men
Who feel its strength beneath their trembling feet;
The unfailing blue; the eternal stars that stay
When clouds depart and earth's poor shadows flee;
And, over all, the immortal face that looks
Forever on the changing ways of men.

THURSDAY.

The Beauty of Weakness.

But none the less is weakness beautiful:
The head that learns to bend, the hand to lean;
The chastened heart that comes home sorrowful
With that which gives a pathos to the tongue;
The poor, pale face that teaches men to bow,
And temper voice and thought to gentleness;
And children young, who lie at heaven's gate,
And slowly, faintly, look and enter in.
And peace is beautiful: the quiet sky,
When storms are hushed and the dear sun returns
Like some fond mother to the sorry heart,
To kiss the weeping world the cruel winds
Had all too rudely torn, and turn her grief
To shining laughter,—laughing through her tears;
The peaceful woods, far from the dreams of men,
Where dwell realities that men call dreams;
The faces of tired children in their sleep,—
Tired with the pleasures of the merry day,
The sweet wild violets in their little hands,
The perfume of the woods and meadows green
Still lingering faintly in their golden hair.

FRIDAY.

The Beauty of Comfort.

Comfort is beautiful: the low-breathed words
Of him who comes when hope is dark and dead;
The mother's pity that does not disdain
The trivial sorrows of her little child;
The utterance calm of true high priest who brings
The heavenly meaning of our earthly care,
For humblest faces then transfigured are
When, bending low to pour the healing word
Into the hearts of sad and sorry men,
They find "the angel of His presence" there.

SATURDAY.

O Thou Infinite Beauty!

O Thou on whose illimitable might
All lesser lights and lower gifts depend,—
Who art the Fountain of our noblest powers
And Source of all that fair or holy is,—
To thee, O Lord! we lift beseeching hands,
And from our sad unworthiness and gloom
Cry, as the blind who sat beside the way
When once the Light passed by and heard their prayer.
Behold, O Lord! their cry is ours: that we,
Receiving sight, may know ourselves and thee,
And dwell as sons at home forevermore.

EDITORIAL NOTES.

The paper upon "The Bible in Theology," by Rev. W. W. Fenn, the substance of which we print in another column, is to be published as a tract by the American Unitarian Association. It will be a useful addition to our accessible literature upon popular Biblical subjects. The treatment is not new, the attitude is that rather of review than of progressive suggestion. Answering the question, "Of what use is the Bible in theology, if it is not a perfect source or a final authority?" Mr. Fenn enumerates the following qualities:—

(1) The Bible is a volume of reports chronicling the decisions of eminent judges, whose opinions are not to be lightly set aside.

(2) The Bible communicates the facts and principles of a positive religious growth.

(3) The Bible creates the right spiritual climate for theology.

There is an earnest protest against certain methods of Bible study still practised, which are but the survival of the methods used under the old idea of infallibility; and the paper also contains a vigorous plea for Unitarians to use their opportunity in directing the newly awakened interest in Biblical literature.

The choice of Prof. Cary as president of the Meadville Theological School is an event upon which we believe that every one qualified to judge will feel that the denomination is to be congratulated. He has rendered long and faithful service in the institution. He is greatly loved and honored by the students and alumni, as well as by all others who know him. He is easily the first scholar of the denomination in his department, in this country. Now let the work of raising the money necessary for the endowment of the two proposed new professorships be completed without delay, and the school will be in condition to do better work than ever it has done.

If there were among the speakers at the National Conference no representative of that large and important body of Unitarian churches in this country known as Universalist, the oversight was partly made good by the unanimous and hearty adoption of the following preamble and resolutions, moved by Rev. John Snyder of St. Louis, and seconded by Dr. E. E. Hale of Boston:—

"Whereas we recognize the gratifying fact that our Universalist brethren in this country are laboring for the promotion of the same broad and reasonable interpretations of Christianity with ourselves, the same gospel of God's universal Fatherhood and all-conquering love, and the universal brotherhood and divineness of nature of all men as sons of God, which has ever been so dear to us as Unitarians,—

"Therefore, *Resolved*, That, as a Conference representative of the Unitarian churches of America, we desire to convey to the churches and members of our sister denomination assurances of our cordial regard and sympathy, and an expression of our desire for increased acquaintance and for closer co-operation in the promotion of the great ends which we have in common.

"*Resolved*, further, That we welcome the suggestion made in the report of the Council of this Conference of co-operation in all practicable ways with our Universalist and German liberal brethren in mission work in Japan, and of the Church of Christ under Mr. Rhodes, and hereby assure the American Unitarian Association of the hearty sympathy of this Conference with any arrangements it may be able to make with those brethren or the denominations they represent to further such co-operation.

"*Resolved*, That the Secretary of this Conference be instructed to convey to the Secretary of the Universalist General Convention of this country a copy of these resolutions."

A very startling word comes from Princeton, which, if it proves true, will throw unexpected light upon the theological situation within the Presbyterian body, and do more than perhaps anything else to vindicate the position of Dr. Briggs. The great Jupiter of Orthodoxy, Dr. Patton himself, is charged with unsoundness in the faith. The celebrated heresy-hunter is declared a heretic. It leaks out that in 1887 Dr. Patton delivered an address at Princeton before a certain society, in which he expressed his personal belief in the doctrine of future probation. The address was taken down in short-hand, and was about to be printed when its author suppressed it, saying that it would not do to

have it made public, as it would hurt the institution with which he was connected. In saying what he had done, he had spoken "as Dr. Patton, and not as a Princeton professor." But it seems that a copy of the address was kept by the reporter who wrote it out; and now parts of it are given to the world. Dr. Patton claimed that he was incorrectly reported. But what he said was taken down from his lips by a stenographer, and those who heard it seem generally to have understood it exactly as it now appears in print. Thus the evidence seems pretty conclusive that the chief of Presbyterian inquisitors holds, and has given public expression to, one of the very doctrines for which it is proposed to drive Dr. Briggs out of his chair at Union Seminary, if not out of the Presbyterian fold. We do not wonder that there is consternation in the orthodox Zion. If Dr. Patton's soundness in the faith cannot be trusted, whose can? Well may all good Presbyterians ask with faltering voice and pale cheeks, "Where will this thing end?"

The New Jersey Universalist Convention, held at Newark October 14 and 15, set an example of breadth that should be at once a rebuke and an encouragement to every other Universalist and Unitarian convention and conference in the country. It put out of sight the artificial line that separates the two denominations, and filled up its two days' programme with Unitarians and Universalists in about the same numbers, giving to the representatives of the two bodies essentially the same prominence. This, so far as we know, is unprecedented. But it is most commendable. It is a recognition, in something better than words, of the obvious fact that we are really one, with faiths, aims, and even methods that are essentially identical.

We are just in receipt of the first number of Rev. M. J. Savage's "Unity Pulpit" for 1891-92. The series is a little later than usual in beginning, because of Mr. Savage's absence on a preaching and lecturing tour to the Pacific Coast; and, naturally, it opens with an account of that tour. The preacher was gone nearly two months, travelled nearly eight thousand miles, and, during the five weeks that he was preaching and lecturing, spoke on an average five times a week. He visited the principal cities of Washington, Oregon, and California, and on his way home Salt Lake City, Denver, and Kansas City. Everywhere his audiences were very large and very enthusiastic, and he comes home not only impressed with the country and the people that he has seen, but most of all with the opening there is everywhere for the liberal gospel. He closes his sermon by saying to his people: "Next Sunday I wish to speak to you of certain religious conditions which I have discovered both inside and outside our denomination, both among those who are affiliated with the old churches and those who are affiliated with no churches at all. I wish to suggest to you what a wonderful national outook there is, grander than it has ever been before for our cause."

This missionary tour of Mr. Savage does not stop with itself: it has done, or will do, good, in at least three ways: 1. It has helped our cause on the Pacific Coast by carrying our word to many there who never heard it before, by strengthening the feeble knees of many who were really with us in faith, but had not bravery enough to stand up and confess it, and by encouraging our isolated and lonely workers, ministers, and laity. 2. It has benefited Mr. Savage himself by giving him new knowledge, hope, and courage. 3. As a result of this, the missionary spirit in our churches generally will be quickened. Mr. Savage cannot hide his light under a bushel. The story of what he has seen and heard and discovered will be told again and again in Boston, and by his printed sermons will be carried through the whole denomination. The result will be, we shall all be helped to understand a little more clearly our great missionary opportunity and responsibility, and the flame of his zeal will kindle new zeal in us.

Organization, and men, a wise supervision of the field and a ready supply of trained leaders,—these are the two demands pressing upon our denomination as never before. To get an awakening sense of their importance, let any one read the sermon of Minot J. Savage just published in "Unity Pulpit,"*

*"Unity Pulpit" is the title of the regular weekly publication of Mr. Savage's sermons. Office, 141 Franklin Street, Boston.

entitled "Our Western Opportunity." Mr. Savage says of the first demand: "We want to rouse ourselves as a denomination to a comprehension of the situation. We do not seem to realize how large a place the country is, or what is going on in it, or what is the opportunity. . . . What do the Catholics do? Wherever a town is started they are there. The Methodists are almost equally omnipresent. What do Unitarians do? They wait until everybody else gets in ahead of them." "We need a wise supervision." Of the second great demand Mr. Savage says: "I do not know of any profession or calling that any young man can consider that compares for one moment in importance, in dignity, in manliness, in possibility of achievement, with the work of the liberal ministry." "I wish I could speak to all the families of the Unitarian faith, to all the young men of the land. There is not a young city of five thousand people in this country where there could not be a vigorous Unitarian church inside of two years if we had a man to put there, comprehending the situation, and capable of doing the work."

To respond in a practical way to these two great demands of our opportunity means to increase everywhere throughout the denomination the regular annual contributions to the American Unitarian Association, that alone can give wider supervision; and to endow Meadville Theological School, which now has every dormitory occupied, for to Meadville must we turn for men.

And now that we are to lose Dr. Herford there is one thing that we want to lay it upon his conscience to do before he goes to England. It is to imitate Mr. Savage's and Mr. Hale's excellent examples, and make a missionary tour to the Pacific Coast. Only we would have him improve upon them, and include also in his tour Chicago, Ann Arbor, and half a dozen other of the most important places in the central West. There can be no injustice in asking the English brethren to allow him to postpone the beginning of his work there long enough for this. By such a preaching tour of six weeks, he can do the greatest six weeks' work of his life. We think he little realizes what a welcome he would receive everywhere. As we write, we are just in receipt of a letter from one of our leading Pacific Coast churches, saying: "We cannot consent to let Dr. Herford leave America without first coming to this coast to speak in our principal cities. We have been waiting long for him. Can't you induce him to come?" We wish we could. What a splendid parting service he could do for our central and far Western churches!

GUILD DEPARTMENT.

CHARITABLE JUDGMENT.

Read before the Channing Guild, Waltham, Oct. 21, 1888.

"Judge not, that ye be not judged." (Matthew vii. 1); also, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." (Romans xiv. 10.)

To judge the words and actions of our fellow-men seems to be a second nature with us all. True, we have little or no right to do this; but we inevitably pass our judgment notwithstanding.

I censure my neighbor's conduct, forgetting that the "measure I mete shall be measured to me again," and, as I judge the world, so shall the world judge me. The wrong-doing of our neighbor never escapes our vision, which becomes strangely keen when another, and, not ourselves, is the sinner; and the parable of the mote and beam is enacted daily and hourly, with disastrous effect. It is so easy to see the faults and follies of others, to condemn their conduct, and to impute to them wrong motives and ungenerous ends. And, this fatal habit once acquired, nothing in the world will more surely blind us to our own sins and shortcomings.

In judging others, we say, in effect, as did the Pharisee of old, "Lord, I thank thee that I am not as other men are," and imply that, while our fellow-men are foolish and sinful, *we* are without blemish, our garments spotless, and our souls without stain. But stay, locked in the solitude of our closet, alone with God, listening to the still, small voice, that *will* be heard then, in this hour, I say, can we still confidently repeat the old, Pharisaic prayer? Nay, friend, nay! In the awful presence of the Almighty, the boasting of the Pharisee cannot stand. Why, then, do we judge our brother? Why, but for the inborn desire to exalt ourselves at the expense of those about us, laying at their door the sin that may be greater in ourselves, could we but see ourselves as others see us.

Friend, can you know the reason that lies behind the conduct you condemn so severely? Can you see what this man's motive is for acting as he does? Can you say that you would not do the same, or, worse, if you were in his place and surrounded by the

conditions and circumstances which shape his course? Spare, then, your censure. Consider how often *you* have been misjudged, and have had imputed to you motives of which you never dreamed. Many a fine nature has been warped and soured, and many a life made miserable, because of this proneness to harsh and hasty judgments. No wonder that Saint Paul declared charity to be the greatest of the heavenly three,—faith, hope, and charity.

Faith sustains many a sinking soul, and hope brightens many a weary pathway; but charity, the real Christian charity, of gentle speech and kindly judgment, is rare indeed. Once more the words of Christ come back to us, "Judge not, that ye be not judged; for with what measure ye mete it shall be measured to you again."

JULIETTE COATES HARDING.

It is well to bear in mind that the secretary of every guild should send its list of topics and leaders to the corresponding secretary of the Alliance, Miss Kate L. Brown, Hyde Park, Mass., in order that a further general list may be published in our denominational papers.

Rev. G. W. Cooke, General Agent for Young People's Societies, is arranging for the presentation of the subject of guilds and other allied interests before the local conferences. Already such subjects have been discussed before the Norfolk and the Essex Conferences. Before long the other conferences in New England will be reached.

There will be a meeting of ministers and delegates held in Channing Hall, Room 10, Monday, November 2, at 3.30 P.M. Let each guild choose two delegates who shall attend all business meetings of the year with the minister. The proposed meeting will consider the matter of having a guild paper or one representing young people's interests. Let us have a large meeting.

The guild at Concord, Mass., is to conduct the evening service in the church on the last Sunday of each month. A member of the guild will lead each time. This is to be an experiment toward quickening the interest in the evening meeting in general.

We are glad to read in the *Register* that the guild of Exeter, N.H., "enters upon its fifth year with unusual enthusiasm." The attendance this fall is increasing. We urge the ministers and laymen in other churches, where the young people have no special part, to consider this means of developing a deeper interest in the religious life.

The Channing Guild of Keene, N.H., is reported as having eighty-two members,—surely a most encouraging number. Shall we hear of a larger organization of this kind?

B. R. BULKELEY.

UNIVERSALIST NOTES.

The fall campaign is fairly under way, the conventions in many States have been held, and we are now on the eve of the General Convention, which meets at Worcester, Mass., on the third week in October. It is a peculiarity of our church polity, not always understood by our friends, that our work of church administration and extension is done through two channels,—one the State conventions, which are made up of representatives of the individual churches, and the other the General Convention, made up of delegates from the State conventions. Most of the States in which conventions exist do a great deal of missionary work within their own borders, which does not appear in the reports of the General Convention; for it is part of our policy to care for local matters by the local forces. But there are many isolated movements and enterprises in States where there is only a weak convention, as well as general plans and works,—such as the increase of the ministry, aid to students, foreign missions, and the like,—which are under care of the General Convention.

The outlook, as it appears in the accounts of the State conventions, is promising and full of inspiration. The work we are doing was never better in hand than it is to-day. The spirit of our people was never so broad, so deep, or so fervent. The "New Departure," which was heralded ten or twelve years ago by our most far-sighted men, is becoming a fact, and we are working up to a higher plane of church life.

One very clear characteristic of this life is already apparent. It is to be a life marked by the distinctive Christian motive. The religious sentiment is deepening in our ministers and our people. There is little or no sympathy among us for those who would switch off the work of the church on to lines of ethical culture. We are thoroughly committed to a loyal and unquestioning Christianity which emphasizes with equal stress the great commandments.

We have a fine illustration of this spirit in the work our young people are doing,—a work which twenty years ago was hardly thought of among us. The "unions" which are multiplying so fast put the religious life and its cultivation by prayer, by spiritual study, by devotional meetings, as their first aim; and all these other things are being added unto them. They are "*Christian* unions," first of all. And it is a splendid sight, in this age of secularity and unfaith, to see these young hearts turning with faith and zeal to the great sources of inspiration and motive in the life of God revealed in Jesus Christ. But, if there were any doubt of the fruitfulness of this method, the prompt sequence of the practical works of charity, philanthropy, church extension, and the missionary spirit, would refute it. We have

no more *practical* Christians among us than these young people who are filling themselves with the religious life that they may spend themselves in religious works.

Dr. J. M. Pullman of Lynn, Mass., made a most telling and uplifting address at a recent meeting of the New York Universalist Club, in which he talked about "A Forward Movement in Universalism." He reviewed with rare felicity and insight the course of our development and the reasons which have imposed such limitations on our growth. But the finest thing about the paper was the spirit of its author, whose position as an eminent leader in the church gave especial significance to his evident disposition to grapple vigorously with present work and improve to the uttermost present opportunity. This is the trend of the hour with us. Not self-analysis, but self-consecration; not criticism, but action; not retrospect, but prospect; not debate over principles, but mutual exhortation over their right and energetic use,—these phrases indicate the temper in which our church finds itself at the beginning of this new year of active work.

A few years ago we were a little unsteady in our minds, on account, no doubt, of the multiplying though superficial signs of the changes which were taking place in theological thought. There was a good deal of doubt as to whether we had not better give over our striving, since our strife was so successful. But a wiser word prevails to-day. It is becoming clear that we have still a mission, and that a part of it is the old work of reforming a mediæval and vicious theology. The confidence of all our people in that work is growing, and their loyalty to their church and its calls deepens every year.

JOHN COLEMAN ADAMS.

TEMPERANCE NOTES.

The regular business meeting of the Unitarian Church Temperance Society (henceforth the "Unitarian Temperance Society") was held at Saratoga on September 24. The meeting was very well attended, and the following officers were chosen for two years: president, Rev. Christopher R. Eliot, Dorchester; vice-president, William H. Baldwin, Boston; secretary and treasurer, Rev. George Herbert Hosmer, Neponset; directors: Rev. Charles F. Dole, Jamaica Plain; Rev. William C. Gannett, Rochester, N.Y.; Rev. Lyman Clark, Andover, N.H.; Rev. Charles W. Wendte, Oakland, Cal.; Rev. Jenkin Ll. Jones, Chicago, Ill.; Rev. J. L. Marsh, Saco, Me.; Rev. James De Normandie, Roxbury; George M. Rose, Toronto, C.W.; Edmund A. Whitman, Cambridge; Mrs. Ellen M. Everett, Somerville; Mrs. M. T. W. Homer, Belmont; Miss Mary O. Rogers, Boston; Mrs. Victoria M. Richardson, Princeton, Ill.; Mrs. E. A. West, Chicago; Mrs. Abby C. Woude, Newburg, N.Y.

Several amendments to the constitution were passed, one omitting the word "church" from the name of the society, and another making all persons paying one dollar anually regular members.

The secretary's report has been printed in full in the *Christian Register*, and copies have been struck off for distribution to our members and friends. The report shows that the society, working through its executive committee, has not been idle, and has done good work. Limited means necessitate a limited work. But, nevertheless, the influence of the society has been widely felt. Its publications have found many readers, its public meetings have awakened many to deeper interest in the subject of temperance, and its influence has been felt in a large number of our Sunday-schools. We are pleased with the past, but not satisfied. We now appeal for new members,—individual members,—who shall pay annually their dollars and extend our influence into new fields.

We are glad to welcome as directors of the society the following names new to our board: Rev. W. C. Gannett of Rochester, Rev. C. W. Wendte of Oakland, Cal., Mrs. Henry H. Woude of Newburg, N.Y., and Miss Mary O. Rogers of Boston.

A noticeable feature of the communion service conducted by Dr. Hale on Tuesday morning at the Saratoga Conference was the substitution of water for wine.

Some of us felt that it was a new and modern miracle wrought by the Christ-spirit. It seemed to be a happy harbinger of a change yet to come in church and home everywhere. Dr. Hale said, in handing the cups to those acting as deacons, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

The following resolutions were passed without debate by the Conference. It is fair to say that there were those present who were opposed to their passage and voted against them. The first, however, passed unanimously. Everybody is ready to condemn the saloon. But, when it comes to recommending total abstinence from the use of alcoholic drink for pleasure, that is a different matter. Then there is a decided difference of opinion, a perfectly conscientious difference, too.

It was to be expected, therefore, that there would be a minority vote against recommending total abstinence; and it was so. Indeed, that gives point to the resolutions. They are an affectionate appeal, made by the majority to the minority and the Unitarian Church at large, to adopt this method of dealing with the problem of intemperance,—the method of total abstinence.

The resolutions are as follows:—

"The Unitarians in National Conference declare:—

"*First*, That the liquor saloon, as it exists to-day in the United States, is the nation's chief school of crime, chief college of corruption in politics, chief source of poverty and ruined homes, chief menace to our country's future, is the standing enemy of society, and, as such, deserves the condemnation of all good men.

"*Second*, That, whatever be the best mode of dealing with the saloon by law, law can avail little until those who condemn the saloon consent to totally abstain themselves from the use of alcoholic drink for pleasure.

"*Third*, That we affectionately and urgently call on every minister and all lay men and women in our denomination—our old, our young, our rich, our poor, our leaders, and our humblest—to take this stand of total abstinence, 'remembering those that are in bonds as bound with them,' and throw the solid influence of our Church against the influence of this saloon.

"(Signed) Rev. William C. Gannett, Rev. Edward E. Hale, D.D., Rev. J. T. Sunderland, Rev. J. Lloyd Jones, Mrs. E. A. Fifield, Mrs. V. M. Richardson, Mr. William H. Baldwin, Rev. George H. Hosmer, Rev. J. L. Marsh, Rev. S. H. Camp, Rev. S. J. Barrows, Rev. Grindall Reynolds, Rev. C. G. Ames, Rev. Pitt Dillingham, Rev. C. R. Eliot, and the Unitarian Church Temperance Society."

The World's Women's Christian Temperance Union and the National Women's Christian Temperance Union hold their convention in Boston from November 13 to November 18. Many distinguished leaders will be present, among whom will be Lady Henry Somerset, President of the British Women's Christian Temperance Union, and Miss Frances Willard, President of the World's Women's Christian Temperance Union.

At Dedham, Mass., on October 15 the subject considered by the quarterly church meeting was "Temperance Work in the Church." Addresses were made by Rev. E. A. Horton, Rev. C. R. Eliot, and the pastor, Rev. W. H. Fish.

C. R. Eliot.

LITERARY NOTES.

Ward, Lock & Co., London, have just published "Work among the Fallen, as seen in the Prison Cell." It consists of an address made before the clergy in the Rural Deanery, over which Canon Farrar presides, by Rev. G. P. Merrick, for many years chaplain of Her Majesty's Prison, Millbank. Rev. Mr. Merrick has been accustomed to take short-hand notes of the lives of the women under his charge, and has thus the record of more than one hundred thousand. It is upon the statistics thus obtained that the address referred to is founded, and a few of the writer's conclusions may be interesting.

It appears that out of 14,790 tabulated 8,000 were domestic servants, only 1,050 barmaids, while 2,667 called themselves needlewomen, and 166 were engaged in selling articles upon the street,—flowers, etc.

Mr. Merrick does not attempt to explain these figures, but remarks that "it seems that open-air occupations are more favorable to morality than are those conducted under other circumstances."

Out of 14,110 cases, 9,443 were charged with drunkenness, and about 11,000 were in prison, directly or indirectly, on account of excessive drinking. But the writer says that the evil life of these poor creatures has not resulted so much from "the drink" as that "the drink" has been almost an absolute necessity of the life. Mr. Merrick pleads for stricter superintendence of the streets and greater care in classifying those in homes and refuges.

There is an introduction by Canon Farrar.

S. C. Griggs & Co., Chicago, announce for early publication "A Study of Greek Philosophy," by Mrs. Ellen M. Mitchell, with an introduction by W. R. Alger.

Mrs. Mary A. Livermore is writing for the *Union Signal* of Chicago a series of papers entitled "Reminiscences," giving an account of her early life. We need hardly say that they are very interesting.

If any of our readers have orthodox friends or neighbors who think that Unitarians and Universalists belittle the work and mission of Jesus, let them send to such this number of the *Unitarian* and ask them to read Dr. Shutter's sermon.

We would like to call the attention of choir leaders in our churches to the fact that a Publishing Committee has been formed in the Third Unitarian Church, Chicago, which publishes among other things a number of anthems and sacred songs specially adapted for use in liberal churches. Further information may be obtained by addressing the Third Church Publishing Committee, 917 Monroe Street, Chicago.

Messrs. Macmillan & Co. will publish a Browning Cyclopædia, by Dr. Edward Berdoe, one of the most active members of the Browning Society. This volume will deal with the whole of the poet's works, and will contain a commentary on every poem, with explanations of all obscurities and difficulties arising from the historical allusions, legends, classical, and archaic phraseology, and curious, out-of-the-way terminology.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

The Unitarian Review (October).

The Church Service. By James Vila Blake.

Emerson as a Poet. By Frank P. Stearns.

Influences bearing upon Christian Thought in Japan. By Nariaki Kosaki.

Henry Giles. By A. Judson Rich.

New England Magazine (November).

The Home and Haunts of Lowell. By Frank B. Sanborn.

The Cause of the Defeat of the Confederacy in the War. By Albert B. Hart.

The Atlantic Monthly (November).

Count Tolstoï at Home. By Isabel F. Hapgood.

The Chief City of the Province of the Gods. By Lafcadio Hearn.

The Schools at Oxford. By S. E. Winbolt.

The Sanitarian (October).

Simple Method of Sewage Disposal. By C. W. Chancellor, M.D.

The Duty of the Government in the Prevention of Tuberculosis. By L. F. Flick, M.D.

The Truth about Vaccination. By Robert A. Gunn, M.D., and A. N. Bell, M.D.

The Arena (October).

James Russell Lowell. By George Stewart, LL.D.

Some Weak Spots in the French Republic. By Theodore Stanton.

Emancipation through Nationalism. By Thaddeus B. Wakeman.

The Andover Review (October).

An Advance Step in Sunday-school Bible Study. By Rev. E. Blakeslee.

Is Christ himself the Sufficient Creed of Christianity? By Prof. Gulliver.

The Authority of the Pulpit in a Time of Critical Research and Social Confusion. By Prof. Tucker.

The Forum (October).

An English Estimate of Lowell. By Archdeacon F. W. Farrar.

Compulsory and Religious Education. By Senator W. F. Vilas and E. M. Winston.

Increase of Crime by "Reformatory" Prisons. By W. P. Andrews.

Scribner's Magazine (October).

The Corso of Rome. By W. W. Story.

The New Lake in the Desert. By J. W. Powell.

Carlyle's Politics. By Edwin C. Martin.

Old and New Testament Student (October).

The Modern Jew and his Synagogue. II. By Rev. T. W. Davies.

The Self-consciousness of Jesus in its Relation to the Messianic Hope. I. By Rev. A. W. Hitchcock.

Lend a Hand (October).

Chautauqua.

Education of the Blind.

Southern Education. By Rev. A. D. Mayo.

The North American Review (October).

Chile and her Civil War. By Capt. José Ma, Santa Cruz.

New Life in China. By Hon. John Russell Young.

James Russell Lowell. By Richard H. Stoddard.

The Review of Reviews (October).

A World Congress of Methodism. By the editor of the *Review of Reviews*.

James Russell Lowell.

Hugh Price Hughes and his Work. By W. T. Stead.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

The fall Conference of the Iowa Association of Unitarian and Other Independent Churches will be held at Humboldt, Nov. 3, 4, and 5, 1891. Officers: Hon. B. F. Gue, president, Des Moines; Rev. Arthur M. Judy, secretary, Davenport; Mrs. Caroline Groninger, treasurer, Sioux City.

Tuesday, November 3: 3, meeting of the trustees; 7.30, address of welcome, Mrs. Emma White Shelenberger; response, Rev. Arthur M. Judy, Davenport; 8, conference sermon, Rev. S. M. Crothers, St. Paul, Minn.

Wednesday, November 4: 9, devotional meeting, Rev. S. S. Hunting, Des Moines; 9.30, business session, reports of officers and churches, etc.; 10.30, missionary meeting: Rev. M. A. Safford, Sioux City; Mr. E. A. Parks, Perry; Rev. Grindall Reynolds, Boston, Mass.; Rev. T. B. Forbush, Chicago, Ill.; Rev. J. Ll. Jones, Chicago, Ill.; 2, paper, Rev. W. A. Pratt, Keokuk; 2.30, discussion; 3.30, business session, reports of committees; 7.30, dedication of children, Rev. Mary A. Safford, Sioux City; 8, sermon, Rev. H. M. Simmons, Minneapolis, Minn.

Thursday, November 5: 9, devotional meeting; 10, business session, election of officers; 11, paper, Rev. C. J. Staples, St. Cloud, Minn.; 11.30, discussion; 2, paper, Rev. S. M. Sample, Minneapolis, Minn.; discussion; 3.30, closing business session; 5.30, social collation and dedication of new parsonage, Rev. J. Ll. Jones, Chicago, Ill.; 7.30, platform meeting,—general theme, "Our Liberal Gospel": "A Religion of

Faith," Rev. Leon A. Harvey, Des Moines; "A Religion of Character," Rev. E. E. Gordon, Sioux City; "The Religion of Worldliness," Rev. S. M. Sample, Minneapolis, Minn.; and other speakers, if time permits.

To all who shall attend the conference the members of the Unitarian church of Humboldt cordially offer the hospitality of their homes. Their hospitality is extended not alone to the representatives of churches, but also to all Post-office Mission correspondents or other isolated liberals, who are not only cordially invited, but especially urged to be present. The conference needs them, and it can help them. It aims to gather liberal and earnest people together for a hearty and untrammelled expression of opinion, and it will gladly welcome them as listeners and speakers, whatever be the ecclesiastical name they bear or reject.

Should enough delegates be present to entitle the conference to reduced rates on the railroads, they will be granted. *Therefore, let every one who pays full fare to the meeting insist upon a certificate of the same from the station agent at the point of starting.* Without this certificate the reduced rate cannot be obtained. Inform Mrs. G. L. Tremain of your coming as early as possible.

Alton, Ill.—The Unity Club of the Unitarian church issues a very complete programme for the winter meetings, divided into three divisions: (1) Study of Countries; (2) Study of Emerson; (3) Social and Musical. For a motto the club takes, "Do that which is assigned thee, and thou canst not hope too much or dare too much." The secretary is Miss Dora Homeyer of Alton.

Beatrice, Neb., expects to welcome to its pulpit Rev. A. W. Connett, who comes to us from the Congregational church.

Beverly, Mass.—A most interesting service was held at the First Parish (Unitarian) Church October 4, in commemoration of the eighty-first anniversary of the Sunday-school. Our school is probably the oldest in the county, having been established by the Misses Hannah Hill and Joanna Prince in 1810. A large gathering celebrated the occasion. The service consisted of carols and readings by the children, special anthems and music by the choir, addresses by Rev. W. H. Lyon of Roxbury and our own pastor, Rev. E. C. Butler.

Boston and Vicinity.—A very large and enthusiastic congregation greeted Rev. Minot J. Savage on his return to the pulpit of Unity Church after his extended missionary tour through the Western and Pacific Coast States. We are told Mr. Savage raised, by a good many spiritual pounds, the pressure of religious zeal wherever he went among the Unitarian churches of the West; and yet he returns with his own power increased and strengthened.

—Rev. Dr. Briggs's church in Cambridgeport was crowded at the morning service October 4, the occasion being the reappearance in the pulpit of the beloved and venerable pastor after long months of serious sickness. Dr. Briggs preached from 1 Corinthians xvi. 7,—"I trust to tarry awhile with you, if the Lord permit." The sermon was of deep and, indeed, thrilling interest, and received eager attention throughout.

—People are beginning to wonder what possible evil influences are at work forcing the proprietors of our historic King's Chapel to keep up the distressing and laborious exercise of minister-hunting. It is hinted that the strongest candidates refuse to pledge themselves to abstain from using their strength in bursting the bonds of the ancient service, which, like the serpent around Laocoön, sire and sons, wraps in its unyielding coils pulpit and pews. If this is so, it is to be hoped some champion combining in the necessary proportions ductility with power, may be found before the serpent swallows the chapel.

—The consecration of Bishop Brooks at Trinity Church was one of the most impressive religious services ever held in Boston. Nearly two thousand people witnessed the ceremony. It was a happy omen of the new bishop's methods of work that his first official act was to attend a meeting of deaf and dumb people who wish to organize a religious society.

—A happy union has been effected between the Church of the Good Samaritan and the New South, by which both congregations unite in worshipping at the New South on Tremont Street. Rev. L. B. MacDonald, the former pastor of the Good Samaritan Society, was on October 8 installed in the New South Church as pastor of the new society. Rev. E. E. Hale preached the sermon.

—Rev. Frank W. Pratt was ordained and installed as minister of the First Parish Unitarian Society in West Roxbury, October 23, Dr. Brooke Herford preaching the sermon. The services took place in Highland Hall; but work has already begun on the new church building on Corey Street. The new church will be of granite, with belfry, after the style of the English village church. It is designed to seat two hundred.

—The Sunday School Union renewed its delightful social meetings in the parlors of the Second Church October 19, when the advantages of the uniform lesson system were discussed.

Brooklyn, N.Y.—Rev. John W. Chadwick is to deliver a course of Sunday evening lectures at the Second Unitarian Church on "The Churches of America: Their Origin, History, and Outlook at the Present Time." These lectures begin November 1. The churches treated include Episcopal, Presbyterian, Baptist, Methodist, Universalist, Congregational, and Unitarian.

Chicago, Ill.—Rev. W. W. Fenn was installed as pastor of the Church of the Messiah on Sunday evening, October 18. A very large audience was present. The sermon was preached by Dr. Thomas; the charge to the pastor was given by Rev. Grindall Reynolds of Boston, and that to the people by Rev. T. G. Milsted of Unity Church; the hand of fellowship was extended by Rev. J. Ll. Jones of All Souls' Church; the prayer of installation was offered by Rev. J. V. Blake of the Third Church; and parts also were taken by Rev. E. I. Galvin and Rev. J. R. Effinger. The Church of the Messiah people have just been spending a large sum of money in renovating and beautifying their house of worship, and the prospects of the society for the future seem most promising.

—Work opens strongly at All Souls' Church this fall. Mr. Jones preached in October on "The Secret of the Sphinx," "Gen. Grant," "The Unpardonable Sin," and "Consecration." His Confirmation Class (held on Saturday mornings) began October 10, and will continue as usual until Easter. The Unity Club begins its year's work with Novel, Philosophy, Browning, and Lowell sections, and with a German section promised, if there is sufficient demand.

Denver, Col.—Unity Church was open throughout the summer. Rev. W. C. Selleck of St. Paul's Universalist church occupied the pulpit during Rev. S. A. Eliot's vacation. The Unitarians and Universalists of Denver are working heartily and harmoniously together in the upbuilding of the liberal faith.

The fourth anniversary supper commemorating the dedication of the church building was held in the vestry on September 4. Addresses were made by Mr. Eliot, Mr. Selleck, Rev. R. E. Blount of Greeley, and others.

The music at Unity Church is now rendered by a chorus choir of thirty voices, under the direction of Prof. Gwilym Thomas. Most of the singers are members of the Young People's Club. On Sunday, September 13, a Lowell Memorial Service was held in the church. Extracts from "The Cathedral," "The Commemoration Ode," and the "Present Crisis" were read by Mr. Eliot and Rev. F. H. York of Pueblo, and addresses were made by Mr. Eliot and Prof. J. H. Baker.

Unity Sunday-school had an average attendance of 175 during September. The school is carefully graded. The upper classes are using Lyon's "Manual of the Sects."

The proceedings at the services in celebration of the twentieth anniversary of the founding of the church have been printed in pamphlet form. The history of the church cannot fail to be inspiring to the mission churches of to-day. *Unity Notes*, the monthly paper of the church and Sunday-school, has reached its fifth number. It is edited by Mr. C. E. Montague, and gives evidence of the activity of the Ladies' Aid Society, the Women's Alliance, and the Young People's Club, as well as of the constantly extending work of the Rocky Mountain Conference. Rev. F. H. York, late of Moline, Ill., has been appointed conference missionary, and is stationed at Pueblo. The churches at Greeley, Colorado Springs, and Salt Lake City all report increasing interest and activity.

Rev. M. J. Savage lectured on "The Change of Front in the Universe" on September 29. Rev. S. A. Eliot has been confined to the house by illness, but is now rapidly recovering. The pulpit has been supplied by Rev. W. N. Brodhead, Secretary of the State Board of Charities, Rev. H. F. Jenks of Canton, Mass., and Mr. C. E. Montague, Parish Assistant.

Des Moines, Ia.—This church started out September 1 with a new leader, Rev. Leon A. Harvey of Cincinnati, and is in a most flourishing condition. The long-continued ill health of the former pastor had left the church somewhat disorganized; but all branches of the work have taken on new life, and give evidence that Des Moines can be made a stronghold of Unitarianism. "The Unitarian Club of Des Moines" is the name of a new organization, and has a large membership of the most talented gentlemen in the city, who meet monthly to discuss current literary, social, and educational subjects.

Fitchburg, Mass.—The Unitarian Sunday School Society held its annual meeting here October 28 and 29. Great interest was shown in the excellent programme by a very large attendance. The following is the order of exercises: Wednesday, October 28, an address on "The Study of the Bible," by Prof. Crawford H. Toy, of Harvard University. Thursday, October 29, devotional meeting, conducted by Rev. B. R. Bulkeley of Concord; business, etc.; addresses and papers on "Some Important Phases of the Sunday-school Problem": Rev. H. G. Spaulding, "Certain Needed Improvements in Sunday-school Teaching"; Rev. J. C. Jaynes, "Co-operation of Parents"; Rev. Stopford W. Brooke, "Religion as it appears to Youth"; Rev. George W. Cooke, "Unity Clubs and Guilds as Helps to Sunday-schools"; Rev. M. J. Savage, "Teaching Doctrine"; ten five-minute reports from as many Sunday-schools, answering the question, "What has contributed Most to the Success of your School?"

Grand Rapids, Mich—The Michigan Unitarian Conference held a large and enthusiastic meeting here October 20–22. The programme was a very interesting one, with devotional meetings led by Rev. Caroline J. Bartlett and Rev. T. B. Forbush; a sermon by Rev. J. Ll. Jones; papers by Rev. Charles Fluhrer, Mr. L. T. Storrs, secretary

of the State Board of Charities, Rev. A. G. Jennings, Mrs. Judith W. Andrews, Mr. Daniel Rowen, and Mrs. Sunderland; addresses by the Unitarian ministers of the State present, Rev. W. D. Simonds of Battle Creek, President Clute of Lansing, Secretary Reynolds of the A. U. A., Rev. Charles Fitch of Kendallville, Ind., representatives of the Baptist, Christian, Methodist, Swedenborgian, and Congregational churches, the Jewish congregation, and the Salvation Army of Grand Rapids, and others; and also several discussions of important subjects of thought and work, participated in by a large number. On the first evening of the conference a collection for the missionary work of the State was taken up, amounting to about $120. The success of the meeting was largely due to the energy of the president, Mr. C. S. Udell, in working it up. The Grand Rapids church is prospering under the leadership of Rev. Mila B. Tupper.

Kansas City.—The Unitarian Club met as usual this month at "The Coates House." The only fault found with the banquet was that it consumed too much time. Rev. E. Powell made a short speech on the duties of laymen to speak at banquets, to give the ministers a chance at the good things. Rev. M. J. Savage gave the address of the evening. No brief notice can outline its scope. Rev. J. E. Roberts has returned to his work. His congregation overflow the church, and make it necessary for this society to enlarge its present building or erect a new one.

Lincoln, Neb.—Rev. Lloyd Skinner is doing good work in Lincoln. Congregations are growing steadily. Great things are expected from the conference, November 4 to 6.

—The Nebraska Conference of Unitarian and Other Liberal Churches convenes in Lincoln, Neb., November 4, and holds over the 6th.

November 4: 8 P.M., address of welcome, Thomas L. Kimball, Esq., Omaha; short speeches on "Our Mission": I. Its Aim, Rev. Enoch Powell; II. Its Methods, Rev. N. M. Mann; III. Its Results, Rev. James Black, M.A.

Thursday: 10 A.M., devotional meeting, Rev. James Black; 10.30 A.M., business session, reports of churches and missionary movements; 11 A.M., Post-office Mission, Mrs. Mary Wallace; 11.30 A.M., reorganization; 2.30 P.M., "The Chief End of Man," Rev. W. G. Todd; 3.15 P.M., "Why I left the Congregational and came to the Unitarian Church," Rev. A. W. Connett; 4 P.M., Universalist greeting, Rev. Q. H. Shinn; 8 P.M., sermon, Rev. T. B. Forbush; reception of delegates.

Friday: 10 A.M., devotional meeting, Rev. G. Reynolds; 10.30 A.M., "Practical Church Methods": I. Sunday-school and Lend a Hand, Mrs. Weeks; II. Young People's Societies, Mr. C. S. Lobengier; III. The Literary Club, Mr. H. E. Lewis; 2.30 P.M., "Evolution in Religion," Prof. F. M. Fling; discussion; 3.30 P.M., address, Rev. N. M. Mann; 4.15 P.M., address, Rev. Eben H. Chapin; unfinished business; 8 P.M., platform meeting, Rev. J. Ll. Jones, Rev. G. Reynolds, and others.

—Our missionary, Rev. E. Powell, has arranged for a week of meetings in Carthage and Joplin, Mo., to close with Sunday, November 1, in which he will be assisted by Rev. J. E. Roberts (who will do most of the work) and Rev. James Black. It is quite confidently expected that we shall in the near future have two strong Unitarian societies in that part of the south-west of Missouri.

—The Unity Club of the Unitarian church of this city was organized the 9th inst., with a membership of twenty-five. The following officers were elected: president, Hon. N. S. Harwood; vice-president, Mr. G. P. Faucon; secretary and treasurer, Miss Sara Schwab; executive committee, Rev. Lloyd Skinner, Mrs. S. Schwab, Mrs. Henry E. Lewis, Dr. Mitchell. Work was planned for in three sections: 1. Contemporary Literature, History, Science, and Art; 2. Studies in the French Revolution in connection with Dickens's "Tale of Two Cities"; 3. The Economic and Industrial Problems of Money, Profit-sharing, Single Tax, and Labor Troubles, and the Remedies.

—The Young People's Guild of the Unitarian church has recently been organized. It meets Sunday evenings before service. The object is declared to be the cultivation of religious thought and aspiration, and the giving expression to the higher or spiritual life by means of devotional readings, prayer, and the consideration of great religious and moral questions. This year a study in comparative ethics will be undertaken, beginning first with Hebrew and Jewish ethics, then taking up the Græco-Roman ethics, and concluding with various types of Christian ethics. The programme for each evening is as follows: 1. Religious quotations from all present; 2. Poem; 3. Prayer; 4. Topic for the evening. At the last meeting it was voted to join the National Guild Alliance.

Massillon, Ohio.—Rev. F. L. Hosmer of Cleveland conducted an evening service here on Sunday, October 4. Though the weather was rainy, there was a congregation of over one hundred and fifty present. This was probably the first Unitarian meeting ever held in this place. Massillon is one of the oldest and pleasantest towns in Northern Ohio, with a present population of nearly ten thousand.

Marblehead, Mass.—The ordination and installation of Rev. John Basil Barnhill took place October 15. The sermon was preached by Rev. Charles G. Ames of Bos-

ton. Rev. S. B. Stewart of Lynn made the ordaining prayer. Rev. George C. Cressey of Salem gave the charge to the minister. Rev. Frederick B. Mott of Salem extended the right hand of fellowship. Other parts of the service were participated in by Rev. E. C. Butler, Rev. J. W. Hudson, Rev. Eugene De Normandie, Rev. B. H. Bailey.

Newburyport, Mass.—The Young People's Guild of the Unitarian church publish a manual leaflet containing an excellent order of opening service. The three objects of the guild are stated to be: (1) To study religious truth; (2) To do religious work; (3) To cultivate the spirit of devotion. Membership is limited to such young people as have passed through the pastor's confirmation class.

The Newburyport Unitarian Club announces a list of interesting speakers for the first Thurday evening of each month.

North Andover, Mass.—The Essex Conference held its sixty-ninth session here October 22. It was a day of the most entrancing fall weather, and a special train from Salem brought an unusually large attendance. A stirring paper was delivered by Rev. E. A. Horton of Boston on "Christianity on the Way to Fulfilment." Rev. George W. Cooke spoke upon "Clubs and Guilds," and Rev. E. B. Willson gave an admirable review of the past twenty-five years' life of the conference. Hon. E. P. Dodge of Newburyport was elected president for the coming year, and Rev. James E. Bagley secretary and treasurer.

Omaha, Neb.—Rev. N. M. Mann hopes to have the new church at Omaha dedicated the last of October.

Pittsburg, Penn.—At the installation of Rev. Charles E. St. John as the first minister of the new Unitarian church in this place, October 6, Rev. T. R. Slicer preached the sermon, and Rev. T. C. Williams, Rev. F. L. Hosmer, Rev. Grindall Reynolds, took part in the services. The young minister enters with splendid spirit into this new and promising field.

Plainfield, N.J.—The Unitarian Society has its plans for a new church completed, and its contract let; and the work of building is to go forward at once.

San Francisco, Cal.—Our correspondent, under date of October 11, writes: "Dr. Stebbins has not yet returned from the East. His pulpit here has been supplied during his absence by Rev. Messrs. Haskell of San José, Wendte of Oakland, and Van Ness of this city.

—"Our Channing Auxiliary held its regular meeting October 5, with reports and business. It pays the expenses of a delegate to the coming Pacific Coast Conference at Los Angeles, and will be represented there by several members. It has arranged for a course of lectures on 'Art' by Mr. S. H. Walter."

—"A Unity Club has been organized in the new Unity Church. Its first work will be a discussion of the 'Ten Great Novels of the World.'"

Seattle, Wash.—The Harvard Club of this city prospers. The *Post-Intelligencer* of October 11 prints in full a paper read before the club by Mr. Joseph Shippen, the president, on "The Story of Harvard College."

Sioux Falls, South Dakota.—Mr. A. H. Grant has taken charge of the Unitarian church here, and the society is already much encouraged. The Sunday-school is decidedly successful under the superintendency of Mrs. Lewis, as is the kindergarten under Miss Amelia Murdock's patient care.

South Evanston, Ill.—On September 27 and October 4, as the result of some months' correspondence on the subject, Rev. John R. Effinger, Secretary of the Western Unitarian Conference, held religious service in private parlors at South Evanston. The meetings have already been transferred to a suitable hall conveniently located, and a temporary business organization has been formed, with the prospect of better things to come. Rev. J. Ll. Jones was the preacher October 11.

Waterloo, Ia.—The cause of Liberal Christianity in Iowa was greatly aided by the recent session of the Universalist State Convention held here September 21 to 25. The attendance was the largest in the history of the church in this State; and the excellent results of the year's work—two new parishes (Charles City and Iowa Falls), a new church building at Greeley, four ministers ordained (A. C. Grier, Thomas E. Dotter, Mrs. S. L. Crum, and John E. Keyes), and the settlement of a minister at Mt. Pleasant (Rev. J. Clarence Lee)—filled all hearts with joy. The work of the missionary of the Women's Aid Association, Mrs. Crum, was especially commendable, and to her wisely directed energy the value of the year's work is largely due. The Young People's Union, with Henry Gillespie, the retiring president (he having entered the Divinity School at Galesburg), at its head, has done a most excellent work, and has fully justified the hopes of its organizers.

Every active Universalist minister in the State was present, as well as Rev. Messrs. Hunting and Harvey of Des Moines and Pratt of Keokuk, Unitarian. These brethren were made members of the convention, and the desire for a closer working union was expressed in the following resolution, which was adopted by a unanimous vote:—

Resolved, That we place on record our appreciation of the growing sympathy and mutual good fellowship between our own and the Unitarian denomination in this

State; that we accept in the same cordial spirit in which they were tendered the fraternal words of our brothers, Harvey and Hunting; and that we gladly pledge our best efforts to the common work of the two bodies, the extension of the grand principles of one Father, one family, "one divine event, toward which the whole creation moves."

West Gouldsboro, Me.—The summer just passed has been a very profitable one to the believers in liberal Christianity here. Services were held June 28, the first for the season, by Mr. Abram Wyman of Skowhegan, Me., a divinity student from Harvard. Mr. Wyman proved himself to be a young man of great ability, and an indefatigable worker. We feel assured that great good to the cause of liberal Christianity has resulted from his connection with us. He preached here twelve Sundays. His labors were shared by Mr. Herbert Allen, a student from the Bangor Theological School (Congregational); and perhaps the most pleasant thing about the work here has been the great good will manifested between the two young men, showing, as it did, the advance of liberality in religion. Our new union chapel was dedicated August 20 by Rev. S. A. Eliot of Denver, Col., assisted by Rev. Dr. Moors, Unitarian missionary, Rev. William H. Savary of South Boston. Rev. Mr. Canfield of Ellsworth, and Mr. Wyman. Clergymen of other denominations were present, and assisted at the services. The chapel is all paid for but a small debt of $300.

JOTTINGS.

"There should be some to watch and keep alive all beautiful beliefs."

Some persons, by hating vice too much, come to love men too little.—*Burke.*

"In ten years," says Major Conder, "the number of Jews in Palestine has increased from eight thousand to more than one hundred thousand."

The *Christian Union* estimates the number of religious periodicals published in this country to be 955, and the total circulation of the same to be 3,973,650 for each issue.

"To have done anything by which you earned money *merely*, is to have been truly idle or worse. If the laborer gets no more than the wages his employer pays him, he is cheated; he cheats himself."—*Thoreau.*

"The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells."

Mohammedanism is largely responsible for the African slave-trade. For this we justly condemn that religion. But what shall we say of Christianity when we learn that the liquors imported into Africa by Christian nations is causing more loss of life than the slave-trade? The Mohammedans have recently been holding an anti-rum conference at Khartoum.

The strong preacher is always marked by a strong belief in his calling. The wail is never heard from him that the pulpit has lost its power. He has too deep an insight into the enduring needs of the soul and the everlasting truth of the gospel to be seduced by that siren of our time. So long as man cannot live by bread alone, so long will the preacher's calling remain the first of all vocations.

In the *Homiletic Review* for September Dr. William Hayes Ward, the editor of the *Independent*, speaks with much dignity and good sense on "The Religious Paper and the Ministry": "The minister has a right, also, to demand of his religious paper, whether denominational or general, that it shall provide him with abundant means to form his own conclusions on all important questions, religious or ecclesiastical, that come before him as a teacher of religion. That means that his paper must, above all things, not exclude discussions on matters discussed in his denomination. The paper is not intended to suppress, but to promote, discussion, with the understanding that the truth will gain thereby, and that truth is no Eastern baby that must be bound so tightly that she cannot brush off a fly, but is a sturdy youth whom much exercise and some buffeting will not injure."

The study of "the gospel according to Tolstoï" has spread into Italy; and the well-known critic, G. Boglietti, discusses the subject with considerable ability in the pages of the *Nuova Antologia*, under the somewhat forcible heading "The Damnation of Tolstoï." He describes the doctrines of the greatest of living Russians, as they appear in "My Religion," "My Confession," and the more recent of his novels, as being "a form of evangelical humanitarianism, which is the natural reaction against the depressing conclusions of modern science on the value of personal existence and man's destiny on earth. It is a desperate effort to reconstruct on a basis of faith the harmony of the world, giving to life a meaning which it had lost through the influence of pessimistic philosophy."

By thine own soul's law learn to live;
And, if men thwart thee, take no heed,
And, if men hate thee, have no care.
Sing thou thy song and do thy deed;
Hope thou thy hope and pray thy prayer,
And claim no crown they will not give.
—*John G. Whittier.*

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THE CONQUERING PURPOSE.

A SERMON BY REV. LEON A. HARVEY, DES MOINES, IA.

"And Caleb . . . said, Let us go up and possess it; for we are well able to overcome it."—NUM. xiii. 30.

"Be of good cheer: I have overcome the world." JOHN xvi. 33.

We need to see very clearly and to keep the fact perpetually before us that this Christian life for which we stand is a warfare. The saintliest men and women, as well as the lowest and most pitiable, are all able to cry with Paul, "When I would do good, evil is present with me." Always we stand facing a higher and a lower level of life; always we find it an effort to rise, for always something pulls us back and seeks to drag us down. There are great differences certainly in the hindrances which beset different lives. But it is surely a mistake to believe that any serious, earnest life was ever lived without fierce inward battles, without hours of temptation and struggle. Even though the man has long since ceased to yield, still the temptation comes, and he is forced again and again to say, "Get thee behind me, Satan!"

The temptations which beset us in life are twofold,—those which grow out of the circumstances about us and those which arise within us. The two passages of Scripture which I have quoted as texts will serve to illustrate this difference, and will furnish a basis for what I wish to say on each of these two aspects of the theme.

My first text is the utterance of Caleb, "Let us go up and possess it; for we are well able to overcome it." It is evident from this verse that the Israelites had one brave man among them. They had long been wandering over the desert wastes of Arabia, and were now looking longingly toward the fertile fields of Canaan, which their imagination pictured as flowing with milk and honey. A company of prominent men had been sent by Moses up into the mountains overlooking Canaan to "spy out the land." The land was indeed desirable; but the inhabitants were a strong, giant-like race, and they could see that their cities were well fortified. The faint-hearted immediately said: "We cannot undertake to conquer such a people. It is impossible." Caleb alone said: "Let us go up and possess it; for we are well able to overcome it." We cannot commend the ethics of Caleb, who thus shows his desire to destroy another nation that Israel might be cared for: we must remember it was the ethics of a semi-barbarous people living three thousand years ago. He knew no duty save what he owed to Israel, and thought it God's will that all other nations should perish that Israel might be saved. To his rugged nature duty was clear. This fair land, with its luscious grapes and fertile fields, was meant for Israel; and so Israel must be brave enough to claim it and conquer it. While the others, then, are crying, "Impossible!" while they are describing the inhabitants of the land as giants beside whom the Israelites were as grasshoppers, Caleb is saying, firmly and quietly, "Let us go up and possess it; for we are well able to overcome it." We can well believe that, with such a spirit, Caleb gathered a company of followers about him, and conquered a portion of the "promised land" where his descendants lived long afterward.

This Bible incident is illustrative of a great human fact. All through the history of the world we see the same thing repeated. Wherever, in the history of any nation or of any institution, heroic action has been called for, the great mass of men have looked impotently on and have cried, "Impossible!" At such a time only one brave,

clear voice has sounded from out the faint-hearted multitude, saying, "We are well able to do this thing." And in that one brave heart has lain for a time the hope of a nation or a world.

When the world was lying under the ban of mediæval superstition, when religion was degraded by magical rites and morals corrupted by indulgences or *privileges to sin*, then one man, in spite of the threats of enemies and the warnings of friends, was brave enough to renounce the falsehoods, dressed out in religion's name, and to call them blasphemous lies. And in the heart of Martin Luther the Reformation was born. He saw the fair land of sincerity and truth; and, though the giant pope and all his helpers occupied the plain, he said, "Let us go up and possess it; for we are well able to take it." When, during the dark days of our own Revolution, the heart of the nation was faint and sick, the magic words, "We can," were sounded in the ears of the discouraged, and there was fresh heart and hope. When others gave up, Washington stood firm. And when, during those dark days which preceded the Rebellion, the North looked with swelling heart and indignant eyes at the institution of slavery, almost all were saying, "We are sorry it exists, but we cannot help it." But Garrison said, "It must not exist." And so with Lovejoy and Brown and Phillips. Men might call them fools and fanatics, they might shoot Lovejoy, hang Brown, and mob Phillips, still they would die, saying, "The thing needs to be done, and we will do it." They felt with Caleb that it was God's will that this work should be done; and no giants could frighten them, no mobs dismay.

I have recently read the Life of Dorothea Dix, who went one Sunday afternoon in 1841 to teach a class of women in the Cambridge jail, and found some insane inmates in damp, filthy cells, with no fire to warm their shivering bodies in that cold New England climate. From that day forth she had found her mission. She went from jail to jail and from prison to prison through Massachusetts, and the condition of the unfortunate insane which she found is almost beyond belief. Men and women caged like beasts, shut up in foul pens, without light or fire, were to be found in every county of the State. And this, said their keepers, is the best that can be done for them. Many, no doubt, before Miss Dix, had said, "This condition of things is wrong"; but they had all turned their backs. and said, "I cannot help it." But here was one who said, "This outrage against the unfortunate and the helpless must cease." Men told her that her efforts would be useless, but she did not heed them. "'Impossible,'" as she later said, "was not in her vocabulary." She did not stop when the legislature of Massachusetts had granted her request, and had appropriated money for an asylum. She went to New Jersey, and soon the insane of that State were cared for. Thus was State after State taken up, and legislature after legislature carried. Nova Scotia and New Brunswick, England and the continent of Europe, answered her appeal. Everywhere asylums rose, and tender hands ministered to feeble minds. Thus was the impossible accomplished. One brave, determined soul in a frail, consumptive body wrought the miracle, and led thousands of her suffering fellows from the darkest dungeons and the cruelest confinement to the glad sunshine of tender pity and human love.

In smaller ways we see this magnificent triumph repeated in every strong, determined life. From the classic story of Demosthenes holding pebbles in his mouth to overcome his stuttering to the living example of some poor boy working with tireless energy for an education, we see examples of the true hero saying, "I can," and men and women about them saying, "You are sure to fail." From out almost every community all over the world some conquering life has come, not, indeed, to a world-wide conquest, but to a real and noble one. Not all, like Stratford-on-Avon, can boast of a Shakspere, or, like Nazareth, can tell us of a Christ; but almost every one can tell of some noble man or woman who has accomplished what friends and neighbors said could not be done.

And what does all this say to us? As we study human greatness in literature, in history, or in life, as we read of Alexander conquering the world in the name of Macedon, of Miss Dix conquering it in the name of pity and love, as we look into the faces of men and women who have succeeded where all the world said they must fail,

what does it teach us? Does it not tell us in clarion tones of the possibility in us all? No forest is dense enough to hide from the world a Garfield, no place so secluded that a Greeley will not find from it his way to eminence.

It is so easy to stand by and say that this is simply "good luck," that these men have drawn the winning card in the great game of life. But read the life of any one worthy a place in the world's list of heroes, and you will see that it was not luck, but tireless energy and consecrated effort, which have won distinction. Circumstances have indeed placed the promised land before them, but their own brave hearts and tireless hands have conquered it. Like Caleb, they have said, at first aloud, and then, when ridiculed and persecuted, kept saying in their secret hearts, "We are able to overcome." The difference between them and the common man has been the difference between Caleb and his companions. The common man has looked at the work of the world which needed doing, and has said, "I cannot do it." The Calebs of the world have said, "It must be done!"

I never can read the story or look upon the example of a human life that has come from some secluded nook in the world,—some unknown Nazareth,—and has done great things, without saying, That is an example of what the human mind and heart, once quickened and consecrated, have power to do. There is a greatness in me and in us all which thus goes forth to claim fellowship with the greatest. For us the same sun shines, the same seasons come and go, the same spiritual forces, ambitions, hopes, and fears are beating through our brains, and calling us to duty and greatness. It has not been exceptional conditions that have made them great, for they have come from the palace and the cottage alike. Some of the great ones of the world have grown to manhood in the cellars and garrets of cities. Many have come from quiet, secluded farms. Some have been prepared for the larger part they were to play in the damp, dreary coal mine or in the noisy factory. But always, I fancy, with a Lincoln splitting rails, with a Hugh Miller quarrying stone, there was that deep consciousness of power which said, as they caught now and then a glimpse of the great world beyond their humble tasks, "We are able to conquer these also." It is the same consciousness which stirs in us when we read the story of their lives, and are ashamed of the little we have done and are doing. For in our best moments the most of us are conscious of being able to do much more than we have done, much more than we have ever thought of doing.

I cannot dwell longer on this aspect of my theme; but I would beseech you to be loyal to those inner voices which claim you and ask you to be brave and strong. It is so easy to find an excuse when some unpleasant task is presented, so easy to say, "I am not able," and thus turn our backs upon some needful call, when the brave and noble and strong would say, "I *can* and *will*."

I am sure it must have occurred to you, while I have been speaking, that there are two types of conquest, two very different kinds of success. There is the conquest of Alexander and the conquest of Miss Dix; there is the triumph of Napoleon and the triumph of the Christ. You see how vast the difference is; and you see it is not enough for a man to face the world and say, "I will suceed." If he says that in deepest earnest, if the words are written there in the deepest heart of him, so that every failure only makes him repeat them with greater emphasis, then they become prophetic; and from out the hands of Fate herself he seems able to wrench the prize he seeks. Of course, this would not be true for every man; but it would, I believe, be true for multitudes who do not suspect their power. It is thus that at the bottom of every great achievement, whether it be the making of a fortune or the conquest of a world, there lie the greatness of the human mind and the power of the human spirit. The victories of Rivoli and Austerlitz were already shining in the eyes of that Corsican youth of twenty-seven who in 1797 took command of the armies of France. Here was a man to whom the Alps should be no barrier, whom the allied powers of Europe could not overthrow. And yet, as we think of Napoleon, our admiration refuses to pass into reverence; and, though we wonder at his genius, we can never turn our wonder into love. When we ask the reason for this, we discover that his life lacks the very quality to which love alone is given. It lacks the quality of sacrifice. Nay, the very opposite

of sacrifice, selfishness and greed, inspire it and possess it from the beginning to the end.

Certainly, there was heroism in his life; but it was not the deepest heroism. If we could get a glimpse into the inner heart of him as he rode to battle, it would be a very different picture from that in the heart of Jesus as he went to the cross. We should see that he who was once master of five-sixths of Europe was never master of his own selfishness. He overcame the world, and yet was mastered by his worldly greed.

There is another and a deeper meaning in those words of Jesus in which he said to his disciples, "I have overcome the world." Viewed from the standpoint of Napoleon, how utterly foolish and preposterous they sound! Here is a man who stands looking into the face of failure and death, and knows that, though he has a few sympathizing friends now, they will soon forsake him. He who had sought to be a great world-leader, had sought as a messenger of the Highest to usher in the kingdom of God, sees himself forsaken and alone, marching to a felon's cross. And then, with this vision before him, with its humiliation and its pain already present to his thought, he declares, "I have overcome the world." What would seem to us the bitterest failure is somehow, in the thought and heart of Jesus, translated into triumphant victory.

To understand a victory like that, we must forsake the standards of the multitude and cease to listen to the plaudits of the crowd. We must withdraw into that quiet solitude where the whirlwind and the earthquake do not disturb, where only "the still, small voice" is heard. Let me ask you to summon such a time, if it has lasted but an hour—nay, if it has lasted but a few brief minutes—in your own experience. Somewhere on your life-journey you have been called upon to champion an unpopular truth. It may have been only in conversation with a friend whose friendship was dear to you; it may have been in the family, where your opinion chilled the love of those most dear to you, to whom you had gone for sympathy and strength. Or it may be you have stood for some principle of righteousness in the community, where your position brought obloquy and reproach. If in any of these places you have felt the gladness of defending some principle of justice, some forsaken or new-found truth, then you get a glimpse, at least, of the triumph which Jesus felt when he said, "I have overcome the world." There is something about truth and righteousness which brings a sense of companionship to him who defends them, however lonely he may seem. He knows that he is not alone, for the Father is with him.

But, when we take truth into human life, when it is no longer abstract, but concrete, then this sense of triumph is clearer still. Have you not some time defended some wronged and outcast brother, some ruined and heart-broken girl? Have you not felt yourself being made an outcast with him and for him, felt the scorn and the mockery of those who ought to understand? I am sure some of you have; and you will know how, in the midst of disappointments which brought tears and heartache, there has been a mighty peace—a peace which passeth understanding—rising up and filling you with joy, with a sense of victory nobler than any outward triumph you have ever known.

It is in coupling these two thoughts that we get the secret of the Christ. He came to bear witness to the truth; but he came also to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives. He came not to be ministered unto, but to minister. And you who have had your unselfish hours know the victory of love. You know how in losing your life you have found it, how the riches of life have never been revealed to you until in moments of unselfishness you have laid them at the feet of friendship or on the altar of self-sacrifice. There is a triumph in such times which makes the victories of Napoleon seem small.

And such a victory is open to us all. To this the human spirit with its vast resources should be consecrated; and then what power, what dignity, it has!

But, my friend, if this spirit of self-sacrifice is not in you, if you are simply asking yourself from day to day, How can I better my own position? how can I add to my own stock of worldly goods? then you are not a Christian. You need to be converted, to be born again, and made to drink of the waters of self-sacrifice.

To be a Christian, my friends, means that a man dedicates himself to the service of

humanity. It doesn't mean that he belongs to a church in order to bring him social distinction and pleasant Sundays: it means, if it means anything, that he is looking into the face of the great world, and is asking, What can I do to bring in the kingdom of God? More and more do I tire of the effort to make the church simply a place of entertainment. More and more do I long to help make it a place where men shall come from Sunday to Sunday to consecrate their lives to highest things, and to be baptized with the spirit of the Christ. Will you not all try to make this such a church? You will need the heroism of a Caleb who feared no outward foes. Nay, you will need the spirit of the Christ, which will turn hatred into love and selfishness into self-surrender.

JOHN BIDDLE.

John Biddle has been called "the Father of English Unitarians." If he does not quite deserve that title, he unquestionably comes nearer to deserving it than does any other man. He was a courageous and independent thinker at a time when to think independently in matters theological a man must literally "take his life in his hand." In the history of religious heroism, he will ever deserve a place. In no way can we of the present day better learn at what a cost our religious liberty has been bought than by reading the story of this brave man's life, who by his fearless outspeaking may be said to have opened the door for Unitarianism and Free Christianity in England.

John Biddle was born in Wotton-under-Edge, Gloucestershire, in the year 1616. His rapid progress at the village school brought him under the notice of Lord Berkeley, who appears to have taken some interest in the scholars there, and was wont to pay the fees for a certain number of the best. It was probably because of this beneficence, which Biddle enjoyed from a very early age, that the boy was kept under the tuition of the village dominie until he had entered his twentieth year. He had before that time "Englished Virgil's Eclogues and the two first Satires of Juvenal"; and we can well believe that he "outran his instructors, and became tutor to himself." In 1634 he found some means of getting to Oxford, and entered Magdalen College, where in due course he took his degrees, and for seven years learned and taught.

His name has come down to us among the "Athenae Oxoniensis," but without description of his university life. It was probably a life of hard work and thought and barren of incident. He was once invited to go back to Wotton, and undertake the charge of the village school; but of that academy Biddle seems to have had enough, and refused the offer, recommending to the governors another man, as better qualified for the position than himself. Another headmastership, however, soon afterward came in his way, attractive enough to lure him from the seclusion of his Alma Mater into the unfamiliar world of city life. In his twenty-sixth year the governors of the Free School in the Parish of St. Mary le Crypt, Gloucester, offered the care of it to Biddle, who thereupon gave up his work at Oxford, and set out for his native shire. His salary at Gloucester was not large, but ample for a man of simple habits; and he had here what was of far more importance to him,—leisure to pursue his own studies. The next three years form, as it were, the hinge between the peaceful life of the past and the unrest of the future; for it was at Gloucester that his religious opinions began to stray from orthodox lines, and it is noteworthy that with him, as with Servetus, this came about wholly as the result of a diligent study of Scripture. Though Socinian principles were not at that time unknown in England, they do not seem to have taken root in the provincial towns; while, in the metropolis, to hold them was to live in the shadow of the gaol. Biddle expressly said that he had seen no Socinian books, and there can have been little in his education or his surroundings to predispose him to heresy. M. Renan has said: "Le premier devoir de l'homme sincère est de ne pas influer sur ses propres opinions, de laisser la réalitè se reflèter en lui comme en la chambre noire du photographe, et d'assister en spectateur aux batailles internes que se livrent les idées aux fonds de sa conscience. . . . Nous n'avons pas le droit d'avoir un désir quand la raison parle: nous devons écouter, rien de plus: prêts à nous laisser traîner pieds et poings liés où les meilleurs argumens nous entraînent."

And in Biddle's case, as in so many others, obedience to this principle led to the heterodoxy that is inevitable where men dare to give their reason free play. Made as we are, uniformity of belief is not possible, or only possible at the exorbitant price of accepting an infallible hierarch who shall demand of men the faith that Luther preached,—the faith that "wrings the neck of reason and strangles the beast."

The garrisoning of Gloucester for the siege in 1643 threw all municipal arrangements into confusion, and was followed by a period of unwonted liberty of action and thought and speech. Party feeling ran high, and every one had strong opinions; and, since religion and politics in those days were very closely interwoven, it is not strange that both subjects were pretty freely discussed, and new views of both put forth. But the Presbyterian authorities were keen to detect heresy in any form; and men who differed at all from their neighbors soon found that it behooved them to be wary, and take heed to whom they spoke.

Now, Biddle's upbringing among the simple Cotswold folk had not been of a sort to make him wise in the manners and morals of society. In the midst of nature the child does not learn suspicion or deceit. From the still pools by the roadside reflecting unerringly the fringing flowers and the overarching sky, from the happy warbling of the birds at sunrise, from the ripple of the stream and the play of the sunlight and the breeze over fields of waving corn, Nature inspires her children with a glad and trustful spirit; and it does not surprise us to find Biddle described as being of "an open nature," and prone to talk freely with his friends upon whatever topics were uppermost in his own mind. But such candor is perilous in an age when the man who, by fair means or foul, can hunt down a heretic, is thought to be doing good service to God and to the State. This free-thinking schoolmaster soon found himself notorious. When his ideas became more definite, a natural desire possessed him to lay them before other thinkers, and he drew up certain arguments preparatory to a treatise denying the deity of the third person of the trinity. This draft he lent to a friend, who, in accordance with the views of honorable dealing then prevalent, showed it to the Presbyterian magnates of Gloucester, and through them it was brought under the notice of a Parliamentary Commission then in the town. The author was erelong served with a summons to appear on a charge of heresy, and make a confession of his religious beliefs. His creed failed to satisfy the court inquisitors; and Biddle, though ill at the time with fever, was committed to the common gaol, to wait in safe custody "till Parliament should take cognizance of the matter." He had friends, however, of another stamp: and we are told that "a certain person of note, dwelling in Gloucester, who had a respect for Biddle (for the truth is, except his opinions, there was ittle or nothing blameworthy in him), he procured his liberty by giving sureties for his appearance when it should please the Parliament to send for him."

Six months later he was cited to Westminster to be examined by a conclave of divines, by whom he was questi ned and cross-questioned, sent back to gaol, recalled, re-examined, and remanded again and again; but, though he prayed to be confronted with any theologian competent to argue with him upon the doctrines in dispute, his request was ignored, and no definite answer was vouchsafed to any one of his theses. Mild-tempered though he was, after sixteen months of waiting, the prisoner became impatient, and accused those over-zealous Christians who would control his creed and conscience of "deluding both themselves and others with personalities, moods, subsistences, and such-like brain-sick notions that have neither sap nor sense in them, and were first hatched by the subtleties of Satan in the heads of the Platonists to pervert the worship of the true God." Denied the opportunity of free controversy, Biddle set forth his opinions in a pamphlet entitled "Twelve Arguments drawn out of the Scripture wherein the Commonly Received Opinion touching the Deity, of the Holy Spirit is clearly and fully refuted." This shared the common fate of heterodox publications, all obtainable copies being publicly burned by the hangman; but it went through a second edition before the end of the year.

In May, 1648, the Draconic Ordinance was passed, inflicting death on all who dared to deny the omniscience, omnipotence, or the triune nature of God, the Resurrection and

Atonement of Christ, the Inspiration of Scripture, or the bodily Resurrection and Judgment of Men. It was a terrible weapon; but, since there were so many men in Parliament who would have condemned themselves in using it on others, it proved unwieldy, and soon became obsolete. Regardless of the ordinance, Biddle published a "Confession of Faith," with his name appended thereto, and soon afterward, anonymously, "The Testimonies of the Fathers." For these he was, of course, detained in prison; and the Assembly of Divines "made their endeavors to the Parliament" that he should be put to death on a certain day under the ordinance aforesaid. But something hindered the execution of this sentence, and the "damnable Socinian" was allowed to linger on in gaol. The tedium of captivity was relieved now and then by the visits of a man who stood, it would seem, almost alone among intelligent churchmen in those days, in his fondness for discussion with men of another faith. This was Rev. Peter Gunning, afterward Bishop of Ely. He was a learned man, an ardent Royalist (he was once in gaol for helping the king's troops with the offertory of his congregation), and one of the props of the Established Church. Yet he frequented sectarian meetings of all sorts, and, where possible, made friends of their leaders. In John Biddle he found an opponent worthy of him; and, though neither of the disputants ever convinced the other, both managed to keep their temper, and their friendship remained firm.

After the expulsion of the Presbyterians from Parliament, Biddle was allowed a little more freedom, and might even be visited by any of his friends without restraint. Admiration or curiosity drew many strangers to see this pestilent blasphemer; and among them came a gentleman of wealth and influence from Staffordshire, withal a justice of the peace. This visitor was so favorably impressed by the prisoner that he set to work forthwith to procure him his liberty, and, having prevailed upon the authorities to grant this, immediately appointed him to be his own chaplain. It is a pity that the name of this benefactor has not come down to us; for they are few even now, and were still fewer then, who dare to act upon a generous impulse when it involves utter disregard or defiance of popular prejudice. This happy refuge, however, even though a magistrate's house, was no inviolable sanctuary. John Bradshaw, vigilant President of the Council of State, got wind of his captive's escape, and inquired into the manner of it. Not being able or, perhaps, willing to satisfy himself as to the legality of the emancipation, he straightway recalled the chaplain, and consigned him again to his too familiar lodging, where, in consideration of his misdeeds, he was more closely confined than before. Soon afterward his patron died. The exaction of prison-fees and long compulsory idleness had brought down his small resources to the lowest ebb, and at one time a draught of milk twice a day was his only food. Gladly, therefore, did he accept the offer of a London printer, Roger Daniel, and undertake to correct for the press a new edition of the Septuagint in Greek, which he was just then bringing out. Daniel was well pleased to get the services of an eminent Greek scholar, and Biddle was thankful both for the wage and for so congenial work to break the monotony of prison life.

At length, in 1652, the Act of Oblivion gave him his freedom; and he was able to go in and out, and hold weekly meetings with his friends, as before. And, among the little group who were wont to gather round him on Sunday afternoons, Peter Gunning was no unfamiliar figure. This liberal-minded churchman was, nevertheless, loyal to the faith he professed, and on more than one occasion warmly contested the teaching of the heretical pastor. Their controversies, however, never led to any display of that bitter party spirit and unchristian feud of which intolerance of religious dissent has ever been so fruitful a source. Biddle and his opponent remained friends; and their audience must have been no less edified than interested by hearing two views of disputed doctrines ably and fairly set forth instead of only one. It may, indeed, be doubted whether such twofold ministrations be not, after all, more profitable than that unchallenged presentation of theological principles which demands from the audience only a passive, not to say somnolent, docility.

The common beliefs of the little society were these "that the Fathers under the

old covenant had only temporal promises; that saving faith consisted in universal obedience, performed according to the commands of God and Christ; that Christ rose again only by the power of the Father, and not by his own; that justifying faith is not the pure gift of God, but may be acquired by men's natural abilities; that faith cannot believe anything contrary to or above reason; that there is no original sin; that Christ hath not the same body now in glory in which he suffered and rose again."

And now for two years the Biddellians, as they were called, were able to worship God in their own way without fear of molestation. Cromwell was inclined to be tolerant, and his "Instrument of Government" provided "that such as profess faith in God by Christ (though differing in judgment from the doctrine, worship, or discipline publicly held forth) shall not be restrained from, but shall be protected in, the profession of faith and the exercise of their religion, so as they abuse not this liberty to the civil injury of others, and to the actual disturbance of the public peace on their parts, provided this liberty be not extended to Popery or Prelacy, or to such as, under the profession of Christ, hold forth and practise licentiousness." Herein was nothing to exclude Socinians from participation in the promised liberty; but the "Instrument" was too catholic for those who had to use it, and the Protector's first Parliament immediately narrowed it to apply to those alone who agreed as to the *fundamentals* of Christianity. What these fundamentals actually were it needed the careful deliberation of a specially appointed committee to determine. Baxter suggested the Apostles' Creed, the Decalogue, and the Lord's Prayer; but these were deemed inadequate, because, forsooth, "a Papist or a Socinian would subscribe to these." So they embodied their notions of distilled Christianity in a set of propositions which should contain what they could not find in the Bible,—the doctrine of the trinity,—and thereby put Biddle and his little community along with "Popery and Prelacy," outside the congregation of the righteous. As far as they were concerned, however, all went on quietly until 1654, when Biddle published his "Twofold Catechism,"—a catechism for children,—and one more elaborate, setting forth the principles of theology as accepted by the author and his friends. Such a publication was at any rate imprudent, and may be thought wholly unnecessary.

Creeds and catechisms have been thrown aside by modern Unitarians: the attempt to fasten the belief of one age in a formula that shall be handed down to the next they regard as a hindrance, believing that our religion is, or ought to be, bound up with our whole being, and that theology, which is its intellectual expression, must change and move with intellectual advance or sever its connection with what is noblest in our human nature. But no mind can escape the influence of the age in which it ripens. In the seventeenth century tolerance was a rare virtue; and we cannot think it strange if Biddle failed to attain the still higher conception to which Goethe gave utterance when he said, "Die wahre Liberalität ist *Anerkennung*,"—recognition of our opponents as being sincere and honorable as we ourselves strive to be, and recognition in our own opinions of the imperfections and limitations that we are so ready to condemn in theirs.

This "Twofold Catechism" was full of doctrines abhorrent to Presbyterian Orthodoxy, and its author was brought to answer for his blasphemies before Cromwell's first Parliament. It was the Parliament touching which Carlyle says: "I have read their debates, and counsel no other man to do it. Wholly upon the 'Instrument of Government,' modelling, new modelling of that, endless, anxious spider-webs of constitutional logic, vigilant checks, constitutional jealousies, etc. To be forgotten by all creatures."

The Parliamentary Journals for 1654 give us the record of Biddle's trial on the 13th of December: "The House being informed that John Biddle, being apprehended by the Serjeant-at-Arms according to the order of the House was at the door, he was called in.

"Being come to the bar, he kneeled awhile, till Mr. Speaker bid him stand up. And, being demanded what his name is, he answereth, 'John Biddle.'

"Being shewed the book intituled 'The Apostolical and True Opinion concerning the Holy Trinity, Revived and Asserted,' saith he doth acknowledge the book and the

contents of it, and that he wrote it. And, being shewed the book intituled 'A Twofold Catechism,' saith he knoweth the book and the contents of it, and that he wrote it. Denieth he keepeth a school. Saith he hath no congregation.

"Being asked who printed these books, saith hitherto he hath answered as a Christian, to give an account of the hope that is in him. What the law of Christ doth warrant him to answer, he will do; but beyond that he will not. The law of Christ commands him not to betray his brethren.

"Being asked whether the law of Christ did enjoin him to believe that the Holy Ghost is not God, saith the law of Christ doth nowhere tell him the Holy Ghost is God.

"Thereupon he was ordered to withdraw. Afterward he was called in again. Being come to the Bar, he was, by order of the House, demanded by Mr. Speaker 'whether the Holy Ghost be God.' Saith he hath examined the Scriptures, and doth nowhere find, in the Old or New Testament, that the Holy Spirit is God. He doth own the books, and his opinion is sufficiently declared in them.

"Being demanded whether Jesus Christ be God, from everlasting to everlasting, answereth he doth own the books, and therein hath declared his judgment. But saith he doth not find in Scripture where Jesus Christ is called the Most High God, or God from everlasting to everlasting.

"Being asked whether God be confined to a certain place, saith this is not the hope that is in a Christian: therefore, there is no necessity lying on him to answer.

"Being asked whether God hath a bodily shape, saith he hath answered sufficiently to that already.

"Ordered that John Biddle be committed prisoner to the Gatehouse in Westminster, and there to be kept close prisoner without pen, ink, or paper, in order to a further proceeding against him.

"*Resolved*, That the Committee do proceed in reference to these two books of Biddle's."

The Committee, it appears, did proceed, examined the pestilent volumes, reported thereon, and read aloud certain passages before that strange assembly of inquisitorial Commons; and it was "*Resolved*, That this House doth agree with the Committee that the said book is full of horrid, blasphemous, and execrable opinions, denying the deity of Christ and of the Holy Ghost. That it be referred to the Committee for printing, to bring in a bill for punishment of the said John Biddle."

The conclusion was portentous, and forbade the most sanguine of the prisoner's friends to anticipate anything but calamity; yet Biddle himself, though he hoped for nothing from his judges, was neither disheartened nor fearful. And for this time the suspended sword was sheathed, and the threatened fate withheld, for Cromwell dissolved his Parliament; and the prisoner, six months later, regained his liberty in the ordinary course of law.

And now a new antagonist appeared. In the Stone Chapel in St. Paul's a congregation of Baptists was wont to meet under the pastoral care of the Rev. John Griffin; and from this fold several sheep had strayed into Biddle's little flock, whence they showed no disposition to return to their old pastures. Distressed at their perversion, their pastor felt himself called upon to make some public protest, and challenged the heretical leader to a polemical duel in the Stone Chapel, whereby they might more fairly lay their claims before the religious world.

Though he liked not public displays of this sort, Biddle thought it cowardly to refuse the encounter, appeared, therefore, at the appointed time in Griffin's meeting-house, where he found a little crowd of idlers assembled to watch the fray. Some of his own most bitter enemies were present, and among them certain booksellers whose zeal for Orthodoxy had won for them the nickname of the "beacon-firers." Griffin fired the first shot by solemnly inquiring "whether any one were present who denied that Christ were God most high." Biddle replied, "I do deny it." Griffin then proceeded to show the iniquity of such a denial, and to defend his own more righteous faith; but he, "being put to it," as we are told, "for want of the true way of argumentizing, the disputation was deferred to another day. Whereupon Griffin, being conscious to himself that he was not able to grapple with Biddle, he and his party brought it to pass that, upon report of more blashemies uttered

by Biddle, he was, by command of Oliver the Protector, seized on the 3d of July (being the day before they were to make an end of the disputation), and forthwith committed prisoner to the Poultry Compter."

And now the pastor might sleep soundly, haunted by no evil dreams and forebodings of an ignominious defeat on the morrow. He had done foolishly in calling out a strong man to the battle, and doubtless thanked God in his prayers that he was so well rid of his adversary. But Cromwell found the custody of this maligned heretic a little embarrassing. For his own part, he would deal gently with erring brothers like Biddle; but he had to consider two powerful parties, —the Baptists, who would resent any severity, and the Presbyterians, who would equally resent any leniency. In these circumstances, it seemed best to get the captive out of the way of both; and in the autumn Biddle was banished to Scilly, there in the castle on St. Mary's isle to watch the winter storms and to ponder some strange phases of religious life.

Carlyle says: "Oliver objected, now and always, to any very harsh treatment of Biddle & Company, much as he abhorred their doctrines. Why burn or brand or otherwise torment them, poor souls? They, wandering as we all do, seeking for a door of hope into the eternities, have, being tempted of the devil, as we all likewise are, *missed* the door of hope and gone tumbling into dangerous gulfs,—dangerous, but not yet beyond the mercy of God. Do not burn them: they meant, some of them, well; bear visibly, to me, the scars of stern, true battle against the Enemy of Man. Do not burn them: lock them up, that they may not mislead others. On frugal, wholesome diet in Pendennis Castle or Elizabeth Castle in Jersey, or here in the Clink Prison in London, they will not cost you much, and may arrive at some composure. Branding and burning is an ugly business,—as little of that as you can!"

So Biddle was sent to the lonely island, not that he might "arrive at some composure" (for his serenity was seldom disturbed), but that his friends and enemies might keep the peace awhile. He, wandering day by day on the wild shore of his Patmos, "solely gave himself up to the studying of several intricate matters, and of the various opinions concerning the beast in the Apocalypse, Antichrist, and the personal reign of Christ on earth, which, being digested, according to his mind, he explained them after his return in conventicles, held every Sunday in the afternoon, before his disciples."

So far as he knew, however, he was to end his days in exile, and never dreamed that his apocalyptic musings were the forecast of future sermons. He was not kept in close confinement; and, by the influence of Thomas Firmin (one of the philanthropists who have exemplified most brightly that broad charity and unsectarian benevolence to which the rank and file of Christians are so slow to attain), the Protector was induced to allow him a yearly pension of one hundred crowns wherewith to provide what was needful for his bodily existence. His friends, meanwhile, did all they could to bring about his return; and in the early spring of the year 1658 "several prime persons of the anabaptistical party remaining in London" drew up a petition for his recall under the "Habeas Corpus Act." He was thereupon summoned once more to Westminster, and appeared before Judge Colynn, by whom, since no accusation was brought against him, he was at once discharged.

Now, therefore, he was free to resume his pastoral work, and he labored through the summer at the task of establishing his little church in a more permanent form upon congregational principles. In September, when the Protector died, and his successor called a Parliament, consisting for the most part of Presbyterians, Biddle's friends persuaded him to withdraw for a while into the country. But upon the dissolution of Richard Cromwell's Parliament he returned to London; and nothing further occurred to interrupt his work until the Restoration of King Charles in 1660. Charles abhorred nonconformists and schismatics of all sorts, and set himself to make an end of them. He would have his realm Episcopalian; and the Act of Uniformity, passed in 1662, whereby every minister was bound to subscribe to the whole contents of the Prayer Book, was a "root and branch" measure toward this end. As a result thereof, 2,000 clergymen were deprived of their livings, and the prospects of nonconformity darkened every day. In June Biddle, and those of his congregation who braved the civil power,

were arrested at their meeting, fined,—the leader, £100, and every hearer, £20,—and thrown into prison until the whole sum should be paid. Biddle, inured to prison life as he was, soon foresaw that this captivity was to be his last. Never the most sanitary of lodgings, a London gaol in the hot days of July was poisonous; and in less than five weeks its foulness brought on the illness which was to give him his only release. By the kindness of the sheriff, he was allowed to spend his last days in more healthy apartments; and, with this amelioration, he lingered on until September, then died.

Such is the story of the man who has been called the "Father of the English Unitarians." To that title he has no very just claim; for he was not the earliest English Unitarian, he did not call himself by that name, and his opinions were very different from those of Unitarians of the present time. But he, like Faustus Socinus in Poland, was the first to gather into a little church the scattered few who thought as he did; and it was among his own disciples that the name "Unitarian" originated. It was not his fault that he knew so little of the "higher criticism" and the "liberal theology" of a more enlightened age. Biddle shaped for himself a theology from what he found in the Bible, and his conceptions were often small and Judaic as compared with those whereunto science has aided us in these later times. But he was a brave, true man, with plenty of noble martyr stuff in him, who strove in all earnestness after the truth, and attained what Goethe says is, after all, the essence of religion, reverence. A reverent heart cannot but follow its highest instincts; and reverence will ever be our safeguard against brag and overvaluing of our own opinions, even when we believe them to be nearer the truth than our neighbors.

"Irrthum verlässt uns nie: doch ziehet ein höher Bedürfniss
Immer den strebenden Geist leise zur Wahrheit hinan."

—*Goethe.*

In tracing the history of Unitarianism or Free Christianity in England, the earliest shining name we find is that of John Biddle. The next is Theophilus Lindsey. The third is Joseph Priestley.

K. M. W.

Bristol, England.

THE HOUSE ON THE SHORE.

AN ALLEGORY.

Two simple-minded men, who had dwelt all their lives in a country far inland, at last undertook a long journey together. This happened many ages ago, when there were no such things as printed books or village schools, and when the people in isolated districts saw no travellers, and knew nothing of the great world beyond the hills which closed their horizon.

Wolfgang and Athelstane—so our pilgrims were called—walked on over downs and heaths, and through the vast forests of oak which then overspread the land, till at last, after a night's toilsome march, they came, in the early dawn, to a spot which seemed to them the strangest they had ever visited. Walls of rock shut out any distant view; but immediately before them, on a gentle declivity, there stood a structure, much larger than the humble cottages which Wolfgang and Athelstane had inhabited, and of a singularly different form. Instead of a pointed roof of thatch or tiles, there was, on the top, a flat floor of boards; while beneath, where there should have been a solid, square foundation, there was a long, thin wedge, almost like a roof which had been reversed and turned downward. Also, through the floor rose up two long, slender, tree-like erections, with all the branches carefully smoothed away. Cross-bars were slung on these poles, and ropes connected them together; while a great roll of coarse woven stuff, like sackcloth, lay folded up beside them. At one end, and outside of the wooden structure, hung a huge beam, standing, as it seemed, in some unaccountable relation to the rest of the fabric, and connected with it by machinery passing into the interior. All these singular things were slowly and carefully noted by our two humble travellers, as they walked round the wooden building in the morning twilight. No one was near who could afford them an explanation of the use or purpose of what they saw, and their doubts and wonder grew every moment.

"What can it mean?" said Wolfgang. "What did the builder—whoever he can have been—intend by such a mansion as this?"

"It is clear enough," answered Athelstane,

thoughtfully, "that it is the work of some very ingenious hands. How soundly and skilfully it is all fitted together!"

"True," replied his comrade; "and yet ought we to say it is well made before we can tell for what purpose it is constructed? To me it seems that our own old huts of wattled willow and turf were, after all, of a better shape for a house to stand on the ground."

"Do you think this is a house, *only* a house?" said Athelstane, suddenly looking up.

"Well, if it be not a house, what else can it be?" said Wolfgang. "Let us try to look inside of it, and examine it more closely."

The two men soon contrived to enter the edifice which so puzzled them, and presently Wolfgang exclaimed triumphantly:—

"See! there can be no question more on the matter. This is only a house. Here are seats and tables for men to sit at, and beds for them to sleep in; and here is a fireplace, and a great iron pot to cook food. Now you can have no hesitation. It is just a wooden house, and rather stupidly planned."

"I have no doubt," said Athelstane, "that it is intended for a habitation; but is it not inexplicable that a builder who can work so cleverly should construct it so unsuitably for a common house? Why is it not made to stand squarely and steadily on the ground? What is the sense of these long, soaring poles standing up through the middle, with the coils of ropes and bales of sacking? And this? This is the most mysterious thing of all," said Athelstane, placing his hand on a wheel which instantly stirred the great beam at the back.

"They are strange, certainly," replied Wolfgang, —"very strange and useless things, I should say, about a house which would be much more comfortable and answer its purpose better without them. I cannot agree with you that the builder was really a clever man or knew what he was about, else he would never have erected those poles or made that senseless, upside-down roof instead of a foundation, or, above all, have constructed that totally unmeaning apparatus behind the whole structure."

"I differ from you," said Athelstane, after some moments more of reflection. "I think it is we who are not clever or ingenious, and who cannot find out what the carpenter who made this building intends to do with it. I do not believe that singular form beneath (so little fit for a building only intended for a house), nor those poles and ropes and vast sheets of woven stuff, nor yet that mysterious great beam, were all added to a mere house for nothing, for no purpose whatever. I think, Wolfgang,"—and Athelstane laid his hand on his friend's arm earnestly,—"I think what we are looking at is something *more than a house.* I think *it is not intended to stand always where we see it.*"

"You are dreaming, Athelstane," said Wolfgang, with a short laugh. "Where on earth should a house go if it is not to stand always where it is built? Who would want to move such a structure as this?"

"I do not know," said Athelstane, humbly. "I do not profess to understand the mystery of it: only I see that the master carpenter who built it must have been a very great carpenter indeed; and I cannot believe that he has made all these things in vain or for no important purpose. If he wanted only a house, why did he not simply build a house, standing flat on the ground, and with no shafts piercing the air, and no vast guiding beam at the back? Trust me, Friend Wolfgang, this is something more than the common abode of which alone you seem able to think."

While the two simple-minded men yet talked together, the sun had risen, and there was a sound of many waters and of rising waves. And through an opening in the rocks, which the travellers had not perceived in the twilight, the great ocean became revealed to their eyes. Higher and higher rose the tide, till it almost reached where the strange wooden building still lay motionless; and the travellers retreated a little up the shore, and stood, awe-struck and breathless, watching what might happen. Then down from the cliff above ran a band of mariners, and leaped on board the vessel, and hauled in the anchor; and presently the waves lifted up the ship, and she floated bravely on the waters. Very soon the mariners set the sails, which had lain idly on the deck, the pilot placed his hand on the rudder, and guided the noble barque, and

she was borne by the winds of heaven far off beyond the uttermost ken of the two poor travellers upon the shore.

Then, after a time, Wolfgang turned to his companion, and said: "Athelstane, you spoke truth. Yon House-of-the-Sea was made, as you foresaw, for other use than to stand upon the ground. It was planned for a different element,—the free world of waters; and now we see what was the purport of so many things which before seemed to us useless,—the keel, the masts, the sails, the marvellous and mysterious rudder. How wonderful it is! How wise and far-seeing the great carpenter who made the ship!"

As Wolfgang spoke, Athelstane lifted his head, which had drooped in heavy thought, and he saw the wide ocean leaping in the morning light stretched out before him, and the new-risen sun smote his face with glory. And Athelstane laid his hand on Wolfgang's arm, and spoke as his friend had never heard him speak before; for it was as a man in whose soul a great new thought had sprung to life: "Ay, Wolfgang, ay!" he said; "but, if that marvellous work of human hands was not made only for earth, do you think *we* were made for nothing better than the life which now we lead,—to eat and drink and marry and toil and sleep and die and be forgotten? Are not *we*, too, O Wolfgang, made for other things than these? Are we not fitted for some other element than that in which now we have our being, some other existence than that which yet we lead? If we were intended only to live our few years of animal life on earth and then perish, why were we given minds to plough the seas of thought and aspirations to point to heaven and love to swell beneath the breath of affection and conscience to guide us on our way as the pilot lays on it his mighty hand? O Wolfgang! we could perceive that the ship was intended to float on the great ocean which we had never beheld. Can we not see that we and all our race are made to live in a world yet unseen, —wider, freer, grander, a thousand times, than earth,—a world which we shall enter whensoever the tide of death shall lift us up and bear us away?"—*Frances Power Cobbe, from "The Peak in Darien."*

It is not the goal, but the course, which makes us happy.—*Jean Paul Richter.*

THE PERSON OF CHRIST.

AN ADDRESS DELIVERED BEFORE THE UNITARIAN CLUB OF BOSTON.

In this age, which in regard to many things is so *blasé* and so uncannily wise, it is an interesting and even curious fact that many who are among the wisest, the most learned, and the best of their generation believe that a man who lived some nineteen hundred years ago was in some sort God, and that this man now, in some sense, sits on the throne of the universe. This belief, existing to-day in some simple or in some transfigured fashion, binds us to the childhood of our race, and forms a moment so important in the history of religion that it may well occupy our thoughts this evening.

The development of human thought has been to a large extent a process of construction and destruction. The history of human systems has been like that of the organisms that have covered the earth. These are developed as if Nature had set her heart on their accomplishment; but, so soon as they have reached their full perfection, the process of decay sets in, and in time the organism which had been built up with such apparent care has ceased to be. Thus systems of philosophy, of theology, of political combinations, reach their full completeness, for the most part, only to pass away and to give place to others. A large part of the labor in the pursuit of truth consists in clearing away the results of former thinking. If it were not for this, a large part of the occupation of the theologian and of the philosopher would be gone.

What I have said needs to be taken with certain qualifications. In the first place, it is doubtful if any system of thought has passed away, leaving no positive result. Our forests absorb into their life the remains of a former vegetation. So our thought to-day is not what it would have been if the older forms of thought which we regard as obsolete or as obsolescent had not been. Indeed, the older systems bore in themselves the germs of the systems that were to come. The development of systems of thought from one another differs in one respect from that of the organisms of the outer world. These latter produce seeds which shall reproduce the forms from which they sprang.

The organisms of thought, on the other hand, bear seeds that shall develop into organisms very different from the parent stock.

In the second place, we must notice that there are forms of thought which do not pass away. They may, indeed, at times claim too much for themselves, and may tend to crowd out or to overlook certain fundamental aspects of truth. But, on the whole, their movement has been an advance, and their mistakes have been rather on the side of their negations than of their affirmations. These are scientific thought, so far as the outward world is concerned, and what may be called humanitarian thought, so far as theology is concerned.

It is interesting to trace in the later history of human thinking the steady development of these tendencies. It is these which have to a very large extent caused the disintegration of the older theological systems. It is interesting to watch these systems to-day, as they are affected by the influence of the modern world. It is interesting to see the contortions which they undergo while attempting to adapt themselves to their new environment. It is interesting to see their substance by degrees becoming dissipated into something not more solid than mist, so that they remain vast or shadowy forms, through which something of the sunshine may pass. It is interesting to see them claim citizenship in the modern world on the ground that they are not really what they appear. In regard to them, the puzzle of the ancient patriarch is reversed. The voice may be harsh or stern, like that of Esau, while the hand is often soft and gentle, like that of Jacob.

The subject upon which I have been asked to speak this evening is in illustration of all that I have said. I have been asked to speak in regard to the nature and person of Christ. If it had not been for the gigantic speculations of the older church, this question would not have been raised. It is because the church has insisted that he was God that I have occasion to come here this evening and say that he was a man. At the same time in this case, as in so many others, we have not merely to unsay what has been said. We have not merely to sweep away the results of past thinking, and leave the ground clear as if they had not been. Least of all have we to speak flippantly of the speculation of the past, as if it had been foolishness. The church has not striven all these centuries in vain. These centuries of the history of the church have not been filled merely with fantastic dreams, from which the light of these modern days brings an awakening. Even in regard to the theme that is before us, the church has had the vision of a truth that is fundamental and essential, even though the vision was a partial one. It was a glimpse, a flash like that which greeted Saint Paul on his way to Damascus,—a flash that was blinding, but was at the same time revealing.

Let us now look very briefly at the circumstances that led to the raising of Christ to the Godhead, and then ask what remains to us as the result of this exaltation, when he stands before the world once more in the fashion of a man.

It is not possible to doubt that Jesus began his career as a disciple of John. He was baptized by John. He took up the cry of John, "Behold the kingdom of heaven is at hand!" As he gathered about himself disciples of his own, he sent them out with the same cry upon their lips. In time, however, the disciple became greater than his Master.

The first thing which separated Jesus from John, and in some degree from other men, was the miraculous power that he was believed to possess. Whatever may be thought of the mythical character of much that is related in the Gospels, the testimony of Paul would show that the recognition of this power must have been contemporaneous with his life. Paul speaks of miracles as the sign of an apostle. This shows that he and the other apostles performed acts which they believed to be miraculous. They performed them in the name of Christ, which implies that the apostles, the companions of Jesus, believed that he had still greater powers of a like kind.

While the thought of Christ as possessing such powers as were thus supposed did much to distinguish him among men, they did nothing to separate him from men. Among the Jews it was not believed that, in order to be a worker of miracles, one must cease to be a man. Moses and Elijah and other leaders and prophets of which the Jewish nation was proud were believed to have been miracle-workers; but they were, none the less, believed to be men. Nicodemus, in the story of his visit to Jesus,

expressed what was the common notion in regard to this matter. "No man," he said, "could do the works that thou doest except God be with him." Simply, then, as a worker of miracles, Christ remained purely human.

Even the great miracle of the resurrection, which the disciples accepted so enthusiastically, did not necessarily imply that Jesus was of a nature different from that of other men. Paul believed that he himself had seen the risen and glorified Christ. He took particular pains to inquire among the followers of Jesus in regard to this matter, and there is no doubt that many believed that he had appeared to them. It is from this testimony of Saint Paul as to the result of his inquiries that we must start, and not from the more picturesque details of the Gospel. Unquestionably, this belief in his reappearance after death did much to change the thoughts of the disciples in regard to Christ. I repeat, however, that this was nothing which necessarily touched his humanity. Elijah, as the Jews believed, had been carried to heaven in a chariot of fire. Moreover, the Jews believed in a general resurrection. Christ was the first-fruits, the beginning of the glorious end. Leaving the thought of the early disciples, even in our own day many believe that their friends in the other world have manifested themselves to them; but this does not imply that their friends, when living upon the earth, were not men and women like others.

Even the Messiahship of Jesus did not to the Jews necessarily imply that he was superhuman. They believed in the pre-existence of the Messiah; but they also believed in the pre-existence of the spirits of all men. Especially did they emphasize his ideal pre-existence in the eternal councils of the Most High. They did not, however, regard him as in his nature superhuman.

One other circumstance, which quite early became part of the story of Jesus, did imply that he was not strictly human. This was the idea of his supernatural birth. This by itself would put him into a category different from that of ordinary men. Parthenogenesis is something wholly foreign to humanity. This aspect of the case, however, is not an obvious one. It is an interesting fact that the Gospels in which the story of the supernatural birth is found take a view of the nature of Jesus that is much more humanitarian than that of some other parts of the New Testament. The development of this story of the supernatural birth is interesting as illustrating the formation and growth of myth. As was just stated, at the time when most of the books of the New Testament were written it had not been generally accepted, even if it had been already formed. Paul, with his lofty ideas of the pre-existent exaltation of Christ, seems to have known nothing of the supernatural birth, though this would have fitted most admirably into the general framework of his thought. The Fourth Gospel, with its lofty notion of the hero of the story, seems to know nothing of this. Further, the two Gospels that relate it do this under different forms. These are not mutually exclusive, it is true, but are wholly independent one of the other. The beauty of these stories, as well as the vividness and particularity of the narration, may show us how little these can be accepted as criteria of truth.

But, though the miracles, the resurrection, and the Messiahship did not necessarily imply that Jesus was not in his nature like other men, yet their combined effect might, not unnaturally, be to lead to the ascription of a superhuman dignity to him. Especially would the splendor of the manifestation of himself after death lead to this. According to the story in the book of Acts, Stephen saw him seated at the right hand of God. When he appeared to Paul, Paul was smitten blind by the glory. Doubtless this exaltation, in which he seemed to take as his right the loftiest place in the celestial world, a place second only to that of God himself, contributed more than anything else to the thought of his pre-existent glory. Further than this, the thought that had been reached by one line of Jewish speculation had prepared a form which needed only to be filled in with a living personality, like that of the glorified Christ, in order to become an active power in the thought of man. This was the so-called Logos doctrine as developed in Alexandria, in which the "Word" of God was regarded as occupying a position like that ascribed to Christ.

Though certain books of the New Testament thus exalted Jesus, the New Testament nowhere deifies him. He was a demigod, but not yet God. To Paul he was pre-existent,—the first created, the power by which the creation of the world had been accomplished, the supreme arbiter of earthly history; but he was never God. One of his

loftiest utterances in regard to Christ affirms that "then shall the Son himself be subject to the Father, that God may be all and in all." Emerson somewhere speaks of this passage as "that brave text of Saint Paul." It sounds brave in the face of modern Orthodoxy. We wonder how it can be read over and over, as it has been in the service of the church, without rousing doubt as to the truth of the creed. With Paul, however, it was brave in its ascriptions of lofty dignity rather than in this qualification; for Christ had not yet been deified.

To his deification there was but a single step, though this was not accomplished without difficulty. There was to be the great struggle between Arius and Athanasius. Arius held strictly to the teachings of Saint Paul; but the doctrine of Athanasius was more in accord with the tendency of the time, and after desperate struggle became adopted as the creed of the church. Perhaps this is not to be regretted. So good a Unitarian as Dr. Hedge used to insist that the sympathies of the Unitarian should be with Athanasius rather than with Arius, even though Arius was, in the strict sense of the term, a Unitarian. With Athanasius Christ was both God and man. With Arius he was neither God nor man. He was created to be the Creator. There is thus no point at which he touches humanity. The thought of the God-man as held by Athanasius might be the germ of a truer conception of God and a loftier conception of man. In fact, however, so far as Unitarianism is concerned, the humanitarian view of Christ has been, for the most part, historically reached by the way of Arianism. The earlier Unitarians tended to Arianism less through tradition from the original Arian movement than because their study of the New Testament led to similar views. The position thus taken might therefore be more properly called Paulinism than Arianism. It is the conception of the pre-existent Christ stooping from glory for the salvation of men. The humanitarianism toward which the later orthodox church has been tending has been, on the other hand, developed from the Athanasian standpoint. While the Unitarian movement was thus largely the result of the study of the New Testament, the progressive tendencies in the later Orthodoxy have been the result of a regular historical development from the Athanasian standpoint that Christ was both "perfect man and perfect God."

Let us now look at what was implied by the deification of Christ and what remains when we return to the thought of his humanity. Has this exaltation of Christ to the throne of the universe been merely a passing episode in Christian history, merely the result of the play of a devout imagination? or has it been in any degree an important moment in the development of Christian thought?

The forms under which men have recognized and worshipped the divinity have varied with different times and with different nations. On the whole, the movement has been a progressive one. The lower races have found their divinity in stocks and stones, in animals, and in the more imposing objects of nature, or in the still living spirits of the dead. Anything quaint and odd might be made a fetich and regarded as a helpful though minor divinity. It was a great gain when more highly developed races represented their divinities under the forms of men, when the heroes of the world received after their death an homage due to them as demigods, and when the powers of nature, abstracted from the objects of their direct manifestation, were thought of under the human form. This introduced a certain large and free element into the thought of these divinities. Apollo was not merely the sun: he was a deity that had his own realm, which included whole classes of facts, while his association with the sun simply added a certain majesty and glory to him. The human type thus introduced into divinity the idea of spirit. It recognized the fact that thought and conscious feeling are nobler and more divine than anything which the lower world can offer,—nobler and more divine, not merely than stock and stone, not merely than bird and beast and reptile, but nobler than the sweep of the ocean or the majesty of the heavens. It was a recognition of the fact that the conscious spirit is worth more than all the beauties and sublimities of nature.

The type of humanity thus exalted was crude. It had, with some of the glories, all the infirmities of human nature. The celestial minds possessed the weaknesses and the faults of human minds. Selfishness, anger, jealousy, and earthly passion gave not only a human interest to the celestial life, but sometimes degraded it below what would have been considered decent upon the earth. From this exaltation of humanity into the heavens, the Greek and Roman world was

moving to a yet loftier conception. There had dawned upon the thought of philosopher and sage the idea of the one divinity which manifests itself in all the varied forms of the universe. This divine unity was abstracted from the many divinities who were themselves formed after the type of men and women exalted though not yet purified. Already the name of Zeus or Jupiter had been applied to this sublime conception. However it may have been to philosopher and sage, to the popular mind these names would long carry associations that were debasing. If the philosophical divinity could be accepted by the common people, it must have been either something abstract or something to which still clung associations from the old mythologies.

Greece and Rome were not ready for this highest step. On the other hand, the Hebrew people had early reached the thought of a single divinity, in whom intellect and will, these human qualities, had been deified. This thought, however, was also marred by associations connected with its earlier development. The Jehovah of the Old Testament had been, at first, a tribal divinity, and thus narrowed to the limits and marred by the prejudices of the tribe. Moreover he was at best a distant divinity, over against the world, ruling it from afar. Thus, though the holiness which had all along been ascribed to him had gained new meaning with the development of ethical ideals among the Jewish people, yet there was still a separation between him and his worshippers. Thus, while the Grecian divinities, even that loftiest divinity of philosophic thought, lacked the definite holiness of the God of the Jews, the Jewish divinity lacked something of the nearness and, if I may so say, the genial humanity of the Greek Pantheon.

With the deification of Jesus the last and highest degree in the exaltation of man and in the humanization of God was reached. Strength and courage had been thus elevated. Heroes, founders, lawgivers, tyrants, and benefactors had been raised to the ranks of the gods or of the demigods. Here, at last, was the very ideal of humanity lifted to the heavens. Goodness, purity, love, were worshipped as divine. If Jesus, coming into the world, had proclaimed God to man, exalted above the world, he had raised what was best and tenderest and noblest in humanity, and had given it place in the Godhead. Thus, as I have already said, the process of deification had reached its natural end. First the simple objects of nature, then the laws of nature, then man, and then the loftiest manhood had furnished to men the material for their thought of the God.

It will be seen from this that the worship of Jesus differs from the earlier or cruder forms of hero-worship with which it may naturally be confounded. It differs from these in that it is worship of what is worshipful. Different forms of worship differ from one another according as the worship is downward or upward. So far as the divinities of Olympus were served in anything like their popular and mythical aspect, it was to a large extent a worship downward. It has been already said that the standard of morality on Olympus was lower than that which prevailed among men. In some cases, the worship was partly upward and partly downward. So far as the deities represented merely the forces of nature, they possessed little, if any, moral quality; and the worship was, for the most part, ethically indifferent. In the worship of Jesus the look was wholly upward. It was the pure ethical or spiritual ideal toward which the gaze of the worshipper was turned.

These statements, so far as the development of Christolatry was concerned, need some qualification. The Christ exalted to the Godhead did not always retain the full beauty of his personality. In Michel Angelo's painting of "The Last Judgment," Christ is pictured as the Judge. It is a wrathful form, not only without compassion, but without dignity. It bears no mark of its earthly original. This represents the thought that has been often held of the Christ-God. It was this thought that led to the exaltation of Mary, to add to the conception of the divinity the humane traits which the human God had lost. But, on the whole, the worship of Jesus has been that of the purest ideal which the thought of man could frame. This could be illustrated by the somewhat curious suggestion of Dr. Martineau that a union between orthodox and Unitarian could be formed upon the basis of a common worship. It only needs to be recognized, according to this plan, that the Father who is worshipped by the Unitarian is the same divinity which the orthodox worship under the title of the Son. There is something a little fantastic in the idea that unity could be established upon this basis; but, none the less, it represents very truly the real nature, and, I may add,

in part the real source of the conception of God, which is held by the Unitarian. Jesus, made by some of the writers of the New Testament a demigod, made by those who came after them God, introduced into the conception of deity the loftiest qualities of humanity, enlarged to the vastness of the divine being. Then, as Jesus is restored again to his proper humanity, these qualities remain. The God is worshipped of whom Jesus spoke, made more real, more warm and loving, and more near by what Jesus was. Thus the long process of the deification of the human which culminated in the deification of Jesus has reached its proper limit and borne its proper fruit. Henceforth the idea of God, detached from human association and human individualization, will remain in its pure divinity. We might without overmuch straining use in this connection the words of Paul already referred to: "Then shall the Son also be subject to the Father, that God may be all and in all."

Was Christ, then, it is sometimes asked, mere man? The adjective "mere" in such cases has often to bear a weight of logical implication that seems more effective than a formal argument. If we have to make a categorical answer, we say, "Yes, he was mere man." But, as we give the answer, we feel the unfitness of the phrase. There is no such thing as mere man. There is no such thing as *mere* anything. The question so often put, "Is Jesus, then, mere man?" shows that, after all, it is the thought of man that has been at fault. The mystery rises before us from another side. It is not the nature of Jesus alone, it is the nature of man, that we need to strive to comprehend. Whatever historical, traditional, or exegetical motives may have led to the deification of Christ, the underlying motive has been the sense of the Godlessness of man.

While this sense of the Godlessness of man has been one great motive for the deification of Christ, at the same time it has introduced the greatest difficulty into this conception. According to the creeds, God is on one side and man is on the other. The God-man mediates between the two. The theologians have struggled to reach the thought of this God-man. Formula after formula has been constructed in vain. The two elements, Godhead and manhood, were antagonistic: they would not mingle. If Christ, the God-man, mediated between man and God, what was there to mediate between he divine and the human in his own nature? How could these unlike elements form a union there?

The thought of the God-man is self-contradictory until we reach the idea that there is a certain divine force, or, at least, the possibility of such a divine force, in every man. There is a certain divine life in the world which reaches the possibility of its fullest and freest utterance in man. Here we have something to which the divine element in Jesus can attach itself. The thought of the God-man becomes more easy to comprehend. But, just as and because it has become more easy to comprehend, it is, in the technical and artificial form in which it has been held, needless.

The faith of the Church has seen divinity in one man just as it has seen sacredness in one day. It is sometimes urged that these special points of brightness have tended to plunge all about them into gloom, that the divinity of one man has tended to make all other men seem Godless, and that the sacredness of one day has tended to make all other days profane. Looked at merely theoretically, it might seem that this would be the case. Practically, however, I think that, on the whole, it has worked otherwise. I do not know that at any time or in any place the thought of manhood has been so lofty that the elevation of one has tended to degrade the rest, or that at any time or in any place the week has been so sacred that a special sanctity attached to one day has made the others profane. I think that we may be grateful to the Church for keeping before the hearts of man these points of brightness, for insisting that there is a divinity and a sanctity in the world, even though these are found only at isolated points.

Moreover, the thought of the divinity of Christ, like that of the sanctity of the Sabbath, has not been held merely for intellectual recognition. Each of these has had a certain aggressive force. It has been believed that the God-man lived to introduce a divine life among men, to make of other souls dwelling-places for the spirit of God; and many a life has been made divine through the power of this faith, just as the Sabbath was set among the other days to give to them also sacredness. It would be a misfortune if the belief in the divinity of Christ should disappear, if in departing it should leave no place for divinity anywhere on the earth, just as it would be a misfortune if the belief in the special sanctity of

the Sabbath should be given up, leaving no belief in the sacredness of any day. These forms of faith, however narrow they may seem, will not have done their work until the light of these bright points has spread, so that human life, in all its possibilities, has become glorified by it. Well would it be for us if, in giving up the faith in the deity of Jesus, we do not lose our faith in the truth that was but partially contained in this,—faith in the divine possibilities of human life. Freedom of thought is a noble thing; but earnestness and devoutness of life are more precious than it.

Let us ask more directly, What remains when the thought of the Christ as the human God has passed away? So far as our idea of God is concerned, there remains the thought of the God of whom Jesus spoke, of whom, standing with his disciples, he said reverently, "My Father and your Father, my God and your God," of whom he said, "Why callest thou me good? one is good,—that is, God," whose presence he felt as he did that of the heaven above him and of the air about him, to whom he ascribed the loftiest qualities which were suggested by his own pure, loving, and holy spirit, and to whom his strength and purity and tenderness have added for the world qualities which in so perfect a form had never been recognized before.

So far as Jesus is concerned, we have the man who spoke of God and human life with such fulness and beauty as human utterance had never reached till then, and whose life, as it appears in the scattered fragments that remain to us, may serve as the type and ideal of human living, in whom God manifested himself no less truly because in him was found only the fulness of humanity. As the bird cannot rise through the air toward the heavens unless it is buoyed up by the air itself, so no spirit can rise to the contemplation of God except he be lifted by the spirit of God. It is idle, therefore, to think that, because Jesus was, as we say, mere man, he was separated from the fulness of God. Though all this is true, yet do not the words of Jesus, the man, lack the authority which spoke through the words of Jesus the God? The authority of spiritual truth rests not so much on the lips of him who speaks as in the heart of him who listens. It is less the overweening power of the prophet's, "Thus saith the Lord," than it is the "Amen" of the God within. "Though I or an angel from heaven should preach another gospel than that which is preached," said Paul, "let him be anathema." It is not, then, the angel that authenticates the gospel: it is the gospel which he preaches that gives authority to the angel.

But do we not thus take from Jesus the honor which the world has been wont to pay him? Does he not stand among men uncrowned? Of all the lessons which Jesus taught, there is none that the world has been more slow to learn than that which was bound up in his words, "Whosoever will be chief among you, let him be your servant." Service is thus the true throne: usefulness is the source of honor. Though the world has been slow to learn this lesson, it has still learned it in part. With every generation, we think less of office, of rank, or of birth. These we feel are the accidents of life. If you should go to England, you would be curious, no doubt, to see the Prince of Wales; but you would look with vastly more interest on those who by the power of their life have raised themselves from obscurity. So the time is coming, if it is not now, when pre-existent glory and supernatural birth would add not an iota to the glory of him who was the truest servant of his race; for, if the true life be more important than anything besides, then he who accomplished most for this sits on the loftiest throne. But even this I hesitate to say. The whole point of view in much that has been said about the honor due to Jesus has been wrong. Men have discussed the rank in the universe and the honor that belong to him whose only thought was to bring man into the life with God. The only honor that is fitting, the only honor which we must believe he would willingly accept, is conformity to his spirit, and that overflowing of thankfulness and reverence which no heart that has been touched by his power can restrain.

The thought that God himself, in very person, once trod the earth, that he took little children in his arms and blessed them, that he touched the sick and they were well, and called to the dead and they lived, and that he spoke as man never could have spoken was the fairest earthly image that men have formed of Deity. Now that this vision is passing away, as a cloud is dissolved in the heavens, may it be to us as the morning cloud that is lost in the fulness of the light of a perfect day!

CHARLES CARROLL EVERETT.

THE TREE OF LIFE.

God is the soil from which it springs,
  His daily grace its atmosphere;
Nourished by these, it rises high,
  And spreads its branches far and near.

Hope is the yet unopened bud,
  Containing much that is to be
When Time, with full fruition's touch,
  Unbars the cell and sets it free.

Faith is the principle within,
  Expanding bud to open flower,—
A quickening impulse from below,
  Renewed, renewing, every hour.

Love is the flower which Faith has wrought,—
  A fairer blossom who can find?
Whose fragrance, borrowed first from heaven,
  It lends again to all mankind.

And what the climax of this growth?
  The fruit wherein the rest may blend?
'Tis Peace, Love's fittest complement,
  Hope's best fulfilment, Faith's true end.

L. E. B.

Theological School, Meadville, Pa.

THE POWER OF FAITH.

Perhaps there is no word relating to religious matters about which there is such confusion of thought as this one, "faith."

And yet it is the word beneath whose magic touch the deepest sorrows of human life have been deprived of their bitterest pangs. It is the word by which the strongest passions of human life have been converted into human good. It is the word by which weak, faltering, feeble lives of men and women everywhere have been upheld, strengthened, encouraged, kept firmly to the way of righteousness, through darkness, suffering, and temptation. It is the word by which the richest, best young life has willingly surrendered all it had. It is the word with which the lips of the dying have gently closed in happy smiles.

In the strength of this word, "faith," the mother has blessed the baby at her breast, the widow has made an offering of her last mite, the soldier has gone fearlessly to war, the priest has relinquished the pleasures of life, the prophet has dared the wrath of kings, the martyr has faced the agony of death. It has been the hope of the brave, the comfort of the sorrowing, the strength of the weak, the inspiration and the crown of the noblest and the best. And yet we do not know what it means!

What is the difference between the faith which merely accepts as true propositions that cannot be reasonably sustained, such as the miraculous birth of Christ or the inerrancy of Scripture and that faith which comes with power, which is the source and impulse of all that is grandest and best in us? There is certainly a striking difference. It seems to us a contradiction. We have all experienced this. We have seen the most devout professors of the most elaborately expressed religious faith false to the common trusts of life. And we have seen the obscure child of misfortune, renewing in his own life, and with the simplicity of a child, the currents that Christ set flowing for the redemption of humanity. The first is faith asking for a sign and clinging to a name: the last is faith dwelling in the spirit.

The confusion of thought on the subject arose, no doubt, in the New Testament itself; but a later interpretation has made the matter ten times worse by forcing the various New Testament explanations to fit a narrow though complicated system of theology, never dreamed of by the writers of the books of the New Testament. Every New Testament reference to faith has been treated as a fixed expression. Although we have there not only the various thoughts about faith as given by the writers of the Synoptic Gospels, but we have the strikingly different meanings attached to the word by John and the writer of Acts, and Paul. In the book of Acts faith has its simplest interpretation: it is there used as synonymous with recognition of Jesus as Messiah. "And a great company were obedient to the faith" (Acts vi. 7); *i.e.*, believed Jesus was their deliverer. A little amplification of this is found in most of the gospel accounts, where belief in Christ by faith is contrasted with belief by sight, indicating that faith was a purely spiritual act, as opposed to what the Gospels call the "hardness of heart," which asks for some sign. So Nathaniel showed true faith according to the Gospels, because he accepts Christ as Messiah without first witnessing any miracle.

But to Paul faith has a profounder interpretation. It was an unusual and striking religious experience through which Paul himself passed, and it was out of this experience that his conception of faith

arose. To accept Christ as the world's Redeemer, without question or proof, was by no means a sufficient test of faith. "To die daily and rise again with Christ,"—that is what he explains faith to be. Not an acceptance of any proposition, but the first stage of a new life; not the evidence of a revelation, but the thing revealed. It is not of the world, not natural, but a process of spiritual life. Paul somehow believed himself to have "died to the world, and to sin, and to have risen into a new life in Christ"; and this transformation was his faith. It is pretty difficult for us to-day, though we have heard Paul's words read over and over ever since we can remember, to get at the practical meaning of his conceptions; but I think we can realize that there was a grand truth hidden within his mystical expressions. Here was something differing radically from the superficial views of the sober New Testament writers. My own idea is that Paul really felt faith to be the unveiling of the spirit in a man's heart. If that is it, I think most of us can understand him. Most of us have heard the curtain rung up in the innermost depths of our own hearts when the drama of the higher life has been upon the boards, and have felt the thrill of that immortal tragedy when the unveiled spirit wrestled with the passions of the flesh. Most of us have felt a new power born of that struggle. Paul, I think, would call that the power of faith.

This faith rests upon no matter of belief, but upon the conditions of the inner life. Then all we need to know further is this. In a life where the power of faith is really manifest, a life cheerful, hopeful, helpful, loving, strong, a life lifting others with its own joyousness and sweetness, a life calm amid vexations, quiet under provocation, brave in trial, shining like a star, —in such a life what is the spiritual experience? Invariably this. In the heart of that human being the divine tragedy of the higher life has been enacted. Spirit and flesh have battled there, and the spirit has discovered that it was the master. That is the ground of faith,—faith born of trial, faith learned by experience. The spirit has tested its strength, felt itself upheld by the hand of God, recognized its own relationship to all that is strongest in the universe, found out that it is not alone, but that it is a child of the Infinite.

If this, then, is the inner experience upon which the reality of faith really rests, instead of stretching our belief or worrying ourselves with hopeless mysteries of creed, we need simply to unveil our hearts. "The saints and patriarchs who in the morning of the world walked with God, and over whom there seems to have hung a divine light of transcendent glory, were no nearer God than we are at this moment." We need no miraculous revelation: we need only to let in the witnesses of his presence that are all about us and recorded in our own lives. To have discovered that we are living and working, not alone, but together with God, that is to become possessed at once of the meaning and the power of faith.

FREDERICK B. MOTT.

THE PRESENT AND FUTURE OF CHRISTIANITY IN JAPAN.

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Quite a commotion has been produced in the Christian community all over the country by the appearance of a brochure by Mr. T. Kanamori on "The Present and Future of Christianity in Japan." As pointed out from time to time in these columns, there has been developed during the past few years among the leaders of Christian thought in this country an important movement, which is in its aims at once rationalistic and nationalistic. Repelled by the narrow and dogmatic sectarian theology of the Occident, an influential and highly educated section of Japanese Christian thinkers is impatient to construct a new theology on independent and essentially Japanese lines. Mr. Yokoi, since his return from a tour in Europe and America about twenty months ago, has been regarded in many quarters as the most advanced exponent of the new school of thought. The radicalism of Mr. Yokoi has, however, been entirely eclipsed by that of Mr. Kanamori. The latter, like the former, is one of the most distinguished members of that remarkable band of young students of Christianity who, under the influence of the late Mr. Nishima, have been regarded as the most powerful centre of evangelization in Japan. What effect Mr. Kanamori's present pamphlet will produce

remains to be seen. There is no doubt that the little work before us is destined to leave its mark upon the history of Christianity in Japan.

His pamphlet contains a little more than one hundred and fifty pages, and is divided into six chapters of very unequal length. The subjects treated of in the different chapters are as follows: Chapter I., "The General Conditions of Christianity"; Chapter II., "The Bible"; Chapter III., "Criticisms of the Doctrine of the Divinity of Christ"; Chapter IV., "The Religious Consciousness of Christ"; Chapter V., "Who may be called Christians?" and Chapter VI., "Criticisms of the Doctrine of Redemption." The first three chapters are divided into several sections, and together occupy more than two-thirds of the whole book. In the preface the author states that, diverse rumors having been circulated as to his religious opinions, he has been obliged to publish the present brochure to define his true position with regard to Christianity. He is perfectly aware of the imperfections of his work, and promises to give on a future opportunity a more detailed treatment of some of the most important subjects discussed therein. He alludes with deep regret to the intolerance of new ideas and theories which constitutes the chief cause of the tardiness of progress made by Christian theology, and hopes that the Christian thinkers of his country will discuss all questions of religion with entire freedom from any spirit of intolerance and bigotry.

The opening chapter consists of four sections, the first of which is devoted to a description of the state of things in the present religious world of Japan. Japan, the writer observes, like ancient Rome, is now the meeting-ground of all the different kinds of religious belief in the world. Whether she will be able to assimilate all of them so as to add new force to her moral vitality remains to be seen. Neither is it possible to foretell which of the contending religions will finally come out triumphant. Christianity, though powerful in the West, is confronted in Japan by a faith which, in respect either of number of believers or of profoundness of doctrine, is at least not inferior to it. Besides Buddhism, there is the cult of Confucius, by no means a despicable enemy, when we consider its firm hold upon the minds of the middle and higher classes of the people. Shintoism is in itself of little account as an antagonist; but it, too, cannot be passed over, as it claims to be the original and national faith of Japan. Thus Christianity finds its task here incomparably more difficult than when it successfully competed with the ancient religions of Rome, or even when it triumphed over Mohammedanism in the Middle Ages. Custom and prescription will be of little avail to any religion in the great struggle for existence which, if not actually commenced, is about to rage in this country. Only truth and vitality will prevail; and the religion which possesses the largest amount of these two elements will be victor in the end. "But truth," the writer goes on, "is not monopolized by any particular religion: it is shared by all religions. In obedience to the universal rule that like attracts and unites with like, truth will, in the present general religious conflict, unite with truth and life with life; and that religion which possesses the greatest truth will attract to itself all the truth found in the other different creeds, while that which contains the greatest vitality will unite in itself all the vitality found in the other different forms of belief. Thus will be formed a great religion which will combine truth and vitality, which, putting off the childish garments only fit for an infant, will clothe itself in the dress of the twentieth century, and which will prove itself competent to rule the whole world. Such, in brief, is my ardent hope." Then, addressing himself to the Orient, he continues thus: "Thou art poor and depressed. Thou wert left behind by thy brother Occident in the race of civilization. But thou needst not grieve: fortune has already turned. Thou hast now in thy hands all the religions of the world, and it is in thy power to smelt and recast them into a great new faith. Thou shouldst aspire to become mother of a twentieth century religion. It is for thee to recompense thy Western brother for his gift of a material civilization by conferring upon him a spiritual civilization. Grieve not, but rejoice and fulfil thy mission."

In Section II., the writer considers the attitude of the Japanese people toward Christianity, and describes the obstacles that prevent them from accepting the new

religion. Every far-sighted Japanese, he says, cannot but desire that Christianity may displace the corrupt religions of the country; and there are many who, admiring the noble principles of morality taught by Christ, wish to adopt his moral system for the guidance of their conduct in life. These persons, however, are unable to enter within the pale of Christianity, because, among other things, there are several stumbling-blocks within the church itself. The first of these is the retention of absurd superstitions. Educated Japanese, already disgusted with the superstitions of Buddhism and Shintoism, naturally expect to find in Christianity a religion at once free from those superstitions and entirely consonant with reason and science; for Christianity comes here as a faith believed by the enlightened nations of Europe and America. Their surprise is correspondingly great when, opening the Bible, they meet with stories far more incredible than anything they have yet heard from Buddhist priests. They then turn to missionaries or Japanese pastors for explanation; but the answers given only increase their doubt, as they are invariably told that the Bible is the only and perfect revelation of God, and that every story contained therein is entitled to implicit confidence. The doctrines of redemption and of the divinity of Christ are utterly beyond their comprehension; and the stories about paradise and hell inspire misgivings that the religion on which they had set so high a value may not, after all, be much better than Buddhism. A second stumbling-block is the unnecessary austerities demanded from every member of the Christian Church. He must not drink even on a ceremonial occasion; he must not smoke under any circumstances; he must not do such and such a thing on the Sabbath. Such excessive discipline drives away many otherwise inclined to join the church. A third obstacle in the path of the acceptance of Christianity by the Japanese is the tendency to denationalization observable in the organization and management of the churches and in the conduct of some Japanese pastors. The fourth and the last objection, not indeed to Christianity itself, but to Christianity as it is practised in this country, is that the different churches are at present permeated with a tendency to conventionality and with a spirit of sectarian jealousy and dislike. Many persons capable of distinguishing what is essential from what is not essential in the Bible, persons who actually follow the teachings of Jesus in their conduct, are repelled from joining the church by the narrow-minded sermons of pastors and the generally revolting state of affairs among ts members. These circumstances are, in Mr. Kanamori's opinion, among the most important causes of the inability of Christian propagandists to achieve the success that seems to be always within their reach.

In Section III., we are introduced to the interior of the Christian community in Japan. The Christian world seems to be tranquil and stationary, but such a view is only superficial. The interior of the churches is now in a whirlwind of doubt and scepticism. The very leaders of the Christian flock have not, it is asserted, escaped the sceptical tendency. Nay: the writer gives us to understand that Japanese pastors in general are in a most dangerous state of mind. They find that all the principles of religion which they have been accustomed to consider immovable cannot stand the test of modern criticism. The author thinks that such a state of things is only natural, in view of the fact that at the outset, when these pastors learned about Christianity from foreign missionaries, they were unable to distinguish between the grain and the chaff, and were forced to swallow both without discrimination. It is not wonderful that they were deluded by the sophistries of the old theology, for even great philosophers were similarly deluded by the sophistries of Rome. A natural reaction has now set in, and the former docile pupils of the missionaries have suddenly become the prey of disquieting doubt. Most of them, being busily engaged in practical works of evangelization, have little leisure to undertake a theological investigation. Some there are who refrain from publicly expressing their doubt, fearing lest they betray any of their flock into a similar state of mind. Some also do not formulate their sceptical views, imagining that their churches are not yet sufficiently advanced in knowledge to accept their theology. A few others hesitate to take a decisive measure on account of personal or domestic considerations. "In short," writes the author, "I fear that

a religious panic is impending over the Christian churches." Turning from pastors to their flocks, the prospect is scarcely more cheering. The moral attitude of the bulk of the members of the different churches is as doubting as that of their pastors. And not alone are they doubtful; but they are also filled with strong discontent about the doings and qualifications of their pastors, the objects and methods of evangelization, the evils attending schools conducted according to Christian principles, the manners of the younger numbers of the churches, the interference of foreign missionaries, rivalry between the different sects, and countless other circumstances. Such being the state of things within the church at the present moment, the author thinks that the time has fully come to take decisive steps for its rescue from so unfortunate a condition. The best plan, in his opinion, is to banish all dissimulation and establish a sound and healthy church of Christ in Japan.

In Section IV., allusion is made to the progress of the study of Christianity in recent times. We read that Christianity is capable of progress and development; that it has been constantly growing during the past eighteen hundred years, and that in its growth it has taken nutrition, not only from the Bible, but from numerous other sources. The storm, we are told, now impending over the Japanese churches is but part of a general storm destined soon to descend upon the whole Christian community throughout the civilized world. In Europe and America there is, in the author's opinion, a tendency to the creation of an impassable gulf between men of learning and ordinary believers in Christianity. In Berlin men of higher education, unwilling to attend the services in the church, prefer to stay at home on Sundays. Even in America, according to our author's information, a similar tendency is noticeable in many instances. This state of affairs is owing primarily to the progress of the different branches of science, especially the science of religion. A critical study of the different systems of religion has revealed the fact that Christianity, hitherto considered the only true religion in the world, is not entitled to a monopoly of reverence, and that, so far as their nature is concerned, there is not much to distinguish between the different types of religious beliefs. Recent progress in the critical study of the Bible has also tended to modify the estimate in which that work has hitherto been held. Another circumstance instrumental in placing Christianity and the Bible in their true positions is the advance of general historical researches, enabling men to view in its true light the origin and development of the Jewish religion. Thus one vast revolutionary movement is now agitating the Christian church all over the world. But it finds here a condition of things far more favorable to its development than in Europe and America. In the Occident the notions of the old theology of Christianity have entered into the social fabric so deeply that it is now extremely difficult to revolutionize the church. But here in Japan no such condition exists. The leaders of Christian thought have a unique opportunity to establish a new church according to the latest ideas of science and religion and in conformity with the special requirements of the nation.

The second chapter consists of seven sections, and gives the author's opinions about the Bible. He loves and respects the Bible, and hopes that it may soon become the comforter and guide of his nationals. But he does not wish to have it worshipped by his countrymen. He states that nobody who has made a critical study of the Bible can consent to believe in that remnant of Jewish superstition which gives God's authority to every word contained in the book. Some, while discarding such extreme superstition, still cling to the notion that the Bible contains the only revelation of God, thus distinguishing it from all other canons of religion. These persons are equally in the wrong with thinkers who try to defend the divine origin of the Bible by recourse to various other sophistries.

The third chapter in six sections treats of "The Divinity of Christ." In Section I., general observations are made on the subject. Mr. Kanamori believes himself not to be behind any Christian in his love of Christ, but he cannot accept the doctrine of the divine nature of Christ. Christ was born, lived, and died, like every other human being; and what positive evidence is there to prove his divine nature? Most Christians believe in the doctrine of the

divinity of Christ by sheer force of habit and prescription, the idea having been imperceptibly planted in their mind's infancy. Such people are at a loss to assign any intelligent reason for their belief. The author subsequently examines some of the reasons put forth by the more thoughtful portion of Christians.

In the fifth chapter we have a definition of the term "Christian." A Christian, we read, is one who loves Christ; that is to say, it is not necessary to believe in the divinity of Christ in order to be called a Christian. It was natural and excusable in the early Christians to believe Christ to be God, for they were unable to account for his wonderful sayings and actions by any other hypothesis. But men of the present age owe it to the advanced stage of their civilization to make a right use of their reasoning powers so as to form a true estimate of Christ.

He concludes his pamphlet with the following words: "I regret to say that there are religious people who imitate the retrogressive policy of China. It is my sincere hope that the age of religious perfection may be placed not in the past, but in the future. However grand and noble a personage may appear hereafter in the religious field, he cannot but be an imperfect man. Consequently, it is not an historical personage whom we may accept as our Saviour, but the idealistic Christ, embodying the perfection of the human species and symbolizing the communion of God and man."

THE LIBERAL MINISTRY: ITS WORK.

The minister of the new Christianity that is coming to the world has four different avenues of influence open before him, all of them important, all of them containing possibilities of the very highest kind of usefulness to his generation.

1. The first is *theological.*

In some quarters there is a cry against theology. But it is a shallow cry. What a thinking age wants is not *no* theology, but a *true* theology. For what is theology? It is simply reason applied to the most weighty and pressing subjects of human thought. Not to be interested in theology, therefore, rightly understood, is not to be rational,—nay, it is not to be interested in life; for theology is the deeper philosophy of life,—life's meaning, life's worth, life's responsibilities and relations, life's consummation and outcome. There are no questions of our time so vital as those of theology. Well does ex-President Porter of Yale say: "The physicist, the evolutionist, and the agnostic of the present day are all theologians, speculating, affirming, and denying, concerning matter and mind, duty and sin, the mystery of the universe, its origin, its end, and its signification. Is there anything beyond the present? and, if so, what is it? Is there any life besides the life in the body? and, if there is, what is its nature, its evidence, and the conditions of living it well?"

The truth is there never was a time when there was so much theological thinking going on in the world as now. Man must have religion or die,—die bewildered, hopeless, heart-broken. But, if religion is to endure in an age like ours, it must have a rational basis in thought. The old solutions of the great problems of religion furnished to Christendom by Augustine, Anselm, and Calvin, in the light of our modern age have broken down. What is to take their place? What is to prevent a general collapse of religious faith? These are the questions which all Christendom—yes, and many a people outside of Christendom—are asking with an eagerness that is pathetic and startling. Here is where appears the vital character of the work to be done by the liberal Christian minister as a teacher of religion. He sees dawning on the world a religious philosophy which, as he believes, gives evidence of being able to take the place of that which is giving way,—rational, where the old is irrational; ethically pure and high, where the old is often ethically unworthy; spiritual, where the old is often grossly material; broad, open to light, in harmony with science; resting on foundations solid as the rectitude of man's faculties and deep as the nature of things; conserving all the good of the past and open to all the progress of the future; keeping God, and God conceived of more nobly because more rationally than ever before; keeping worship, and worship purified and lifted up into something better than that of the past; keeping the immortal hope, enlarged and ennobled; keeping the Bible, all that is helpful in it, and not fear-

ing to accept, either, for religious uses, all other helpful scriptures; keeping Jesus, not, indeed, as an impossible combination of God and man, but better, as an illustration of humanity at its finest and divinest,—an incomparable teacher and leader of men in the things of the spirit; keeping the church loosed from the bonds of ecclesiastical tradition and bidden to rise and do for the world the living work of to-day; keeping a faith—nay, rising to a faith—such as the past has known too little of in an all-ruling Wisdom and Righteousness and Love in the universe, guiding worlds and men alike to good.

I say the liberal Christian minister sees dawning on the world a new religious philosophy, which means all this; and his calling is that of herald of that philosophy. To him it is given, amid the darkness and confusion and overturnings and despairs of our time, when so much is giving way upon which men had built their fondest hopes, to go forth to his fellows with the calm, strong, high assurance that all is well: though what was thought to be foundations fail, other foundations appear which are firm; and broader and deeper foundations, too, upon which may be built higher hopes and better faiths for mankind.

This is what I mean when I speak of the importance of the theological work which the liberal Christian minister has to do for the world. Can one think of any work of higher or more enduring usefulness?

2. But, in addition to his theological work, he has also an *ethical* work of scarcely less moment. The only church that the clearer-seeing future is going to have much use for is one which, in addition to being deeply religious, shall be profoundly and tremendously ethical. The liberal Christian minister is to regard himself as very truly a captain in the world's great moral salvation army. The constant aim of his preaching must be, first, to teach ethical truth to his own congregation, and then, beyond that, to enlist them all with him, as soldiers of God, in a practical campaign, long as life, earnest as death, against falsehood and evil in society. For, alas! we are in the midst of a world where dishonesty meets us on every side, where personal impurity looks out from eyes of men and women we encounter in nearly all walks of life, where politics is too often rotten and degrading, where gambling ruins thousands of young men, where drinking ruins more, where selfishness and greed run riot, where there are class distinctions and castes that are cruel and wicked, where ideals of life are, in not a few quarters, brutal, in others grossly materialistic and selfish, in others frivolous, in all too low.

Thus not only are individual lives ruined, but the very foundations upon which the home, the State, society, civilization itself, rest, are threatened. What must be done?

First of all, we naturally turn to religion. And we do well; for I believe that more and more the wisest men and women are feeling that here is our highest hope. But this is not enough. There is, entirely aside from religion, much work whose influence is directly or indirectly ethical, that needs to be done, for example, direct moral instruction in our public schools, and in all our institutions of learning; temperance instruction in all schools, the indirect influence of which is strongly moral; provision in our schools for industrial education, the indirect influence of which is also found to be moral; elevating lectures for the people; popular classes in practical ethics and all subjects of practical moral and social concern to men and women; mothers' meetings, for friendship and wise counsel and instruction; boys' evening schools and classes and clubs, under good influences; public reading-rooms, amusement-rooms and coffee-houses, to rival the public liquor-drinking places; noble literature in cheap forms systematically placed within the reach of the poor and urged upon their attention; temperance work in all its forms; social purity and "White Cross" work; work, associated and individual, for morally purifying and elevating politics; reforms in our poorhouses to prevent them from becoming hot-beds for the nourishing of pauperism and crime; improvements in our systems of prison management, so as to make prisons and penitentiaries reformatory in their influence instead of merely punitive; better laws and better execution of laws against gambling, bribery, prostitution, monopolies, saloons, and many other evils.

These are some of the hings which our wisest minds are already able to see ought to be done for the moral elevation of society. Here, therefore, lies one important province

of the work of the liberal Christian minister. Not that he is to do all these things himself: that would be impossible. But it is his duty to be intelligent about them, and alive to the importance of them, and to be largely influential in setting in operation moral forces which shall result in their accomplishment. Of course, in all this he works largely in line with all the other ministers and churches of the Christian world. But it is with this advantage: that he has never, as they, to half apologize for his ethical work, as if it were apart from God's best service; nor is he hampered in it by his theology, as they are so constantly hampered in the same by low moral ideas and vicious principles of moral judgment imposed on them by the theology of Orthodoxy. On the other hand, too, in all these moral enterprises the liberal minister works exactly in line with the Ethical Culture societies, only he has the advantage of being able to employ, in addition to their motives and sanctions, others still more powerful from religion.

3. We come next to *philanthropy*. In our day the humanitarian spirit of Christianity is finding a new birth, just as Christianity in other respects is finding a new birth. There never was such an age of philanthropies and charities as ours. It thrills one to look about and see what is being done for the poor, the sick, the suffering, the outcast, the degraded, children, women, the old, even dumb animals,—all classes and conditions of human beings, and beings below human, that need sympathy and help. It is beautiful; no clearer mark of the coming of the kingdom of heaven on earth is anywhere to be seen than this.

And yet the work so far is only in its beginning. What has been done is but as a drop in the bucket. Still, suffering and want, wretchedness and misery, are on every side of us, appalling to contemplate. Millions, even in our own land, the most favored land in Christendom, are without proper homes or proper food or proper clothing or proper care or medicine in sickness. Tens and hundreds of thousands of women in our large cities are being driven to the alternative of starvation or sin. Hundreds of thousands of men in city and country are fighting a battle with poverty more tragic than those conflicts where sabres clash and artillery thunders. Millions of children are growing up without proper care, physical, intellectual, moral, or religious. And so the voices come, loud, urgent, unceasing, from every side, calling for aid. And aid must be given. The noble beneficences, charities, and reforms that are already in operation must be carried on more wisely and earnestly than ever; and new ones, wiser still, to meet new needs, must be put in operation.

To this humanitarian work liberal Christianity has always been peculiarly alive. Many of the best philanthropies of the modern world it has originated: to all it has given liberal support. Such work is exactly in keeping with its spirit. All these things make it natural that the liberal minister should be a leader here. And what a leadership it is! Can any young man desire a nobler? Where is the young man of generous nature and high aims who does not feel that a life devoted, even in any considerable measure, to such work as this may well be contemplated with eager enthusiasm and joy?

4. I pass now to the fourth field of usefulness open to the minister of liberal Christianity; namely, that which I may call the *spiritual* and the *personal*. This is, perhaps, less easily described than any of the others; but it is not less important. Indeed, I am disposed to think that, if we were to endeavor to point out the one direction in which the minister's work rises to its very best, touches springs of influence that are the very deepest and most vital, we should be compelled to say, It is here.

The Christian minister is not simply a public teacher or lecturer, whose function it is to speak to the people *ex cathedra*, from above or from outside of their number. His place is among the people. He is a *minister*, whose work is ever a *ministry*,—a *service* in the things of the heart, the spirit, the deeper life. He is a *pastor*, to whom is given a *flock* to lead and to love, to lead by love and by life as much as by spoken words. Relations could not be more close or vital than those which exist between him and the community. Nor is there any class from whose intercourse and confidence he is debarred. The poor are his, the rich are his. So are both the learned and the ignorant. So, too, are the good and the bad. It is his duty and his privilege to be the friend and

helper of all,—a helper in those deep things of the spirit in which all need help, the rich often quite as urgently as the poor, and those wise with this world's wisdom often quite as much as any.

I think there are no friendships, no ties of affection, more strong or sacred than those which bind a minister to his people. And, if the minister is what he ought to be, they are all ennobling in their influence. Patriot soldiers know how deep and strong friendships are which have been formed in the army by sacrifice and danger endured together for a common cause. The common suffering for a common noble end somehow cements and sanctifies the friendship. It is much so with the friendships which grow up between a true minister and his people. They are formed amid the most sacred influences that enter into human life. They are consecrated by common aims, and these of the loftiest kind. They are interwoven with the soul's finest fibre, of longing, aspiration, high thought, visions of the ideal, resolve, prayer; and so it is no wonder if they become peculiarly strong and lasting and dear.

Probably it would not be too strong a statement to say that to no one in all our modern world is it given to come into so close, so tender, so sympathetic, so earnest, and therefore so deeply and enduringly helpful relations to the people, in nearly or quite every rank and class of society, as to the Christian minister. The only one whom we should ever think of comparing with him in this respect is the family physician. But a little consideration will show that the influence of the most trusted physician, as a physician, is on a distinctly lower plane. The physician's ideals are physical: the minister's are moral and spiritual. The physician's function is the promotion of bodily health,—a noble function: the minister's is the promotion of mind-health, soul-health, which few human beings in their sanest moments fail to recognize as higher and better. Moreover, the minister's influence is not intermittent as the physician's must be, confined to times of sickness. It is regular, constant, beginning with earliest childhood, extending through bright days and dark days, through health as well as sickness, ending only with death, and operating all the while steadily for the shaping of character and life. Even when the physician reaches the point where he can do no more, and turns away in despair, the minister finds his own higher ministry not yet ended, but now rising into a service peculiarly beautiful and precious,—that of trimming the lights of faith and trust and peace, to light the path both of him who goes on his unknown journey and of those who remain behind in tears. So high and tender and blessed a thing it is to be a pastor, a friend, a sympathizer, a helper of men in their deepest needs, a lighter of hope's stars in their sky, a comforter, a courage-bringer, a faith-kindler, a lifter-up of ideals, a brother, to take men, lost, sad, weak, despairing, by the hand, and lead them to the Father, with whom are strength, love, joy, new heart, new life!

J. T. SUNDERLAND.

A WOMAN'S TRAVEL-NOTES ON ENGLAND.

I.

After ten months upon the continent it seemed like "getting home" to stand upon English soil, and hear again my own, my native English. I had lived among the old pictures, old churches, old palaces of Italy, until the stirring life and the great social and industrial problems of the nineteenth century seemed no longer a part of my world.

And London, after Siena, Orvieto, Venice, and Pisa, brought to mind another age of the world. There was the same rushing, pushing crowd, with the nervous, keen faces, which characterize a Chicago crowd. Business, energy, and enterprise were in the air. I realized that I was again among Anglo-Saxons, and that "time is money."

It is very difficult for the stranger, pressed for time, to make any satisfactory study of the educational or charitable work of the continent. There are so many obstacles, so many formalities, in the way. So much valuable time must be spent in interviewing officials and obtaining necessary permits to even enter a school or charitable institution.

Even in Geneva, Switzerland, I was obliged to spend a day in obtaining permission to visit some of the Geneva schools. And, when this dearly bought card of entrance was given, to my surprise, it did not authorize me to visit any and every school in Geneva,

but distinctly specified that I might visit the grammar and primary rooms of a certain building and one kindergarten school.

My card of admission was very closely scrutinized by each teacher, and in several of the rooms I was treated with almost discourtesy. One teacher actually seated herself, and left me standing by the door.

From the confusion and excitement among the pupils caused by my presence, it was evident that visitors were unusual. I asked an official, Why all these difficulties in the way of visiting their schools? The reply was "that visitors distracted the attention of the pupils and interfered with their work, and that, if permitted to do so, the parents would visit the schools frequently, to the detriment of the schools."

This was a new view of the subject. In America the parents have always been urged to visit the schools; and the complaint of teachers is that parents do not show enough interest in the schools, and visit them so little.

In Paris I was obliged to give up visiting the "trade schools," because the application for a permission would have consumed too much time.

But in London the school-house doors are as wide open as in America, and the teachers are just as hospitable. It was only necessary to walk in and state one's interest in the work, to insure a cordial welcome.

The "board schools" of England are schools for the lower classes. No family of any social position would think of sending their children to a "board school." I was attempting to explain our free school system, with its high schools, and the son of the merchant-prince and the son of the mechanic in the same classes, to a young man. He listened with undisguised disgust, and replied, "Think of Eton boys in such a rabble!"

England is emphatically an aristocratic country. In France the republic has established a school system very similar to ours; and in Germany the respect for scholarship is so great, and education is so much the main object of life, that fees in all schools are very small, so that rich and poor are found in all schools.

Miss Davenport Hill, a member of the London School Board, explained the English system to me; and some account of the way England maintains her schools may be interesting.

The schools are supported, first by a government subsidy, of so much per capita. This amount depends, in a measure, upon the report of the government inspector,—an official entirely independent of the school board. If the work is found satisfactory, that school receives the maximum sum per capita. Second, by a tax collected from the rate-payers, the amount of which the school boards fix. These boards are elected by the rate-payers; and, if they are extravagant, the rate-payers can refuse to re-elect them. Third, by a fee varying from threepence to one shilling per week for each pupil. In the poorer districts of London, Miss Hill told me there were many bequests which they were able to use for school purposes, and so reduce the fees, and that there were many more bequests now useless, because of the conditions attached by the donors, which it is hoped can, by act of Parliament, be made available for school purposes. For instance, in one parish a very orthodox individual left a fund for the purchase of fagots for burning heretics; and, as heretics are no longer burned in England, no use can be made of this fund.

Accustomed to our American idea that it is the duty of the State to provide free education for the people, I could not understand the strong opposition on the part of very good people to the "Free Education Bill," which passed the House last July.

Education is compulsory in England; and yet hitherto a fee has been demanded for the tuition of the pupils. In this country we have always felt that it was only because the State supplied an education, free to all, that the State had the right to compel the attendance of the children.

A member of Parliament said to me of the "Free Education Bill": "This is a government bill, greatly opposed by many prominent Conservatives, but which will be carried, because the 'Home Rulers' will vote for it. It does not go far enough to suit us, but it is better than we could have expected from the government." This gentleman felt that the present system of fees was a real hardship to many. "Think," he

said, "of a man out of work, with four or five children in school, and the lowest fee twopence or threepence per week! He must send his children to school, and can only be relieved of the fee by going before the school board, proving himself a pauper, being thoroughly humiliated, and having what poor remnant of self-respect still remains to him crushed."

Last July the Factory Act was passed; *i.e.*, a law raising the age at which children may be employed in factories and mines to twelve years. This was the first victory won by the Liberals in five years, and was received by them with great enthusiasm.

On the evening of the passage of this act I was in the House, or, rather, in the cage above the House, where the few women who are so fortunate as to secure an *entrée* are shut up, to peer through the grating at the House below. On this evening the bill to limit the hours of women engaged in laundries was before the House. This bill was the outcome of a huge mass meeting of laundresses in Hyde Park.

The subject was treated with the greatest courtesy by both sides of the House, and all the speakers claimed to be actuated by a sincere desire to do the best thing possible for these poor women, whose lot is, at best, hard. That debate in the House of Commons, by representative men of England, could not have failed to convince an unbiassed listener that even the "submerged tenth" have been able to make their cries heard in high places, and that the legislators of England realize that their cries must be regarded. One of the members who took part in this debate was a Welshman, sent by his trades-union, who had been a working miner up to the time he entered the House,—a man of real earnestness and ability.

It seems so out of all proportion that members of Parliament receive no pay, and yet the presiding officer receives a salary of six thousand pounds per annum and a fine residence.

Here, again, is the aristocratic spirit in government, in the theory that no money must be received by England's law-makers. Of course, many poor men are in Parliament whose expenses are borne by various associations. But all this falls upon the working classes, because their candidates are often poor men.

Hyde Park is an example of the same spirit. No cabs are allowed in this fashionable drive in the afternoon. The result is that nowhere in the world can such a display of fine turn-outs, such elegantly dressed ladies, faultlessly attired gentlemen, and liveried servants, be seen as in Hyde Park during the season. But people without carriages are shut out of this gay concourse; and there is no such cheap enjoyment for the people as in the Bois de Boulogne or on the Pincian Hill at Rome, where the shabbiest vehicles jostle the fine carriages.

Indeed, in all the great parks of Europe, except Hyde Park, the cheap and comfortable little cabs are admitted.

On Sunday afternoon the "Ladies' Mile" in Hyde Park presents a brilliant spectacle. Here London society sits or walks, attired in goodly apparel. No one drives in London on Sunday: that is wicked, or *unfashionable*. Good and fashionable people walk in the park and display fine toilets; and it certainly furnishes an admirable opportunity to display good clothes. But the singular thing is that the portion of the park known as the "Ladies' Mile" is given up to the *swells*, and the unfashionable multitude never intrude upon this ground devoted to "society."

However, to me the fashionable quarter of the park was not nearly so interesting as the part where the "great unwashed" hold their meetings. Respectability and fashion are always a little tiresome, and well-dressed people look alike the world over. The groups around the different speakers never ceased to attract me. There was one afternoon a socialist addressing a group; a Salvation Army meeting; religious controversialists denouncing each other; an atheist inveighing against all religious; a political orator; a young man reciting poetry; and an Anarchist, with red flag unfurled, denouncing the government, and calling upon his hearers to destroy the existing order of things. A policeman stood stolidly by the last-named speaker to see that he had the fair play so dear to Englishmen.

For studying all sorts and conditions of men, no place equals Hyde Park on a Sunday afternoon. MARIE C. REMICK.

ABIEL ABBOT LIVERMORE:

EIGHTY YEARS YOUNG.

A rounded life with ripened years,
  Softened with autumn's harvest glow,
Made purer by its burning tears,
  Made kindlier by its frost and snow,—
Grand prophet of the inner life,
  Apostle of the truth of God,
Thou makest peace flow out of strife,
  For weakness thou art staff and rod.

With pity filled for others' woes,
  Low bent to lift the bowed and lost,
Whose throbbing heart for them o'erflows,
  Aside thy pains and burdens tossed,
O brother, in thy heart's great love,
  Yearning for souls enslaved by sin,
Thy strength flows down from founts above,
  And Christ finds welcome room within!

Brought up at thy Gamaliel feet,
  Anointed men have learned God's word,
And, clothed in Truth's fair robe complete,
  Its message spoken has been heard.
Strong, gentle, kindly, and serene,
  Simple in thought, just, true, and wise,
With learning wide and insight keen,
  Born was thy gospel from the skies.

So reverent, full of faith divine,
  So moulded by the Christian thought,
Whose vital flow is life's true vine,
  The strength by which thy hand hath wrought,
Thy fourscore years and silvered hair
  Are symbols of that holy crown
Of Faith and Hope and Love you wear,
  On which the angel hosts look down.

O saintly soul, a halo bright
  Enwraps, illumines, lifts thee far
Toward that divine, celestial light,
  The brightness of thine own soul's star.
Accept, dear friend, the words, "Well done!"
  For you and yours, this happy hour,
Whose course is toward the rising sun,
  Whose glory is its growing power.
    Unfinished is thy life-work here,
    Immortal is thy coming sphere.

A. J. RICH.

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*A GLANCE AT THE STORY OF HARVARD.**

It has been said that God sifted three kingdoms to make New England.

It was in November, 1636, that the General Court of the colony of Massachusetts Bay passed the following vote: "The court agree to give £400 toward a school or college, whereof £200 shall be paid the next year and £200 when the work is finished, and the next court to appoint where and what building." The young and brilliant Henry Vane, a graduate of Magdalene College, Oxford, was president of that court, and John Winthrop, a graduate of Trinity College, Cambridge, was an active member. Soon after, Vane, a friend of Ann Hutchinson, named in Milton's sonnet as

"Vane, young in years, but in sage counsel old,"

returned to England to pursue his historic career for the liberty and emancipation of his race, and end that career by being beheaded on Tower Hill, leaving a name that stands on the roll of liberty's martyrs with Raleigh, Russell, and Sydney.

The name of Newtown was soon changed to that of Cambridge in affectionate remembrance of the Alma Mater of many of those emigrants. Of their number one hundred were graduates of Oxford and Cambridge, seventy being from Cambridge, of whom thirty were from Emmanuel College. It was in 1638 that the non-conforming clergyman, John Harvard, died at Charlestown, leaving half of his whole property and his entire library, about three hundred classic volumes, to the proposed college; and, as you well know, the name which our university has borne from that day to this is his. At the celebration of the two hundred and fiftieth anniversary the undergraduates, in merry mood, displayed "Johnnie Harvard's Papas" in their torchlight procession, representing, in appropriate costume, a butcher, a cooper, and a grocer, two of whom, by tradition, were step-fathers; and it was from them that the estate was inherited, through his mother, that rendered John Harvard the wealthy clergyman of the young colony. Little is known further of him than that he was a graduate of Emmanuel College, Cambridge. A monument has been erected to his memory, with appropriate exercises, including an oration by Edward Everett. Among the few books that were preserved from the destruction of the library in 1764, only one of John Harvard's three hundred volumes remains, entitled "Christian Warfare against the World, Flesh, and Devil." In the grateful remembrance of mankind, how many names in all the annals of light and learning are sure to hold so firm a place as his?

While the college was founded on Nov.

* Part of an address delivered before the Harvard Club of Seattle, Wash., Oct. 9, 1891.

7, 1636, now recognized as Foundation Day, it was in 1650 that the permanent charter was granted, creating it a corporation with rights and franchises that have remained to the present day substantially unchanged. However, under the name of "The President and Fellows of Harvard College," minor statutes have been passed. The mode of selecting Overseers has been substantially modified, more especially in recent times, until now that authority is vested in the alumni of the college proper, while the Corporation proper is a self-perpetuative body of seven.

The three objects in view in founding the institution were to furnish the Commonwealth with knowing and understanding men, and the churches with an able ministry, and the Indians with Christian education. The first brick building erected was the Indian college, with dormitories for twenty occupants; and therein, subsequently, John Eliot's Bible was printed. Only two Indians ever availed themselves of the privileges of the college. According to the quinquennial catalogue, one Indian, coming from Martha's Vineyard, graduated in 1665, and died the next year. His *nomen clarissimum*, do not forget, was Caleb Cheehauteaumuck.

Of the twenty-two presidents of Harvard College, the first was John Dunster, of revered memory, an earnest, consecrated minister of the gospel. He devoted his time most assiduously to building up the school within and without, by contributions from other colonies; and the religious controversies relative to Pedobaptism, in which he became involved with the powers of State, have in no way shadowed his cherished memory. At the outset, the requisites for admission were rigidly prescribed: the student must be "able to read Tully or such like classics, and make and speak true verse and Latin prose, and decline the paradigms of nouns and verbs in the Greek tongue." The rules required that students should speak Latin in all college intercourse, and double penalties were imposed if excuses were not presented in that classic tongue. Hungry had to go the student, if the Roman language failed him at meal-time. The story is historic that the laugh went round when a professor, whose room was invaded by a wandering dog, exclaimed, "*Exclude canem et, et*—shut the door!" and one is reminded of Heine's saying that his only hatred of the Roman race was their invention of the Latin grammar.

Exercises were required by candle-light before breakfast in translating Hebrew Scripture into Greek; and at evening twilight it was English that was thus transmogrified. The humanities were thus rigidly pursued, and we are reminded of the scholar who regretted that his whole life had been spent upon Greek in general instead of upon verbs in *mi*.

We have the authority of the late poet and statesman, Lowell, in saying that the founding of Harvard College is second to no event in real importance that has happened on the Western Continent,—that it saved New England from being a mere geographical expression, and insured our intellectual independence of the Old World. Its immediate and natural effect was to create a body of educated and earnest men, maintaining high ideals of life and its purpose, fit and zealous to be educators of the people, as schoolteachers and as ministers of the gospel. To a large degree we may say that it is by this influence that New England assumed and has maintained its permanent influence in literature and thought. Thus we are reminded of Beecher's exclamation: "What! shut New England out in the cold! You may as well try to shut the cold out of New England."

Thus, having briefly told the story of the founding of our Alma Mater, let me glance at a few of the most important events in its subsequent history. It was in 1680 that the college was granted the revenues from the Charles River ferry. In Revolutionary times the undergraduates voted unanimously to take their degrees clad only in the manufactures of their native land; and, after Washington drew his sword under the Cambridge Elm as commander of the continental armies, the college authorities and students forsook their buildings to find temporary shelter at Concord. Among the most eminent of the Revolutionary leaders were the graduates from Harvard,—such as the two Adamses, Hancock, Warren, and Otis. President Washington visited the college in 1790, while the reception to Gen. Lafayette in 1824 was a marked epoch. The two hundredth celebration of the college occurred

in 1836, with imposing ceremonies, wherein Edward Everett delivered one of his most pleasing orations; and Dr. Holmes, of the famous class of 1829, whose name awakens thrills of affectionate respect in all our hearts, gave a poem on that occasion, as he did also in more elaborate form at the recent two hundred and fiftieth celebration in 1886. At the latter celebration the following three stanzas from his poem recited fifty years before were repeated, as the ones remembered by the venerable poet:—

"When the Puritans came over,
  Our hills and swamps to clear,
The woods were full of catamounts
  And Indians red as deer,
With tomahawks and scalping-knives
  That make folks' heads look queer.
Oh, the ship from England used to bring
  A hundred wigs a year!

"And who was on the catalogue
  When college was begun?
Two nephews of the President
  And the professor's son.
(They turned a little Indian boy,
  As brown as any bun).
Lord, how the seniors knocked about
  The Freshman class of one!

"God bless the ancient Puritans!
  Their lot was hard enough;
But honest hearts make iron arms,
  And tender maids are tough.
So love and faith have formed and fed
  Our true-born Yankee stuff,
And keep the kernel in the shell
  The British found so rough."

Fain would I dwell on the part Harvard took in the war for the Union; but time forbids me to do more than merely mention the fact that, of her 1,232 volunteers, 361 fell as martyrs, and their names are enrolled in Memorial Hall.

The two hundred and fiftieth celebration of the college, in 1886, is of recent memory; and its exercises, in which some of you took part, call for little mention, especially as they have been published in a handsome volume. But, among the profoundly interesting and brilliant utterances on that occasion, I was impressed with the sermon of Bishop Brooks, wherein he said: "The college lay like a ball of light in the intention of its founders. Like a rock in a great sea, resting on its own foundations, beaten by the waves, of which it takes no manner of account, so stands the Puritanism of the seventeenth century in the Harvard College which it built in the midst of the multifarious and restless history of man." And Dr. Brooks says that no break is to be found in its progressive history which conforms to the advancement of humanity. Yet that history presents four epochs about one-half century apart. In 1700 there was a movement of marked significance connected with the university regarding the true recipients of the Christian sacraments, wherein the Mathers, both father and son, took active part. The result was a wider and deeper appreciation of the true significance of the Christian symbols.

Again, in 1736 and 1740 there was an epoch in connection with the rigid teachings of Jonathan Edwards, arising through the extraordinary enthusiasm created by the coming of Whitefield to Boston. Again, in 1804, the choice of Henry Ware to the Hollis professorship of theology was a crisis, wherein dogma came in conflict with truth; and, whatever views may be entertained in regard to modes of church polity and belief seriously entertained by the respective controversialists, sure it is that the change was in the direction of that higher and broader Christianity which we recognize as love to God and love to man. Lastly, in recent times, those of us who are in middle life have witnessed a revolution. We can recognize the marked effects of the emphasis placed upon sociology and psychology, the extension of the elective studies, the enlargement of all methods of culture, confined no longer to the humanities. We have seen great advances, so as to include not only the *trivium* of the mediæval schoolmen, embracing grammar and rhetoric and logic, and the *quadrivium*, embracing algebra, geometry, music, and astronomy, but all philosophy and science and much of art.

Dr. Brooks tersely put it: "Experience became larger than Whitefield, dogma than Calvin, life than theology"; and under this new method we rejoice to think that neither scholarship nor aspiration for the highest religious thought has declined.

At Commencement time two years ago, among the brilliant orations and speeches it was my privilege to hear, I was especially impressed with the speech of President Eliot, wherein he gave assurance, with a simplicity which bespoke his sincerity, that Harvard University cherishes all the good

the past hath had, and is earnest and zealous to establish and maintain among all who come within its influence, loyalty to truth and the higher scholarship, and freedom to think without bigotry.

JOSEPH SHIPPEN.

Seattle, Wash.

O. B. FROTHINGHAM'S "UNITARIANISM." *

The last two volumes from the pen of Octavius B. Frothingham preserve a great deal of information invaluable to the future historian of American Unitarianism. Gathered together in these two volumes are condensed vigorous descriptions of the leading events in our denominational development, dating from a period "when the ministry was the chosen profession, when there was no turmoil, no moral agitation; the anti-slavery struggle had not begun; Transcendentalism was unborn; rationalism, in the later objectionable sense, was unheard of; Ripley and Emerson were boys; Parker was a child; Channing had not preached his Baltimore sermon"; and including incidents as recent as the "Western issue."

Neither volume, however, attempts to follow any set historical method, but in a pleasantly careless, natural, and almost chatty manner tempts the reader on till he finds himself surrounded with a varied and vivid scenery. The first chapter of "Boston Unitarianism" contains two word portraits, one of Channing, the other of Parker, which for clear-cut vigor, incisiveness, and precision it would be difficult, if not impossible, to match. Filling in the gap between these two, the rank and file of the Unitarian ministry are described as men lacking the fervent spirituality of Channing and the impassioned earnestness of Parker, but of quiet culture and dignified conduct, shrinking from critical speculations, repelling the doctrines of Calvinism, yet at the same time clinging to ancient formulas, the word of Scripture, and the Church as an institution. It is this middle attitude, as held by the main body of the ministry, which Mr. Frothingham calls the "old-fashioned faith with a sentimental modification." "The soul of a cast-off religion was in it." It still advocated the submission of reason to revelation. Though thoroughly respectable, it was just as thoroughly commonplace, insipid, vague. It took no hold upon the masses because, while denying the fervid doctrines of eternal punishment, depravity, election, the atonement, it proposed no absorbing principles to take their place. This mediocre, mildly scholarly, and calmly respectable position is illustrated, with many pleasant digressions, in the chapters entitled "An Example," "The Dogmatical Position," "Literature and Religion," and "The Unitarian Layman." In "Recollections and Impressions" we trace the influences which came to bear upon this old-fashioned Unitarianism and developed out of it the new. These, recited as autobiographical confessions, are full of intense vitality, rising, as in the chapter on "The Crisis in Belief," to the height of dramatic power. The individual experience was really the experience of the writer's generation. The new springs of thought and sources of belief, though coming to him through particular and often personal channels, were none the less the same motives and principles that were in the air, that were dawning in the New Reformation. The fact that these principles are here described in the concrete and colored with the idiosyncrasies of individuals, and especially with the personal character of the writer himself, only intensifies the impression produced. These chapters must be read to catch their peculiar charm and glow. The steps of the transition cannot be here enumerated; but the triumphant principle, the camel which, once gaining entrance, thrust all the older occupants out of the tent, was the acceptance of the common spiritual nature of man as the living and only authority in religion. This gave essential harmony to all moral codes and all religions the world round. This burst through the timid restraints of old-fashioned Unitarianism, and flooded the cold respectability of negation with the fervor of a new impulse. In the chapters on "The Progress of Religious Thought" and "The Clerical Profession" the growth of new faith is set forth. But even more attractive are those parts of the volume which detail the effect of the new impulse, the new belief in the creative power of the

* BOSTON UNITARIANISM, 1 Vol., and RECOLLECTIONS AND IMPRESSIONS, 1 Vol. By Octavius Brooks Frothingham. New York: G. P. Putnam's Sons.

spiritual nature of man upon the life of the writer, the brave surrender of the luxury, ease, happiness, of his idyllic Salem settlement, with its temptations to scholarly retirement, for the untried radical venture in Jersey City, the apparently half-regretful movement away from the sympathy of the denomination, the founding of the Free Religious Association. Our interest, however, culminates, where most dramatically it should, in the closing chapter of the book, "Confessions." Here we feel more than anything else that the power of the new faith, the modern Unitarian movement, is greater than individual eccentricities, and is bringing the extremes together. Mr. Frothingham, rejoicing in the changed attitude of the denomination, also tenderly confesses the changes in himself. He says, "I find myself more inclined to a serious regard for existing institutions and modes of opinion" (p. 290). In regard to the communion service, which during the Jersey City and New York ministries was "never celebrated," being dropped as a "mere formality without an excuse for being," Mr. Frothingham now says: "The ceremony puts thought and sentiment in poetic form, associates them with the holiest souls in their holiest hours, and brings people face to face with their better selves in the tenderest and most touching manner, teaching charity, love, endeavor after the religious life. The rite is full of beauty, rich in meaning, and may be used with effect. . . . A symbol often goes further than an argument, and a symbol so ancient and so consecrated ought to be preserved" (p. 72).

Both volumes, when read, leave us with a strong sense that we ought to have a further supply from the same source, more especially of such living pictures of men as are contained in the chapters "My Teachers" and "My Companions." Why not a volume of these condensed biographies?

Has the literary style of the author of "The Religion of Humanity," in growing more compact, lost something of its elegance? Or why do we find in the present volumes everywhere such monotonous series of sharp corners and jagged edges? We quote at random: "There was no distinction of persons, no affected pride. We found our own level and kept our own place. Money did not distinguish, or family, only brains. There was no care but for intellectual work: there was no excess save in study. Expenses were small," etc.

One thing, however, we will criticise. It is not fair to a patient public, in these days of many books, to publish such valuable material with such a miserable makeshift of an index. Hardly more than the names of prominent personages and institutions are given, and these in the most incomplete and irritating manner. The names of Roger Williams, Dr. S. Howard, John Brown, and an innumerable list of others referred to in the text do not appear at all in the index. The Phi Beta Kappa Society has no place in it. There is no such word as "Periodicals" or "Magazines" or "Rationalism" or "Biblical Criticism," though these all receive frequent consideration in the text. Even the very little indexing which has been done is some of it incorrect. We have not time to discover to what extent; but our very first reference in "Boston Unitarianism" is to the name Channing, and the page given is 13. But page 13 has nothing whatever to do with Channing; while pages 1 to 8 are entirely devoted to a study of his attitude, with no chance of finding that out through the index.

F. B. M.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

In the Dark.

O Thou who art my only Light,
Thee do I follow through the night;
Though home and hope are out of sight,
Firm trust in Thee my spirit hath;
  Thou knowest my path!

Although I cannot see Thy face,
I feel the warmth of Thy embrace,
Infold me in the dangerous place
Where sin lies waiting to betray;
  Thou knowest my way.

O Thou that seest me through and through,—
The thoughts I think, the deeds I do,—
Thou knowest I would to Thee be true!
Oh, draw me closer to Thy side,
  My Lord, my Guide!

Thou knewest me, lovedst me in the past,
Even when the tempter held me fast;
Thy wanderer has come home at last;
Never again from Thee to stray,—
  From Thee, my Way!

I know not what may yet unfold
Beyond the morning's gates of gold;
This is my heaven,— Thy hand to hold,
Thy steps to follow through the night,
My Life, my Light!

— *Lucy Larcom.*

MONDAY.

I shall not pass this Way Again.

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
"I'm sure I shall not pass again this way."

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give alway,—
"I'm sure I shall not pass again this way."

I want to give good measure running o'er;
And into angry hearts I want to pour
The answer soft that turneth wrath away,—
"I'm sure I shall not pass again this way."

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day,—
"I'm sure I shall not pass again this way."

TUESDAY.

The Best that I can.

"I cannot do much," said a little star,
"To make the dark world bright!
My silvery beams cannot struggle far
Through the folding gloom of night!
But I'm only a part of God's great plan,
And I'll do the best that I can."

"What's the use," said a fleecy cloud,
"Of those few drops that I hold?
They will hardly bend the lily proud,
Though caught in her cup of gold!
Yet I'm a part of God's great plan,
So my treasures I'll give as well as I can."

A child went merrily forth to play,
But a thought like a silver thread
Kept winding in and out all day
Through the happy golden head;
Mother said, "Darling, do all you can,
For you are a part of God's great plan."

She knew no more than the glancing star,
Nor the cloud with its chalice full,
How, why, and for what all things were,—
She was only a child at school!
But thought, "It's a part of God's great plan
That even I should do all that I can!"

So she helped a younger child along,
When the road was rough to her feet,
And she sang from her heart a little song,
That we all thought passing sweet;
And her father, a weary, toil-worn man,
Said, "I, too, will do the best that I can."

WEDNESDAY.

Slipping Away.

They are slipping away,— these sweet, swift years,—
Like a leaf on the current cast;
With never a break in the rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's long golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down,
As fond as a lover's dream,
As pure as the flush in the sea shell's throat,
As sweet as the wood bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dim lighted stair,
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusty ways of life?

There are only a few swift years,— ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
And never an angry word.

THURSDAY.

Our Ideal.

Have we not all, amid life's petty strife,
Some pure ideal of a noble life
That once seemed possible? Did we not hear
The flutter of its wings, and feel it near,
And just within our reach? It was. And yet
We lost it in this daily jar and fret.
But still our place is kept, and it will wait,
Ready for us to fill it, soon or late.
No star is ever lost we once have seen:
We always may be what we might have been.

— *Adelaide A. Procter.*

FRIDAY.

The Gain of Loss.

On earth we gain by losing,
And win by failure here;
We scorn the world's poor tinsel,
The golden crown to wear.

'Tis by defeat we conquer,
  Grow rich by growing poor;
And from our largest givings
  We draw our fullest store.

Then let the blossoms perish,
  And let the fragrance go;
All the surer and the larger
  Is the harvest we shall know.

All the sweeter and the louder
  Our songs of harvest-home,
When earth's ripe autumn smileth,
  And the reaping day has come.

SATURDAY.

A Song for To-day.

Groweth the morning from gray to gold:
  Up, my heart, and greet the sun!
Yesterday's cares are a tale that is told,
  Yesterday's tasks are a work that is done.

Yesterday's failures are all forgot,
  Buried beneath the billows of sleep;
Yesterday's burdens are as they were not,
  Lay them low in the soundless deep.

Share thy crust and ask no dole;
  Offer the cup thou wouldst never drain;
Only he who saveth his soul
  Loseth all that he fain would gain.

Smile with him who has gained his desire;
  Smile the gladder if at thy cost.
It was his to win and thine to aspire,
  It is his to-day that loved the most.

Pluck the flower that blooms at thy door;
  Cherish the love that the day may send;
Cometh an hour when all thy store
  Vainly were offered for flower or friend.

Gratefully take what life offereth,
  Looking to Heaven nor seeking reward;
So shalt thou find, come life, come death,
  Earth and the sky are in sweet accord.

—*Louise M. Hodgkins.*

DR. THOMAS HILL.

In the death of Thomas Hill, D.D., LL.D., which occurred at the home of his daughter, Mrs. Worcester, in Waltham, Mass., November 21, we lose one of our most distinguished and most beloved leaders. A few years ago his was a familiar figure at every important denominational gathering. Latterly feeble health has compelled a partial retirement. Dr. Hill had a remarkable experience. Born in New Brunswick, N.J., Jan. 7, 1818, the son of an Englishman who was a tanner by trade and afterwards a judge, he was left an orphan while very young, and was apprenticed to a printer for three years when he was twelve years old. He then went to Lower Dublin Academy, near Philadelphia, one year, and was then apprenticed to an apothecary in New Brunswick. He afterward entered Harvard, where he graduated in 1843, and at the Divinity School two years later. He then went to Waltham, where he was settled over the Unitarian congregation, and preached there fourteen years. In 1859 he succeeded Horace Mann as President of Antioch College, Ohio, and while there was also pastor of the Church of the Redeemer in Cincinnati. Chosen President of Harvard in 1862, he held that office until 1868, when he resigned on account of impaired health. His most remarkable act while President of Harvard was his advocacy of the elective system; and it was in his term of office that the first changes in that direction were made. He accompanied Louis Agassiz in his coast survey expedition to South America. On his return, he accepted a call to Portland, Me., where he has since resided.

Dr. Hill's varied ability in so many intellectual fields was always matter of astonishment to chance acquaintances and of loving pride to his personal friends. As a mathematician, he was among the very few who could hold their own with the late Prof. Peirce. Most of the mathematical articles in the new American Cyclopædia are from his pen. He was a botanist and geologist of the highest rank. With Agassiz, who was a warm personal friend, he maintained to the last that the evolutionary theory was a hypothesis rather than an established theory. He was an artist of considerable talent, a poet, a powerful preacher, a profound philosopher. He was a marvellously well-read man, even in these days of omnivorous reading. Of deep experience in life and widely travelled, he was one of the most delightful of conversationalists. His perfect modesty and genial temperament made him universally beloved as he was universally admired. His work in every field was on the highest plane. He inspired others. Few of the younger men to-day but owe much of the best directing tendencies of their thought to Dr. Hill.

EDITORIAL NOTES.

December! The last cover is removed, and the table of contents for the year issued with this number bears ample witness to the richness of the feast.

"A Merry Christmas" to all our readers, from Maine to Mexico, from England to Japan. Round the world, and round, may the ringing words be borne upon their living lips, carrying the message of good cheer from heart to heart!

We are passing from the old to the new. The memory of things done, days ended, dreams dreamed, bubbles burst, and pleasures passed, hangs about us like a hazy evening cloud; while the thrilling hope of things to come, days to be, dreams to dream, bubbles yet to blow, and pleasures to enchant us once again, glows gloriously above. Good-bye, old year. We go to welcome in the new; for "the old things have passed away, and, behold, they are become new."

The New York *Independent*, in its issue of November 5, devotes considerable space to home missions, the work done by the Protestant churches in America. There are brief statements from the proper officers of nearly every missionary organization in the country, but under the heading "Unitarian" this extraordinary statement appears: "We heartily regret that we have not been able to get a sketch of the home missionary work of the Unitarian churches from an officer of the Unitarian Association. No statistics whatever are given for the Association or for the Building Fund in the Unitarian Year Book." We can only reply by saying that the statistics desired are obtainable by *anybody*. They are published for *free* distribution, and widely circulated in pamphlet form, with the annual report of the Board of Directors of the American Unitarian Association; whereas the Year Book is a directory, not a report; nor is it for free distribution. The figures asked for by the *Independent* are to be found on pp. 64–70 of the last report for the year ending April 30, 1891, and are as follows: "Spent for missionary purposes in the United States, $72,299.66. Amount paid as loans to sundry societies by the Church Building Loan Fund, $39,400.00."

The paper upon "The Person of Christ," by C. C. Everett, which we print in full in another column, was delivered before an unusually large gathering of the Boston Unitarian Club, and created a very marked impression. We consider it, without exception, the best presentation of this much-discussed question ever made. With the care and precision of the most skilful surgeon, all the accumulated layers of foreign substance are delicately removed, not only without injury to the life within, but revealing that life freed from impurities, radiant as never before. The paper is critical, as the high scholarship of its author compels it to be. It is philosophical, profoundly so. It is historical, as realistic as history can make it. Yet it moves forward with delicate spiritual tread through an atmosphere sparkling with poetic imagery. May we doubt if literature can furnish any simile more impressive than this, in which Dr. Everett expresses the absolute dependence of humanity upon God. "As the bird cannot rise through the air toward the heavens unless it is buoyed up by the air itself, so no spirit can rise to the contemplation of God unless it be lifted upon the spirit of God."

About four months ago a book appeared in Japan which seems likely to exert more influence upon the development of Christianity in that empire than any other work written or printed there since the opening of the country to Christian influences. The book is entitled "The Present and Future of Christianity in Japan." Its author is Rev. T. Kanamori, a man who has been an influential orthodox preacher and minister, but who, having grown away from the theology of Orthodoxy, has finally come out with a book which is having an extraordinary sale, and is kindling a flame of earnest discussion all over Japan. No such blow has before been struck against the dogmas of Orthodoxy. No such popular plea has before been made for a "rationalistic and nationalistic" Christianity,— a Christianity ignoring the theological systems of the Occidental world, and basing itself upon simply the ethical and spiritual teachings of Jesus, developed and applied by the Japanese people according to their own genius and needs. One of the leading papers of Japan, the Japan *Daily Mail* of October 2, devotes three

long and closely printed columns to the book, giving a full summary of its contents. The article is so able and the book is so significant that we reprint the article nearly entire in this issue of the *Unitarian*. Judging from this summary, we do not wonder that the book is stirring up a commotion among the Japanese people. The position taken by Mr. Kanamori is essentially that of Theodore Parker and the main body of Unitarians to-day. We shall watch the outcome of his book and his plea for an undogmatic liberal Christian church for Japan, with profoundest interest.

The *Liberal Christian*, the new organ of the Universalist church of Japan, has an editorial article in its first number on "Christian honesty," in which the following statements are made: "Perhaps eight-tenths of the Japanese Christian pastors disapprove the orthodox dogma of eternal punishment, while six-tenths of them denounce the doctrine of the trinity; and upon the whole seven-tenths of them cannot be regarded as orthodox, when judged by the European or American standard. . . . Some of them conceal their opinions for fear that they may be excommunicated by their church, should their opinions be known. . . . The church authorities, on the other hand, sometimes condone the dishonesty of their pastors, as they are afraid of losing capable ministers." These statements have been taken up by the public press, and representatives of Orthodoxy stoutly deny their truth. However, there appear to be reasons for believing that they have not been made without ground.

The important information just reaches us that our Unitarian workers in Japan have organized in Tokio a "School of Liberal Theology," with a strong corps of five instructors. Rev. Clay MacCauley is President of the school, and Instructor in the Philosophy of Religion and Comparative Religion; Rev. Wm. I. Lawrance is Secretary and Instructor in Biblical Theology, Homiletics, and Pastoral Care; Prof. Wigmore teaches Ethical Theory; Prof. Droppers, Social Science and Applied Ethics; and Prof. Liscomb, Church History. Eight young men enrolled themselves the first day as students in the school, most of them graduates of institutions of higher learning, and some of them men of proved ability. Mr. Lawrance writes: "We feel that these eight young men form a band from which we may expect much in the future. Our own hopes are high, and our energies quickened by the opportunity which has thus come to us to spread a knowledge of our faith in this land." The opening of this School of Liberal Theology is by far the most important step taken by our missionaries since the establishment of their monthly magazine. The indications are that Unitarian thought is to have a great future in Japan.

Rev. Richard A. Armstrong, after returning to England from attending our National Conference, printed some of his impressions in the London *Inquirer*. In most respects he had been pleased with what he had seen and heard. There was one exception, however. He writes: —

One disappointment I must confess. The coldness of the majority of this great Unitarian Convention toward the temperance movement chilled me and surprised me. Mrs. Mary Livermore spoke at an evening session. Personally, she was received with a reverential enthusiasm, which spoke volumes for her character and record. But the moment she touched temperance a manifest coldness fell upon the audience. I had looked forward eagerly to the special meeting of the Unitarian Temperance Society the following afternoon. I had expected earnest and stimulating appeals,—had thought I might get the touch of American ardor in this great cause. But it was a mere business meeting, with discussions about terms of membership, and the like. It seemed to me that the promoters lost a golden opportunity of awakening consciences. I have seen many indications that the temperance movement is not so forward in this country as at home, and that the mass of the Unitarians are not in the van.

We regret to confess that there is too much truth in this. We have some in our ranks who are as earnest and able temperance workers as can be found. But, as a body, we are not half awake to the magnitude of the drink evil and our responsibilities concerning it. The National Conference passed a strong resolution on the subject, but that only poorly compensated for the lack of a rousing temperance meeting to send us all home with new zeal and

consecration in the most urgent moral crusade of our day.

Writing on the subject of "Sunday and the Centennial" in the Boston *Commonwealth*, Edward Everett Hale says: —

The great park at the World's Fair should be open on Sunday. The museums and galleries should be open. The workshops should be closed. Neither man nor beast should do any sort of work. It is easy to see that this is the arrangement which the God of nature and history approves. For he displays, with equal love, all the glories of his world on the first day of the week and on the seventh, as on the second and the sixth. He has no fear that the wonders of the world or its beauty will disturb men's worship or reverence. A perfect arrangement would open the parks and museums *free* on the day of rest, at such hours as should not seem to compete with the regular arrangements for public worship. If this is impossible, the price of admission should be *reduced*.

We do not see how persons of any intelligence and breadth of view, who care for the interests of religion and virtue, and who at the same time have any sympathy with the poorer classes who have to labor hard all the week, can do otherwise than join in urging this demand, that the grounds, parks, museums, and art galleries of the Exposition shall be thrown open on Sunday afternoons, either free or at a very low price. Shall the liquor-saloons and theatres and low concert halls and gambling places, and haunts of evil of all kinds in the great city, be open on Sunday, and shall the one place that can successfully compete with these be closed?

The Illinois Unitarian Conference at its recent meeting in Monmouth adopted the following sensible preamble and resolution on this subject: —

Whereas, we believe in the observance of Sunday as a day of rest, and that the best observance of Sunday as a day of rest should be secured during the Columbian Exposition to be held in Chicago; and

Whereas, we believe the idea of six millions of people trying to dictate to sixty millions (not to mention the hundreds of thousands from foreign lands and of other faiths), by insisting said Exposition shall be closed on Sunday, is wrong, and that, if this is done, more harm will result through filling the dens of vice, the saloons, and other resorts of infamy with thousands who must of necessity remain in the city over Sunday; and

Whereas, we believe that places should be provided on the grounds where religious denominations of all nations can hold services, thus counteracting the many temptations of the city and affording the ministers of this and other lands opportunity to place before the pleasure-seeking thousands lessons of religion amid all that is grandest and most impressive in commerce and art,— therefore be it

Resolved, That it is the wish of this conference that the gates of the Columbian Exposition be opened to the public on Sundays at a reduced rate of admission; that the machinery be silent, but that the buildings of art, etc., be opened for the benefit of all, thus giving the wage-workers, as well as the general public, the benefits thereof; and that we earnestly request the commissioners to see that this is done.

From many directions come indications of the growing efficiency of the American Unitarian Association as a missionary agency in all parts of the land. At last it is coming to be felt to be in the fullest sense of the word "*national*." Not only in the South and on the Pacific Coast, but in the Central West, it is gaining such a hold as it never had before. By its generous pecuniary aid granted to churches and State conferences, by its tracts sent out by the hundred thousand, by the tours made by its secretary into all regions, and by its excellent system of missionary supervision and management which puts every important section of the country under an efficient superintendent of its own, the Association is bringing itself into such touch with our churches and workers, and with the liberal thought of the country generally, as cannot fail to produce large and constantly enlarging results. We have now a national administrative and missionary organization, which, if not incapable of improvement, is at least worthy the confidence of every body everywhere. And now let it have the funds it asks for and the men, and we may expect to see the sixty-two new churches organized during the past two years, followed by *seventy-five organized in the next two*.

Do our ministers, churches, and Post-office Mission workers generally understand that we are offering the *Unitarian* for *missionary uses* for *fifty cents a year*? That is,

that we are offering to send *packages* of *ten copies* to *one address*, to be used for *missionary purposes*, for *five dollars*. There has been a great demand for a periodical for missionary use at *fifty cents*. *Here it is*, and a periodical that is *very cheap at a dollar*. Now let us all take hold together, and send it to the thousands who are longing for, but do not know where to find, such a reasonable and inspiring gospel as ours.

With the next number the *Unitarian* will begin a new volume and its seventh year. Its motto will continue to be, "Forward to ever better things." Now is the time to renew old subscriptions and to send in new ones. Please bear in mind that the office of publication of the *Unitarian* is now in Boston, at 141 Franklin Street, to which address all subscriptions and business communications, items of religious news, and all correspondence should be sent. *Articles* only should be sent to the Western office at Ann Arbor, Mich.

UNIVERSALIST NOTES.

The Worcester Convention had more interest to readers of the *Unitarian* than most denominational gatherings have for those outside the lines, because the most important debate of the session grew out of a resolution looking to the securing of large co-operation between Unitarians and Universalists. The outcome was, on the whole, encouraging to those who would like to see a more friendly feeling and more frequent intercourse and association between the two bodies. And, if some things were said not altogether pleasant nor conciliatory, it must be borne in mind that the presentation of the matter was not altogether fortunate, nor the circumstances under which it was brought forward. It would have saved a good deal of comment, for example, if the resolutions adopted at the Saratoga Conference had been officially before our own convention instead of being pigeon-holed somewhere in transit. It is easier to respond to your neighbor's compliments when you have them directly from his hand instead of by hearsay. It was equally unfortunate, too, that the resolutions introduced at Worcester were explained and supported as having finally in view the "union" of the liberal missions in Japan, and even of the two denominations in America. Even a suspicion that they were committing themselves to a policy which might some day merge their denominational identity, here or in Japan, was certain to rouse the opposition of our church leaders almost to a man. We are a people loyal to our church and its traditions, and beginning to take a certain pride in the very machinery we have erected at such cost and sacrifice; and perhaps we are over-sensitive when it is even so much as hinted that we might consolidate with any body.

May it be said in all frankness, moreover, in justice to some of our older men, that they cannot quite forget as yet that in the earlier struggles of the denomination it got scant recognition from Unitarians; and there are even modern instances in which it has seemed to Universalists as if their presence in the allied armies of the Broad Church movement was ignored or forgotten by their Unitarian comrades. It is a happy omen for the future that these days and dispositions are passing away, and a better feeling is prevailing on both sides. But one of the very first conditions of the larger co-operation which some of us hope to see must be a more thorough and fraternal acquaintance and exchange of ideas between the denominations. The work of the *Unitarian* in this respect has been admirably conceived and carried out, with the wisdom characteristic of its managers. This is the right end of the work with which to begin. Boston and New York and Chicago must be brought into more fraternal relations before there can be united work in Japan.

While this mood of confession and frank utterance lasts, may I not say one thing more, which is perhaps, after all, the most vital point. Probably the most serious reason why Universalists hesitate over the call to a larger union with Unitarians is the fear which exists that before any real and permanent spirit of co-operation could be educated Unitarianism will be thoroughly committed to the position of the Free Religious Association. There is a well-defined apprehension on the part of Universalists that this is the direction in which Unitarianism is moving; and as long as that impression exists there will always be a barrier in the way. If Unitarianism is to stand for "a higher, purer form of Christianity," the two denominations must inevitably draw nearer together. But it will be contrary to all our experience and history to expect the Universalist Church to feel any sympathy for anything which even looks like a movement away from Jesus Christ and his gospel. We have all noted with intense interest and sympathy the splendid fight the *Unitarian* has made to "keep the faith," and resist the efforts to drag the denomination off its Christian basis. But it has dismayed us that there should be any need for such a contention, or that, when the issue was raised, it should not have received such prompt, unequivocal, and final decision that nobody would have been in any doubt about the future.

These are frank words, indeed; and they are spoken with the single desire to promote

the new spirit of fellowship and enlarge the field of common work. But they are uttered with a profound conviction that no basis of fellowship can be permanent which is not framed in honesty as well as in fraternity, in candor as well as good feeling. Nothing will be gained by taking hold of the wrong handle, beginning at the wrong end, or ignoring the existence of plain facts. It is undeniable that the Universalist Church has the largest possible community of interest with Christian Unitarianism. Speed the day when, under the common symbol of the cross of the Christ, both bodies may move unitedly to nobler and more decided victories!

JOHN COLEMAN ADAMS.

GUILD DEPARTMENT.

THE VOYAGE OF LIFE.

Read before the Guild at Montpelier, Vt.

The representation of life as a voyage has been a favorite figure among writers of all ages, and for good reason. There are so many chances for beautiful as well as apt comparisons between the two,—the rush and turmoil over which we hurry till we reach the boundless ocean of eternity, and the course of a boat over the rapids and along the swift current of a river till it comes to the ocean, and the like uncertainty and danger attending the voyage of a great ship, marvellous in construction and mechanism, but often so utterly helpless and at the mercy of the "mighty waves of the sea." The comparisons might be extended indefinitely. Let us try to draw some that may be helpful.

In a voyage there is always some definite end in view, some port to be gained: never is it aimless. The ship must be well provisioned for the probable length of the voyage, with an ample surplus for possible delays caused by adverse winds or still more adverse calms. The faithful captain feels deeply the responsibility of the trust that rests upon him, tries to keep his course true, avoids all known dangers and whatever new ones may present themselves in the course of the voyage, enjoys what friendly intercourse he may in the way of signals to other ships, finds time to keep his interests alive to the beauties of earth, sea, and sky, as they are presented to him daily; and, at last, after these days of preparation, vigilance, and precaution, lightened, too, by many joys, he is brought to the "desired haven."

Young people are or should be preparing for their voyage of life. It should have an end in view and the choice of ports, and the courses thereto are wide. A drifting ship is worse than useless, because it may impede or even, perhaps, wreck others. We should see to it that our ships are seaworthy; that we have sound minds in sound bodies, each developed as perfectly as it is in our power to have them, so that they may be able to bear the strain of future storms and shocks; that our provisions of hope and trust be ample, that, in case of long, wearisome calm, or terrible tempests, we may have something to sustain us, and not "make shipwreck of our faith in an unfathomed sea of doubt." Like the faithful captain, too, we must have thought of the responsibility that devolves upon us, the difference it makes whether we keep in the straight course or follow our own idle whim, thereby exposing others as well as ourselves needlessly. We must avoid all dangers which the long experience of voyagers on this great sea of life has made widely known.

Voyages are so various: some go over great seas, propelled by the mighty power of steam; some sail calmly and securely, making what would be otherwise adverse winds further their course by a right adjustment of sail; some row; some, alas! have to paddle, and cannot get far by such means. But every one can set out for some port, whatever his mode of locomotion. Do not be like a fully equipped ship mouldering away its timbers in some quiet bay, or a great, cumbrous, useless thing, tugged along by some more energetic craft. Two stanzas from Whittier's "Eternal Goodness" will more than say the rest:—

"Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings:
I know that God is good.

"I know not where his islands lift
Their fronded palms in air:
I only know I cannot drift
Beyond his love and care."

EVELYN S. LEARE.

The Channing Guild of the First Parish, Waltham, is engaged in its third year's work. The sessions are held every other Sunday evening from the first Sunday of October to the last Sunday of May.

We are glad to notice that a guild has been established in the still new society at Pittsfield. It will hold meetings on alternate Tuesday evenings.

The guild at Norton held its annual meeting October 26. See full account in "News from the Field."

Rev. B. R. Bulkeley recently addressed a number of young people in the parish house of the Unitarian church, Hingham, Mass., with a view to encourage them to form a guild. On the following Sunday a guild was formed.

The Hopedale Guild meets during the Sunday-school hour, after the opening exer-

cises. It has published two tracts,—one on temperance, and one on "Why Unitarians claim the name of 'Christian.'"

A guild has been formed in Lincoln, Neb. The programme for each evening is: 1. Religious Quotations from All; 2. Poem; 3. Prayer; 4. Topic of the Evening.

The guild of Medfield, Mass., held a very interesting annual meeting on Friday evening, November 20. A member of the guild conducted the meeting in the church. Rev. W. W. Hayward, the pastor, presided at the collation. Rev. Messrs. W. H. Fish, Jr., F. B. Hornbrooke, J. F. Nicholson, and F. P. S. Lamb made addresses and speeches. The Young People's Society Christian Endeavor of the town and the Baptist Union sent delegations. Speeches were made by representatives of the visiting guilds.

All guilds are requested to join the Alliance by sending the names of pastor and two delegates to the recording secretary, Miss Margaret Blanchard, Concord, Mass. We think quite a number are not represented. B. R. BULKELEY.

TEMPERANCE NOTES.

The Unitarian Temperance Society is making arrangements to issue a special service for use on February 21, the Sunday before Washington's Birthday. About seventy-five Sunday-schools used the service prepared last year; and it is hoped that, if another service is issued, even a larger number than before will be required.

The Unitarian Temperance Society is giving away so many of its leaflets and tracts, in answer to calls from the churches, that all contributions to its treasury are very gratefully received. All persons paying into the treasury the sum of one dollar become regular members of the society.

At a recent meeting of the Channing Club of Boston, this being a club of the younger men of our Unitarian churches there, the following appeared upon the *menu:* "By the unanimous vote of the Council, 'Gentlemen are requested not to smoke at the meetings of this Club.'"

During the past week (November 13–18) there has been held in Boston the Annual Convention of the World's Woman's Christian Temperance Union, of which Miss Frances Willard is the head, and at which Lady Henry Somerset was the most distinguished English representative. The meetings were marked by great enthusiasm, and cannot fail of doing good. It is truly marvellous, the devotion, the untiring zeal, of these Christian women. I was able to attend but one of their meetings. A few nights before I had been present at a great meeting of the Salvation Army to hear Mrs. Booth-Clibborn. I could not but compare the two, and I found myself comparing rather than contrasting. For, while the methods were so different, it was easy to distinguish the underlying motive of salvation from an evil life to a pure and noble life, from a degraded to a sanctified character. Shall we stand off and find fault with methods? What are we doing to compare with what the soldiers of this new Army are doing, or with what these women, two hundred and fifty thousand strong are doing, which should justify us in criticism? Certainly I have only words of praise now at hand, and say, "God bless the Salvation Army and the Woman's Christian Temperance Union, and with increasing zeal and wisdom give them even greater success in their noble work!"

After the sessions of the World's Woman's Christian Temperance Union (at which, by the way, about forty countries were represented) the National Woman's Christian Temperance Union was convened, and held meetings for several days. Reports from the numerous lines of educational and reform work undertaken by the union were made,—all of them hopeful and encouraging. Miss Willard said at the closing session, "We have had many conventions; but, take it all in all, never have we had such a glorious one."

On Sunday, November 15, sixty of the temperance women spoke in as many pulpits in or near Boston. Among them was Mother Stuart, one of the leaders of the Women's Crusade, and Lady Henry Somerset, president of the British Woman's Christian Temperance Union.

Says the Boston *Herald:* "Mrs. Livermore did not succeed in persuading her sisters of the Woman's Christian Temperance Union that the opening of the gates of the World's Fair on Sunday would be far better than closing them and turning the visitors over to the mercies of the Chicago liquor-saloons. She was right, just the same."

C. R. ELIOT.

LITERARY NOTES.

It was an oversight that we did not credit the poems selected last month for our daily "Upward Looks" to Rev. John Page Hopps of Leicester, Eng. They are from a volume of poems recently published by him, entitled "Pilgrim Songs, and Other Poems."

Mr. Sunderland has just printed the eightieth thousand of his statement, "What do Unitarians believe?" Five hundred copies have just been ordered by the Channing Auxiliary of San Francisco, for use in Post-office Mission work. Three thousand copies

have been bought by the Kansas City church, and distributed in that city.

Hon. Carroll D. Wright's paper on "Marriage and Divorce," read before the last National Unitarian Conference, appears in the November and December numbers of *Lend a Hand.*

"Consider the Lilies, how they grow," is the title of a volume of poems by Rev. W. C. Gannett and Rev. F. L. Hosmer that has just been published in England.

The religious journal which Dr. Perin and his fellow-Universalists have started in Japan takes the excellent name of the *Liberal Christian.*

Early in 1892 Houghton, Mifflin & Co. will publish under the title of "The Spirit of Modern Philosophy" the lectures given by Dr. Josiah Royce of Harvard in Cambridge last winter.

Prof. Norton has collected from the unpublished writings of James Russell Lowell a volume which will be published shortly under the title "Latest Literary Essays and Addresses." It will contain papers on Gray, Landor, Walton, Milton, Shakspere's "Richard III.," and some others.

A noteworthy feature of the December *Atlantic* will be a paper on "Shakspere's 'Richard III.'" by Mr. Lowell, it being the address which he gave at Chicago some four years ago, and which has never before been printed.

The Unitarian Sunday School Society, 25 Beacon Street, Boston, publishes a most excellent Christmas service of eighteen pages, with illustrated cover for $4 per hundred; single copies, five cents. The music is all new, composed expressly for this service by Howard M. Dow, the well-known Boston organist. The service also contains two charmingly fresh and taking original carols by Rev. E. A. Horton.

The January number of the *Unitarian* will contain a careful review of "Conduct as a Fine Art," the joint work of Nicholas P. Gilman and Edward P. Jackson.

Lee & Shepard have just published a new book by Mrs. Kate T. Woods, entitled "Grandfather Gray," which is said to exceed in interest any of Mrs. Woods's characteristic tales of New England life.

An especially valuable book for private students, for classes and for clubs, is "The Study Class," by Mrs. Anna Benneson McMahan, who will be remembered as having so ably edited last year the letters of Horace Walpole. Mrs. McMahan quotes on her title-page Emerson's words: "The use of literature is to afford us a platform whence we may command a view of our present life, a purchase by which we may move it"; and it is from this high vantage-ground that she discusses her subject. It is a book that is particularly calculated for women's clubs, growing, indeed, out of outlines designed to aid and guide in club study; and its schemes have been practically tested by several correspondence classes. The one hundred and fifty topics included provide for a five years' course, and they fall under five general divisions: Shakspere, The English Drama, English Poetry, Robert Browning, and "The English Essay." It is a volume that has made itself indispensable in actual use by a limited circle, and it can hardly fail to be welcomed now by that wider circle to whose uses it is available. (Chicago: A. C. McClurg & Co.)

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

The Review of Reviews (November).

William II., Emperor of Germany. By W. T. Stead.

Education in a Typical Swiss Town. By Prof. Eberli.

Three Fallen Leaders: Parnell, Boulanger, and Balmaceda.

The Unitarian Review (November).

Sermons by Frederic Henry Hedge. By Cyrus A. Bartol.

Mind in Man and Brute. By Prof. E. P. Evans.

A Call to the Ministry. By Albert Walkley.

New England Magazine (November).

The Home and Haunts of Lowell. By Frank B. Sanborn.

The Cause of the Defeat of the Confederacy in the War. By Albert B. Hart.

The Arena (November).

Bismarck in the German Parliament. By Emilio Castelar.

The Doubters and Dogmatists. By James T. Bixby, Ph.D.

The Woman Movement. By Lucinda B. Chandler.

International Journal of Ethics (October).

An Interpretation of the Social Movements of our Time. By Prof. Henry C. Adams.

The Problem of Unsectarian Moral Instruction. By Felix Adler, Ph.D.

The Theory of Punishment. By Rev. Hastings Rashdall.

The Century Magazine (November).

A Great German Artist: Adolf Menzel. By Carl Marr.

The Food Supply of the Future. By W. O. Atwater.

James Russell Lowell. By George E. Woodberry.

The Old and New Testament Student (November).

The Self-consciousness of Jesus in its Relation to the Messianic Hope. By Rev. Albert W. Hitchcock.

The Bible in English Life and Letters. By Rev. J. T. McClure, D.D.

Lend a Hand (November).

Marriage and Divorce. By Hon. Carroll D. Wright.

Leagues of Theosophical Workers. By J. C. Verplanck.

The Andover Review (November).

Shop-girls and their Wages. By Prof. J. H. Hyslop.

The Education of the Indians. By W. Barrows, D.D.

Recent Progress in Ballot Reform. By Frederic G. Mather.

The Atlantic Monthly (November).

Count Tolstoï at Home. By Isabel F. Hapgood.

The Chief City of the Province of the Gods. By Lafcadio Hearn.

The Schools at Oxford. By S. E. Winbolt.

The North American Review (November).

Russian Barbarities and their Apologist. By the Chief Rabbi of the British Empire.

Women in English Politics. By Justin McCarthy, M.P.

What Americans can do for Russia. By Sergius Stepniak.

Italy and the Pope. By ex-Prime Minister Crispi.

PUBLICATIONS RECEIVED.

Out of the Heart. Poems for Lovers, Young and Old. Selected by John White Chadwick and Annie Hathaway Chadwick. Troy, N.Y.: Nims & Knight. Price, $1.

Essays, Reviews, and Addresses. By James Martineau. Selected and revised by the author. III. Theological: Philosophical. IV. Academical: Religious. London and New York: Longmans, Green & Co.

The Voice of the Spirit. Responsive Services from the "Imitation of Christ." Selected and arranged by Lewis G. Wilson. Hopedale: Guild of A Kempis.

The Story of Portugal (Story of the Nations Series). By H. Morse Stephens. New York: G. P. Putnam's Sons. $1.50.

Church and Creed. By R. Heber Newton. New York: G. P. Putnam's Sons. 75 cents.

A Cloud of Independent Witnesses to the Truth, Value, Need, and Spiritual Helpfulness of Swedenborg's Teachings. By B. F. Barrett. Philadelphia: The Swedenborg Publishing Association. $1.

Years of Experience. An Autobiographical Narrative. By Georgiana Bruce Kirby. New York: G. P. Putnam's Sons.

Happiness from Thoughts, and Other Sermons. By James Vila Blake. Chicago: Charles H. Kerr & Co. $1.

Religion and Life: Eight Essays, and an Essay on Modern Religious Developments. By various writers. Edited by Richard Bartram. London: The British and Foreign Association.

Pilgrim Songs, and Other Poems. By John Page Hopps. London: Williams & Norgate. Price, 3 shillings.

A Descriptive List of British Novels. Compiled by W. M. Griswold, Cambridge, Mass. $2.

Sixth Annual Report of the Commissioner of Labor, 1890. Cost of Production: Iron, Steel, Coal, etc. Carroll D. Wright, Commissioner.

Pamphlets.—Intemperance: In its Relation to Social Ills. By Mrs. Anna G. Spencer.—Don't Smoke. To our American Boys. By Rev. A. A. Livermore.—Bill Sykes's Theology; or, Jesus Christ a Victim of Vicarious Suffering. By John W. Brown. —Questions for Bible Study. By Charles F. Dole.—Who was Jehovah? By John Page Hopps.

NEW YORK LEAGUE OF UNITARIAN WOMEN.

The first regular meeting of the New York League of Unitarian Women for the season 1891-92 was held in the Church of the Messiah, New York City, on Friday, November 6. Mrs. Morse, the president, called the meeting to order, and welcomed the members to the work and pleasure before them. The report of the last meeting was read and adopted; also the treasurer's report. Mrs. Pond of Plainfield, N.J., gave an interesting history of the Unitarian church of that place, and a statement of its present condition and the imperative need of funds.

A motion was made that the various branch auxiliaries be pledged to aid in the raising of funds, and a collection was taken. The subject for the day was "The Influence of Unitarianism":—

I. In the present attitude of other churches toward creeds, is not a persistently liberal course the most influential one for us to pursue?

II. Is not the broad fellowship of Unitarianism its most Christian quality?

III. Considering the prevalence of creed criticism, should we, as Unitarians, revert to doctrinal discussion?

The first paper was by Mrs. F. A. Blossom, and advocated as definite a statement as possible of the fundamental points of doc-

trine commonly accepted among us. When forced to particularize, Unitarians affirm their belief in the fatherhood of God, the brotherhood of man, the essential divinity of human nature and its grand ultimate destiny. The objections of Unitarians to a creed are its claims of infallibility and finality. With us a statement of our belief is recognized only as a motive power to a higher life. It is our duty at this time to announce anew our declaration of belief, not formulated as a creed, but represented as a philosophy of life.

The second paper was by Miss Herzog. It first treated of the attitude of churches toward creeds. Loyalty to creed has always been held above conduct; but the tendency of the day seems rather a falling away from creeds. The efforts of the churches in their creed revisions and criticisms seem rather to get men out of the church than to draw them in. Creed criticism with them is not a seeking after truth: the creed is finished, and must be believed, whether understood or not.

In former years the attitude of the liberal church has been aggressive: now its work should be positive. True worship is a correct life, and an hour of spiritual thought is worth days of theological discussion.

The main efforts to spread Unitarianism should be through home education, and all our claims will be settled by time.

The general discussion was opened by Mrs. S. J. Barrows of Boston, who emphasized the importance of correct living. "Those who do the will shall know the doctrine," and illustrated this point by relating her own experience as missionary. The importance of great care in regard to the influences which surround children was also urged. This point was treated at some length in the general discussion, and several books and manuals were recommended for home use.

Mrs. J. W. Chadwick spoke on the third topic. The discussion of doctrinal questions was urged, not to the exclusion of social and ethical questions, but as an imperative duty of Unitarians at this time. Mrs. Chadwick lamented the inability of many in the Unitarian Church to give a statement of their position, when asked to do so, and felt that great care should be exercised with children that this difficulty may be overcome. Each individual should be able to make clear to himself his own position, and able also to present it to others clearly.

This point was also emphasized by several speakers. The president then spoke on the general subject, after which a hymn was sung and the meeting closed with repeating the Lord's Prayer. M. H. H.

"God bends from out the deep, and says:
'I gave thee the great gift of life:
Wast thou not called in many ways?
Are not my earth and heaven at strife?'"

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Asheville, N.C.—The new Unitarian Society which Mr. Chaney started here last summer has secured the services of Mr. C. T. Sempers, a graduate of the last class of the Cambridge Divinity School. Mr. Sempers begins his work well equipped. If some of the generous visitors to Asheville would unite with the young church there in building a convenient and attractive chapel, the only real obstacle to forming a successful Unitarian church in Asheville would be removed.

Atlanta, Ga.—Rev. William Roswell Cole, a recent graduate of the Cambridge Divinity School, is doing excellent work here. He has received and accepted a unanimous call to the pulpit of the Church of Our Father. His ordination to the ministry and his installation as pastor will take place in December. Mr. Cole is a native of Baltimore. He will feel at home in the South. The city and church are fortunate in securing his services.

Belmont, Mass.—On Wednesday evening, November 18, Rev. Hilary Bygrave and his wife were treated to a pleasant surprise which took the form of a reception in the church parlors. The occasion was the fifth anniversary of Mr. Bygrave's settlement over the parish; and, in the course of the evening, he and his wife received the happy greetings and congratulations of young and old and rich and poor alike, and were made the recipients of many beautiful and substantial tokens of their regard, including a profusion of wooden ware, a Morris reclining-chair in oak and leather, a revolving bookcase, a lady's writing-desk, and three parlor chairs, a swivel clothes-post and lines, and a hundred dollars in crisp, new five-dollar bills. It was a delightful time.

Bloomington, Ind.—Rev. J. T. Sunderland preached here November 1 in the annual course of sermons delivered before the Indiana State University. This is one of the best organized of our Western State universities. Several members of the faculty are Unitarian in their views.

Boston and Vicinity.—A very valuable series of lectures on "Social Problems of the Day" is being delivered in Channing Hall under the auspices of the National Unity Club Bureau. No admission is charged. The lectures are given on successive Monday afternoons at three o'clock. The subjects, dates, and lectures are as follows:—

November 9. Aim and Method in the Study of Social Problems. Prof. Davis R. Dewey, Massachusetts Institute of Technology.

November 16. Natural Law in Political

Economy. Prof. John B. Clark, Smith College.

November 23. Production and Distribution. Mr. Edward Atkinson.

November 30. Competition and Co-operation. Mr. Edward Cummings, Instructor in Sociology, Harvard University.

December 7. Restrictions upon Individualism. President E. Benjamin Andrews, Brown University.

December 14. Society as an Organism. Prof. Daniel Dorchester, Jr., Boston University.

December 21. Principles of Social Reconstruction. Prof. F. H. Giddings, Bryn Mawr College.

On January 11 a second course of lectures on correlated subjects will begin.

—In response to a call signed by a number of prominent gentlemen in Dr. Hale's church, about forty gentlemen met in the parlors of the church on Tuesday evening last, and organized "The Hale Club," for a better acquaintance among its members and to further the cause of Unitarianism. Meetings are to be held on the first Monday of the month. The March meeting is to be a "Ladies' Night." The officers are: president, Mr. William P. Fowler; vice-presidents, Mr. David B. Flint and Mr. D. Webster King; secretary, Mr. Clement W. Andrews; treasurer, Mr. Edmund S. Brigham; executive council, Mr. Fred. H. Nazro, Mr. George H. Flint, Mr. John Sweetzer, Mr. William H. Locke.

—Bishop Brooks has already taken an important and leading place in ecclesiastical councils; and his communion address, delivered before the Episcopal Congress in Washington last week, drew to Epiphany Church the same throngs that everywhere wait on his preaching. In this discourse the bishop said that, "to one who wholly consecrates his soul to Him, He sends the full power of His marvellous light. There is no place on earth on which man can stand where, if he searched deep enough, he cannot find God and find his own soul."

—Dr. Cyrus A. Bartol has sold his house at Manchester-by-the-Sea to Richard Storer of Boston; and we understand Dr. Bartol will in future make his summer residence on the South Shore.

Charles City, Ia.—The pastor of the Universalist church here, Rev. A. C. Grier, publishes a vigorous monthly entitled *The Circuit Rider*.

Carthage, Mo.—Since April last Rev. Enoch Powell, the missionary of the American Unitarian Association for the Missouri Valley region, and Rev. James Black, have been preaching in this flourishing town of the great lead and zinc region of South-west Missouri. The results have been encouraging. A month ago Mr. Powell and Rev. J. E. Roberts of Kansas City came here and held a series of meetings, which created a genuine Unitarian "revival." The town has been greatly waked up, and the liberal views presented find many warm adherents. It is hoped that at no distant day we may have two or three new Unitarian societies in this part of Missouri.

Chicago, Ill.—On the 5th of November Rev. Brooke Herford and Mrs. Herford made a short visit to their Chicago friends. In the evening he lectured in the First Church, his charge for seven years, on "Forty Years in the Ministry," giving an account of his work in this country and in England,—a noble and inspiring story. After the lecture there was a reception in the church parlors, where a great multitude of old friends thronged about Mr. and Mrs. Herford with loving greetings and adieus, not expecting to see them again before their departure for England.

Denver, Col.—The annual meeting of Unity Church was held on Monday evening, November 16. The reports of the trustees, the minister, the Sunday-school, the Ladies' Aid Society, the Women's Alliance, the Unity Club, and the Young People's Club, were read, and showed how remarkably prosperous and progressive the past year has been. Eighty new members have publicly united with the church during the year. All the auxiliary societies reported large memberships and unabated enthusiasm and activity. A Swedish Unitarian society has been organized in Denver under the direction of the officers of the Rocky Mountain Conference, and under the immediate charge of Messrs. P. J. Andrews and A. W. Dellquest, late of the Meadville School. The first service was held on Sunday, November 8; and a congregation of fifty liberal Swedes attended. Mr. Andrews preached, and Secretary Reynolds and Rev. S. A. Eliot made addresses in English. The meetings are held for the present in the lecture-room of Unity Church. There is every prospect of the establishment of a substantial and influential church, as there is a large Swedish population in Denver and a considerable number have already pledged support to the new movement.

Secretary Reynolds of the American Unitarian Association preached on Sunday, November 8; and on the Monday and Tuesday following platform meetings were held at Pueblo and Colorado Springs. On Wednesday a reception was given the visiting ministers at Denver. Superintendents Forbush and Van Ness spoke of the missionary work in their respective districts.

The new chorus choir at Unity has proved a great success. The congregational singing is now hearty. The Sunday-school is soon to give a concert.

Helena, Mont.—A correspondent writes: "Our Unitarian movement here is meeting with wonderful success; and a permanent organization, with a settled pastor, will be the result of the work in the immediate

future." Rev. J. H. Crooker of Madison, Wis., has been here for a few weeks past.

Janesville, Wis.—A religious council, under the management of the Women's Western Unitarian Conference, was held here November 17, 18, 19. The opening sermon was delivered by Rev. Jenkin Lloyd Jones. Rev. W. W. Fenn discussed in an able paper "The Briggs Case." Mrs. Charles Henrotin, vice-president of the World's Fair Auxiliary, made an admirable statement of the opportunities of the World's Fair. The discussion of the work of the Women's Western Unitarian Conference was led by the president, Rev. Ida C. Hultin.

Joplin, Mo.—Rev. J. E. Roberts of Kansas City and Rev. Enoch Powell, missionary of the American Unitarian Association for the Missouri Valley, have been here speaking in one of the theatres, and stirring up a very wide and general interest in the town in Unitarian thought.

Lawrence, Mass.—Since the recent settlement of Rev. George H. Young everything has begun to move with increased vigor in and about the Unitarian society. A programme has just been issued for a special course of Sunday evening lectures, to be given by Mr. Young as follows: December 6, "The City Election. License: Yes or No?" December 13, "Unitarian Belief about the Bible"; December 20, "What must I do to be saved?" December 27, Christmas concert of the Sunday-school; Jan. 3, 1892, "The Sunday Question"; January 10, "Shall we go to the Theatre?" January 17, "The Dark and the Light of the Labor Troubles"; January 24, "Tolstoï's Remedy for Society's Ills"; January 31, "Gen. Booth's Salvation Army Scheme for Darkest England"; February 7, "After Death,—What?" February 14, "Recipes for the Millennium"; February 21, "George Washington"; February 28, "Catholicism and the Public Schools." Our branch of the Post-office Mission announces Unitarian literature supplied gratuitously on application to Miss Ellen A. Call, 35 Summer Street, Lawrence, Mass.

Lincoln, Neb.—The Nebraska Conference of Unitarian and Other Liberal Churches was in session in this city November 4, 5, and 6. The time-honored custom of an opening or conference sermon gave way to a platform meeting on the opening night. Short addresses were given on "Our Unitarian Movement," Rev. Enoch Powell discussing its Aims, Rev. Newton M. Mann describing its Methods, and Rev. James Black telling of its Results. On Thursday morning Rev. James Black led the devotional exercises. Mr. Henry S. Lewis was chosen chairman of the business session, and Rev. Lloyd Skinner secretary. Churches and missionary movements were reported on as follows: Omaha, Rev. N. M. Mann and Mr. William Wallace; Lincoln, Rev. Lloyd Skinner and Mrs. E. H. Chapin; Beatrice, Rev. A. W. Connett and Rev. Enoch Powell; York, Rev. N. E. Spicer; Topeka, Rev. W. G. Todd; Lawrence, Rev. C. G. Howland; Carthage, Rev. Enoch Powell; Salina, Rev. W. G. Todd; Joplin, Hastings, and North Platte by the missionary in charge.

A very interesting paper was presented on "Post-office Mission Work" by Mrs. William Wallace of Omaha.

In the afternoon Rev. W. G. Todd answered the old catechism's first question, "What is the Chief End of Man?"

Rev. A. W. Connett told why he left the Trinitarian Congregational church and became a Unitarian.

Rev. C. G. Howland spoke concerning "The 'Hard Sayings' imputed to Jesus."

At 5.30 an elaborate lunch was served at the Universalist church by the Universalist and Unitarian ladies.

In the evening Mr. Henry E. Lewis, president of the Unitarian society at Lincoln, delivered the introductory address, reading also a telegram regretting absence from Rabbi William Rosenau. Rev. T. B. Forbush then delivered one of his powerful sermons, "The Glorious Gospel of God."

The devotional exercises of Friday morning were led by Rev. Grindall Reynolds. Mr. William Wallace was called to the chair, and a discussion of practical church methods taken up. A valuable and interesting paper on the Sunday-school and Lend a Hand Club was read by Mrs. Weeks.

Mr. W. S. Curtis of Omaha spoke concerning "The Literary Club" and Miss Schwab on "Young People's Societies."

In the afternoon Prof. Fred. Morrow Fling presented the subject of "Evolution in Religion." Rev. N. M. Mann answered negatively the question, "Has the Last Word in Ethics been spoken?" Mrs. H. P. Lewis read an excellent paper on the "Reformative Influence of Fiction," and Mr. H. W. Brown spoke concerning "The Union of Unitarians and Universalists."

At the concluding business session a new constitution was adopted, and the following officers elected: president, Rev. N. M. Mann; vice-presidents, Mrs. E. M. Abbott and Thomas L. Kimball; secretary, Rev. Lloyd Skinner; treasurer, Charles S Lobengier; Post-office Mission secretary, Mrs. William Wallace.

At the closing session Rev. Grindall Reynolds spoke concerning "Missionary Work: Its Reality and its Need."

Milford, N.H.—This society keeps up its interest and its activities. Rev. A. J. Rich, its acting pastor, seems to find much material in the society to work with; and his large congregations and enthusiastic workers are signs of new life and strength. It shows that our societies, if they will only mean business, could very often double their activities and their numbers and influence. Besides organizing a Unity Club of over a

hundred members and a Young People's Guild of forty, both of which are fully alive, the Sunday-school, with a large pastor's class and interesting concerts and systematic work, is on the way to growth and usefulness. A parish library has been started, and a new organization is to be made of the school. The Sunday evening familiar talks are popular, and a course of lectures by well-known speakers is to be given. The beautiful stone church, with its appointments and facilities, is a great help in carrying on the work of the club. The Ministers' Union of the town, originating in the Unitarian vestry at a supper where the other clergymen were sharing the hospitalities, is one of the best things ever started in any town. Indeed, it now includes half a dozen surrounding towns, and numbers fifteen or twenty members of all denominations.

Norton, Mass.—The Young People's Guild observed its second anniversary October 26. About two hundred and fifty people gathered at the Unitarian church to listen to the exercises. The secretary's statement showed that the present membership of the guild is fifty-nine. The guild held forty-five Sunday evening services during the year, the largest attendance being 125 and the average attendance 51. At these meetings original papers, on vital and practical topics, have been read by members of the guild, an occasional lecture has been given, and there has been held a memorial service, a patriotic service, Easter and Thanksgiving services, a harvest concert, and several praise services. Rev. B. R. Bulkeley, president of the National Guild Alliance, and Rev. William H. Fish, Jr., of Dedham, were present at our anniversary and addressed the guild and its friends. There were present delegates from Dedham, Newton, Providence, R.I., and Taunton; also members of the Christian Endeavor at the Centre and the Epworth League at Chartley. The organ prelude by Mr. Abbot Smith, the words of welcome by Mr. Nicholson, and the violin solo by Mr. George Smith were highly acceptable to the audience. The guild and its invited guests then repaired to the vestry, where a collation had been provided which was enjoyed by all. If some such programme could be carried out in different parts of the country once a year as "a regular thing" in our Unitarian methods, it would greatly facilitate the diffusion of guild facts, raise the tide of enthusiasm in guild work, and create many new and invaluable friendships, besides letting the world know, not only that our liberal flag is waving at the mast-head, but also that our young people are determined to do their part to *keep it there.* C. F. N.

Oxford, Eng.—The buildings for the accommodation of the Manchester New College (Unitarian) are in process of erection. The ceremony of laying the corner-stone, five or six weeks ago, drew together a large and representative company of English Unitarians and their friends. There were addresses by Principal Drummond and others. The cost of the edifices and grounds will be about £50,000, of which sum about £44,000 have been secured. Those who have seen drawings of the new buildings say they will rank among the most beautiful in Oxford.

Pomona, Cal.—Rev. Leslie W. Sprague and his wife, Rev. Lila Frost Sprague, were installed as ministers of the First Unitarian Church November 1. Rev. Eli Fay, D.D., of San Bernardino preached the sermon, Rev. J. S. Thomson of Los Angeles gave the charge to the people, and Rev. Thomas Van Ness extended the right hand of fellowship. We have no church edifice here; and the exercises were held in the opera house, which was filled.

Rev. Mr. Sprague preached his first sermon to his Pomona congregation November 8, taking for his topic, "Why should there be a Unitarian Church?" A good congregation greeted him, and all were well pleased. Immediately after the close of the service steps were taken to organize a Sunday-school.

San Bernardino, Cal.—On Sunday, November 8, Rev. Lila Frost Sprague, joint pastor with her husband of the First Unitarian Church of Pomona, preached here to the regular congregation in Dr. Fay's church. She took the theme, "The Problem of Evil."

San Francisco, Cal.—The Channing Auxiliary is full of life and activity. It prints monthly leaflets entitled "Scattered Leaves," which it circulates in this city, and through the Post-office Mission all up and down the coast. It is preparing a very beautiful calendar for the new year, which is to contain copies of pen and ink sketches by local artists. At the last meeting of the Auxiliary a member gave a very full and interesting report of the recent Pacific Conference at Los Angeles. Hon. Horace Davis gave a very instructive and delightful lecture before the Auxiliary, November 16, on "Sights and Incidents in Japan."

—On November 8 Rev. Dr. Stebbins began a series of Sunday evening lectures in his church on "Popularity"; "Agnosticism"; "Religion as modified by American Society"; "Nonsense"; "Darwin and Darwinism"; "The Press, or Newspapers and Journalism."

Seattle, Wash.—The *Post-Intelligencer* of November 9 contains an excellent sermon by Rev. William G. Eliot on "The Duties of Life."

Shelbyville, Ill.—A social gathering of very extraordinary interest was held at the Unitarian church on the evening of November 14. A debt and mortgage to the amount of some twelve or thirteen hundred dollars have long rested upon the home of Rev.

J. L. Douthit. As the debt was becoming too heavy to be borne much longer, and as the limited income of Mr. Douthit left no margin for its liquidation, Mrs. J. G. Cochran of Shelbyville, Mrs. Gougar, the well-known temperance worker, and other friends have been for some months at work trying to raise the money to pay it. The efforts put forth culminated in what was called a "Silver Dollar Social" of the date just named. The evening was very rainy; yet a large number assembled. Those present brought their gifts, and letters were read from many persons at a distance who sent their gifts and assurances of sympathy and warmest regard. To the delight of all, the offerings were found to be sufficient to cancel the mortgage. So the home is saved, and a good man and woman are relieved of a great and almost crushing load. There were speeches, congratulations, and refreshments; and seldom have a company of people been so happy. Mr. and Mrs. Douthit were almost overwhelmed with the wholly unexpected kindness of their friends.

St. Joseph, Mo.—Rev. Enoch Powell, the Missouri Valley missionary of the American Unitarian Association, is lending a hand to the Unitarian society here, and trying to help it to get on its feet again. St. Joseph is a large and important city, and there are some earnest souls in the little Unitarian church. Some day we shall have a strong society here. Courage, and try again!

St. Louis, Mo.—We have received the following notes from the Church of the Messiah:—

I. The Eliot Society held its first meeting for the season 1891-92 on the 27th of October. There was an unusual attendance, attracted by the report of the Woman's Alliance by Mrs. McKittrick, who interested all in her account of the work. The Meadville call was prominently mentioned: the women propose responding in a creditable fashion. The members of the society, which is a branch of the alliance, were gratified to hear that we have one of the largest branches in the country, probably the only one having a director in its own right. There is no other branch in the State; but our membership of over one hundred entitles us to a State director. Other features of the meeting were the reports from the Standing Committee, and a paper on "The Domestic Service Question" by Mrs. Stone.

II. The Literary Committee will soon issue the programme for the literary class, to be called "Moral Lessons from Shakspere."

III. The chorus choir rendered the Mass of Saint Cecilia in the presence of a large congregation on the afternoon of the 15th.

IV. The Sunday-schools of the church are following studies in Unitarianism, prepared by Mr. Snyder and studied under his direction by the teachers of both schools at the weekly meeting of Sunday-school teachers. The course is awakening much interest among the scholars, and doing much to make clear the fundamental distinction between liberal and orthodox faith.

V. The four small windows remaining in the church proper will soon be filled with memorials of deceased members of the congregation.

VI. The Unitarian Club opened the season October 19. Mr. Snyder's paper on "The Semitic Influence on Modern Thought" provoked a most interesting discussion, and gave his friends one of those ever-welcome opportunities of hearing him on a secular topic. C. L. M.

JOTTINGS.

"Send out the sunlight that speaks in a smile:
Often it shortens the long, weary mile!
Often the burdens seem light for a while.

"Send out the sunlight, the sunlight of cheer,
Shine on earth's sadness till ills disappear:
Souls are in waiting this message to hear."

"All the way from Calvary down
The carven pavement shows
Their graves who won the martyr's crown,
And safe in God repose,—
The saints of many a warring creed,
Who now in heaven have learned
That all paths to the Father lead
Where self the feet have spurned."

A WORD ABOUT HERESY.

Dr. George C. Lorimer has a word to say concerning the new heresies. The air is full of questionings, and heterodoxy is rampant; but "there is no real need for the morbid anxiety that now prevails in certain quarters," for we should "remember that the heresies of the hour are not of the damnable sort which, as Peter declared, deny the Lord who bought us. Neither are they mixed with such immoralities as Paul condemns in his letter to the Galatians." The "heretics" who have attracted recent attention are men of blameless life and earnest seekers after truth, who do not question the truth of Scripture, but, by denying the old traditional method by which it was supposed that the truth had been revealed, seek to lead us "to recognize a more rational criticism than was possible to our fathers." Neither are their heresies "defections from Christian doctrine, but only from the creeds which assume authoritatively to define such doctrines." Its adherents simply question the authority of men who lived centuries ago to cast all religious belief into a set of rigid forms from which no future age can escape. Neither do they depart in the least from the high ideals of Christian life; but they do protest against a narrow interpretation of that life.

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"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

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